



**Further
Dialogues Of
The Buddha**

(Majjhima Nikāya)

Vol. 1

translated by
Lord Chalmers



Sacred Books of the Buddhists, Vol. V.

‘DIALOGUES OF THE BUDDHA’

PART IV

FURTHER DIALOGUES OF THE BUDDHA

*TRANSLATED FROM THE PALI OF
THE MAJJHIMA NIKĀYA*

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IN TWO VOLUMES
VOL. I

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PREFACE.

A QUARTER of a century ago I began a translation of the Majjhima Nikāya after editing the second half of the Pali text. On retirement from the public service, I resumed the task, and spent much time not only on the study of Buddhaghosa's commentary (now happily available in print in the Siamese edition), but also on detailed collation with other books of the Pali canon, till the annotations exceeded in length the translation proper, and four volumes would have been needed instead of two. Very deliberately I have excised practically all the notes and nearly all the copious repetitions,—in the sure belief that what is immediately needed is the presentment in an English dress of the 152 philosophico-psychological chapters of this fundamental (and biographical) Buddhist scripture, without tacking on an exposition of Buddhism.

With the late Professor Rhys Davids, I believe that substantially the Dīgha and the Majjhima Nikāyas form one book, and together present the essentials of early Buddhism in their oldest extant form. I take leave to add that, before the illuminating labours of Mrs. Rhys Davids in interpreting philosophical terms and ideas, no adequate translation of this difficult book was possible.

In my Introduction I have essayed briefly to outline the main ideas of Gotama's forerunners, as a background to the study of Gotama's own teachings in the Dīgha and the Majjhima.

The second volume will conclude with an index to both volumes of this translation.

C.

PETERHOUSE LODGE,
CAMBRIDGE,

December 31, 1925.

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INTRODUCTION.

A LATE-COMER in the Indian renaissance, Gotama the Buddha restated—and enlarged—the current religious thought of India some six centuries B.C. For the purpose of approaching the Majjhima Nikāya, or indeed any treatise of canonical Buddhism, it is first of all necessary to take cognisance of the main lines on which, in Gotama's day, India's current thought was developing out of early brahminism. It would require at the least a separate volume adequately to trace that development; and for this the full facts are not as yet definitely ascertained. The more restricted aim of this Introduction is to sketch what Gotama found awaiting him; and this may conveniently be considered under the two heads of (i) physical asceticism and (ii) intellectual tenets.

I. ASCETICISM.

Not long before Gotama's day, the passionate search for something to supplement the *mantras* and sacrificial rites of formal brahminism, had found its primary inspiration in a faith in a Supreme Self—embracing and including all human personality—whereby the road to Deliverance from all mortal ills was opened up to mankind. In India, as elsewhere, the ascetic life made an irresistible appeal to dawning aspiration, and had grown, long before Gotama's day, to be the accepted mode of religious culture. It was thus to a public opinion convinced that present discomfort is the pathway to bliss hereafter, and convinced too that austerities are the outward and visible sign of holiness within, that Indian reformers and teachers had perforce to make their appeal. Without the credentials of asceticism, no new doctrine or speculation could hope to win acceptance or indeed a respectful hearing.

As an ascetic, Gotama always claimed that, though he had been reared in luxury (vide Sutta 75), yet, when the call came to him to go forth from home to homelessness as a Pilgrim of the Higher Life, he had gone further with austerity than the most fanatical of devotees. The catalogue of his 'fourfold' austerities in our 12th Sutta, even if it be too highly coloured for historic fact, yet presents in 'grisly' synopsis contemporary ideals of mortification of the flesh. In that synopsis there are included, so far as can be judged from the older books of the Buddhist Canon, the salient practices of all schools of recognized austerity, from the orthodox Jāṭila to the Jain. Over and above these, there were the 'freak' practices (Sutta 57) of those naked devotees who, in the words of Gibbon, "aspired to reduce themselves to the rude and miserable state in which the human brute is scarcely distinguished above his kindred animals" and (e.g.) as 'bovines' anticipated by a thousand years those *βοσκοὶ* or Christian anchorites who "derived their name from their humble practice of grazing in the fields of Mesopotamia with the common herd."

Gotama tried it all and found it wanting. The consecrated life, as he says in our 40th Sutta, is not a matter of raiment, or of going naked, or of dirt, or of bathing, or of living under a tree or in the open, or of never sitting down, or of chanting *mantras* like a brahmin hermit, or of wearing matted hair like the Jāṭila. As the declared enemy of self-torture, no less than of the torture of others, Gotama pronounced bodily austerities as such to be not only futile but positively hurtful. The only sane thing for a man to do was to school the mind to 'live greatly'—with the body as the mind's obedient servant. Gotama's own distinctive contribution to the religious practice of his day was that, in lieu of asceticism, he preached the simple life of studied and purposeful temperance in all mere bodily matters. In the words of his own first sermon (*S.B.E.* xiii, 94): "There are two extremes, O Almsmen, which he who has given up the world

ought to avoid. What are those two extremes?—A life given to pleasures, devoted to pleasures and lusts ; this is degrading, sensual, vulgar, ignoble and profitless. And a life given to mortifications ; this is painful, ignoble and profitless. By avoiding these two extremes, the Truth-finder has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to Enlightenment, to Nirvana.”

Although Gotama incurred censure from his contemporary *religieux* for dangerous laxity, it would be an anachronism to interpret by modern European ideas Gotama’s standard of temperate living for his Confraternity. For, the religious life, as every Almsman was to be told, after his Confirmation (Vin. I, 58), had the following ‘Four Endeavours’ to inspire it :—

1. “In the matter of food, the Pilgrim’s life is based on alms-scraps. Thus you must endeavour to live all your life.—Meals given to the Confraternity, to individuals, invitations, food distributed by ticket, meals given each sabbath . . . are extras.”

2. “In the matter of raiment, the Pilgrim’s life is based on rags taken from a dustheap. Thus you must endeavour to live all your life.—Linen, cotton, silk, woollen garments, and cloth are extras.”

3. “In the matter of housing, the Pilgrim’s life is based on dwelling at the foot of a tree. Thus you must endeavour to live all your life.—Cells, houses, mansions and huts are extras.”

4. “In the matter of medicaments, the Pilgrim’s life is based on decomposing urine (see *infra*, p. 226). Thus you must endeavour to live all your life.—Ghee, butter, oil, honey and molasses are extras.”

Clearly, these extra allowances were later concessions. Indeed, the whole Vinaya teems with departures from primitive simplicity—so much so that a perplexed disciple asked (in our 65th Sutta) why it was that, in the beginning, with fewer rules there were more saints, and now fewer saints but more rules ! The explanation attributed to Gotama was that rules are not

prescribed till they prove necessary, and that they become necessary when, *pari passu* with corporate success in the world, later recruits introduce reprehensible tendencies. The Vinaya furnishes abundant evidence of unworthy recruits. Among them was (e.g.) a brahmin who joined because "the precepts which these Sakyaputtiya samanās keep and the life they live are commodious; they have good meals and lie on beds protected from the wind." But, when it came to going round for alms, he flatly refused. If food was supplied, so well and good; otherwise, he would go back to the world which avowedly he had only renounced for his belly's sake. Others joined (temporarily) to get cured of leprosy, boils, consumption and fits by the honorary physician of the Confraternity; and, to escape active service, "many distinguished warriors" took Orders, as did fugitives from justice, debtors, runaway slaves and impecunious old gentlemen. "This will not do, O Almsmen (said the sagacious Gotama), for converting the unconverted and for augmenting the number of the converted;—it will result in the unconverted being repelled and in many of the converted being estranged."

Estrangement from within did actually come, and that in the shape of the most serious revolt against his authority which Gotama had to face. For (as is related in detail at *S.B.E.* xx, 252-271), his cousin Devadatta headed a schismatic movement—doubtless stimulated by the austerer practice of the rival Jains, with whom he had relations—to restore pristine simplicity by positive and specific enactment of 'Five Points,'—three of which were identical with the first three of the 'Four Resources' enumerated above.

"No, Devadatta," was Gotama's answer,—

(i) Whosoever wishes to do so, let him dwell in the forest;—whosoever wishes to do so, let him dwell in the neighbourhood of a village.

(ii) Whosoever wishes to do so, let him live by alms;—whosoever wishes to do so, let him accept invitations from the laity.

(iii) Whosoever wishes to do so, let him dress in rags ;—whosoever wishes to do so, let him receive gifts of robes from laymen.

(iv) Sleeping under trees has been allowed by me, Devadatta, for eight months in the year, and

(v) the eating of fish that is pure in the three points—to wit, that the eater has not seen, or heard, or suspected that it has been caught for his eating.”

As will be seen from (e.g.) the 77th Sutta *infra*, this measure of liberty was retained ; and each individual was left free, within generous limits, to choose the mode of living which suited his own particular needs,—even if it included austerities which Gotama neither recommended to others nor practised in his own person. Thus in Buddhism asceticism was *admissum* but not *permissum*, a domestic settlement of a vexed question which was at once expedient and wise in its broad tolerance,—though it did not silence outside criticism.

II. TENETS.

For present purposes, and particularly with a view to avoiding as far as possible the anachronism of jumbling together later developments with primitive conceptions, the current thought of Gotama's day is here deduced, for the specific purpose of interpreting the Majjhima Nikāya, from the Majjhima Nikāya itself,—supplemented, where necessary, from the (probably) contemporary Dīgha Nikāya and the Vinaya.

Naturally, current brahmin tenets (their ceremonial and even their arrogant pretensions are not relevant here) are the first matter to set out. The brahmins' fivefold code for achieving the ideal (by brahmins) is formulated in our 99th Sutta as consisting of—

1. The Truth (*sacca*).
2. Austerities (*tapas*).
3. Chastity (*brahmacariya*).
4. Study (of Vedic lore), and
5. Munificence (*cāga*)—i.e., to brahmins.

These five avenues to the higher life, Gotama

scouted as being merely the heart's apprenticeship and propædæutic, serving only to purge men from wrath and malevolence. So, when the conversation turns (as it very often does turn, with brahmin interlocutors) on how to attain 'union with Brahmā,'¹ Gotama affirms that this, rightly understood, is approached not by the foregoing five avenues, but through the moral virtues of universal goodwill and pity, compassion and equanimity. 'Union with Brahmā' is really a poor thing, based on groundless assumptions concerning 'God' and the divine governance of the universe, and wholly unsatisfying to the thinking mind, though helpful possibly as a stepping-stone for weaker brethren (Sutta 97).

The like criticisms apply also to the Jaṭilas, who were orthodox brahmin ascetics, tending the sacred fire and bathing thrice a day in order to wash away the evil within (Vin. I, 31 et seqq).

Among sects not exclusively brahmin the pioneers were the Paribbājakas, or 'Wanderers' (of both sexes), whose creed is formulated—e.g. in the 78th and 79th Suttas of the Majjhima Nikāya—as a belief in perfect bliss hereafter for the purged self, and as a conviction that this bliss can be won in the 'peerless' life, by freedom from all evil in (i) acts, (ii) words, (iii) aims and (iv) mode of livelihood (Majjhima II, 24). All these four standards of conduct were incorporated bodily in Gotama's Noble Eightfold Path; and the last of the four gave to the separate sect of the Ājīvakas ('Mendicants') their specific name. As will be seen from (e.g.) our 11th and 13th Suttas, the Wanderers claimed to be identical with Buddhists in tenets and teaching. Gotama's rejection of their claim is indicated at Vin. I, 39, in connection with the

¹ Brahmānaṃ saṃvayātāya maggo (Majjhima II. 195), lit. 'path to union with Brahmās.' In contradistinction to the Upanishads, the Buddhist Nikāyas (see *Dialogues* I. 298) ignore the neuter and impersonal *brahman*, here substituting the masculine and personal Brahmā. (Cf. M. III. 101:—Brahmuno saṃvayatāṃ upapajjeyyāṃ.)

conversion of the brahmins Sāriputta and Moggallāna, who were Wanderers under Sañjaya and aimed at the goal of Deathlessness (amata),—which to them then probably meant the Brahmā heavens. Their conversion followed on the recognition that Gotama dealt not with effects but with causes, and that he went to the root of the matter by teaching how causal states of consciousness arose and could be banished for ever.

Throughout the Nikāyas, Gotama's polemic is focussed (outside Wanderers and brahminism) on six non-orthodox sects,—the heads of which were (i) Pūraṇa Kassapa, (ii) Makkhali Gosāla (the Ajīvaka), (iii) Ajita Kesakambalī, (iv) Pakudha Kaccāyana, (v) Nātaputta the Nigaṇṭha or Jain, and (vi) Sañjaya Belatthiputta. Their respective tenets—which are set out, but without names, in (e.g.) our 76th Sutta—are most conveniently studied in detail in the Sāmañña-phala Sutta of the Dīgha Nikāya (*Dial.* I, 66-75). The names are there given in each case with the following (Buddhist) summaries of their views:—

(i) Pūraṇa Kassapa taught that it did not matter whether actions were good or bad.

(ii) Makkhali the Ajīvaka taught “purification through transmigration,” i.e. pain ends only when the allotted term of successive existences has been completed.

(iii) Ajita held the theory of “annihilation” of the individual at his physical death.

(iv) Pakudha held the theory of “seven elementary substances” (earth, water, fire, air, ease, pain, and the soul), which are eternal and aloof, so that “there is neither slayer nor causer of slaying, hearer nor speaker, knower nor explainer.”

(v) Nātaputta the Jain held the theory of “the four-fold bond” of self-restraint whereby evil is washed away and kept at bay. As elaborated in (e.g.) our 101st Sutta, the Jains held that each individual's lot follows from his former *actions*. Hence, by expiation and purge of former misdeeds and by not committing fresh misdeeds, nothing accrues for the future; and as nothing accrues for the future, former misdeeds

die away, and so eventually all Ill passes away. (Cf. Sutta 56.)

(vi) Sañjaya showed "his manner of prevarication" by committing himself to nothing, i.e. he was an agnostic pure and simple.

Gotama's attitude to rival creeds is indicated by the rules laid down for admitting converts. The general rule, as enunciated in (e.g.) our 73rd Sutta, was to require a probation of four months before enrolling as a Buddhist bhikkhu or 'Almsman' a proselyte from another sect. But an exception was made (see Vin. I, 71 = *S.B.E.* xiii, 190) in favour of converted Jāṭilas. These ascetic brahminical 'fire worshippers' were to be enrolled as Almsmen forthwith, without probation,—on the express ground that they "hold the doctrine that actions receive their reward, and that our deeds have their result." This exception was extended—perhaps later—to *all* brahmins, as will be seen from Suttas 7 and 92. Mental, and therefore moral (D. I, 124), responsibility was the keystone to Gotama's position; nor did he ever hold parley with any who denied this fundamental principle of his teaching. Thus, at the end of the 71st Sutta, Gotama, in affirming the spiritual barrenness of the primarily ascetic Ājīvakas (to whom in all probability he had originally attached himself in his early ascetic days), could not 'call to mind' a single Ājīvaka throughout the æons who had risen to Arahatsip, and only one solitary individual who even 'got to heaven,'—that solitary individual being, like the orthodox Jāṭilas, a *kamma-vādin* and *kiriya-vādin*.

For Gotama (p. 304, etc.) teleology and philosophic speculation had no message. On this side, he was avowedly an agnostic, refusing to waste his time on things irrelevant to the "grand business" of right living, based on right thinking; the good life was the only thing that mattered. Mortal Ills were the dominant fact of life; and his claim for himself (*infra*, p. 99) was that from the outset he had consistently preached his own original doctrine, known as the Four Noble Truths of

(i) Ill, (ii) the uprising of Ill, (iii) the ending of Ill, and (iv) the course by which Ill could be ended here and now. That course was the Noble Eightfold Path,—(i) right outlook, (ii) right aims, (iii) right speech, (iv) right action, (v) right mode of livelihood, (vi) right effort, (vii) right mindfulness, and (viii) right concentration. Of these the second, third, fourth and fifth, as has been seen, were borrowed from the Wanderers *en bloc*. The significant departure is in the first of Gotama's categories—right outlook,—deliberately placed in the forefront in order to affirm the sovereignty of mind and thought. Right thinking was the preface and the key to everything else in the higher life, and ignorance, or lack of understanding, was the root of all evil. The first duty of man was to comprehend and see all phenomena of life as a process of causal law (pp. 187-8):—If *this* is, *that* comes about; if *this* arises—or passes away—so does *that* too. The Deliverance for which men yearned in a hereafter was to be won here and now, through the mind, by right thinking, by 'seeing and knowing' phenomena aright, by those right states of consciousness which are the theme of the first Sutta of this book. And in the forefront here came the extirpation of the *āsavas*, or 'Cankers' (see *infra*, p. 2 note 4 and p. 15, note 1). Originally three in number in early Buddhism, the 'Cankers'—sensuous pleasure, belief in personal immortality, and blank ignorance of the causal truth of things—forbade all possibility of newness of mental life, as being not *σκέσις* but deadly *ἔξις*. With their extirpation right conduct followed almost as a corollary, with Arahatsip as the crown of a strenuous life of mental and moral culture.

One other matter requires mention, and it is a matter of significance. While the term *āsava* (but not its connotation) may well have been borrowed from or through the Jains, the inclusion in Buddhism of *mettā* (=caritas, or active goodwill towards mankind and all creation) cannot be assigned with probability to a pre-Buddhist source, but marks an

original and independent contribution to the evolution of India's religious thought. Unlike the early rishis of Majjhima I. 378 and II. 155, whose psychic powers might be exercised in anger to blast a country-side or to burn to a cinder an unwelcome visitor, the Buddhist Almsman was trained—as a condition precedent to attaining Arahatsip—to embrace the whole universe in radiant thoughts of goodwill and of pity and compassion,—an ideal steadfastly to be maintained even during death by torture, as in the striking 'Parable of the Saw' at p. 90 *infra*. The significance, present and future, of this spirit of altruism in Buddhism has been set forth with much cogency in Dr. K. T. Saunders' *Epochs of Buddhism*.

Remote as is this doctrine from either formal brahminism, with its ritual of worship of Brahmā, or from the Wanderers' passion for union with a Supreme Self in bliss everlasting, Gotama (or his followers for him) did not hesitate to appropriate to his teachings the nomenclature of his forerunners. With practical sagacity, he (or they) appropriated current terms and familiar nomenclature. Thus, while retaining the accepted doctrines of transmigration and of 'gods,' he was the true 'brahmin' and master of the 'threefold lore'; he was the true 'superman' (mahā-purisa), the true victor (jina), the true saint (arahant), and the veritable Truthfinder (tathāgata). He borrowed from brahminism the title of Almsman (bhikkhu) for his enrolled followers, and called their enrolment (pabbajjā) after the paribbājakas (Wanderers). But in each instance he altered the connotation of the familiar terms which he retained from the past, while importing into them his own novel content of meaning. The old labels were reassuring, even though the wine was a new brand.

1. MŪLAPANĀSA

MŪLAPARIYĀYA VAGGA

I. MŪLA-PARIYĀYA-SUTTA.

HOW STATES OF CONSCIOUSNESS ORIGINATE.

[1] THUS have I heard. Once when the Lord was staying at Ukkaṭṭhā in the Subhaga grove under the great sāl-tree, he addressed the Almsmen, saying :— Almsmen! Lord, said they in answer. Then said the Lord :—I will expound to you how all states of consciousness originate; listen with attention and I will speak. Yes, sir, said they in response to the Lord, who then spoke as follows :—

Take the case of an uninstructed every-day man, who takes no count of the Noble and is unversed and untrained in Noble Doctrine; who takes no count of the Excellent¹ and is unversed and untrained in Excellent Doctrine. Such a man (simply) perceives earth as earth and, so perceiving it, conceives ideas of earth, ideas of—in earth, from earth, my earth; and is content with 'earth.' And why?—I say it is because he does not comprehend it.

So too he perceives water as water, and, so perceiving it, conceives ideas of water, ideas of—in water, from water, my water;—and is content with 'water.' And why?—I say it is because he does not comprehend it.

In just the same way originate his ideas about—

(1) fire, (2) air, [2] (3) creatures, (4) gods, (5) Pajāpati,² (6) Brahmā, (7) Ābhassara deities, (8) Subhakiṇṇa deities, (9) Vehapphala deities, (10) Abhibhū, [3] (11) the Realm of Infinite Space, (12) the Realm of Infinite

¹ The Noble and the Excellent (synonymous terms according to Buddhaghosa) are simply Arahats (M. I, 280, 402, etc.), and are not to be restricted (as Bu.) to Buddhas, Pacceka Buddhas, and the (chief) disciples of Buddhas.

² Identified by Bu. as Māra. For the following classes of beings, see the 33rd Sutta of the Digha Nikāya, and cf. Sutta No. 49 infra.

Mind, (13) the Realm of Naught, (14) the Realm of neither perception nor non-perception, (15) what is seen, (16) what is heard, (17) what is sensed,¹ (18) what is discerned,² (19) unity, (20) multiplicity, (21) universality, and (22) Nirvana.

[4] Then too there is the Almsman who is still under training and has not yet won Arahatsip, but lives in earnest yearning for utter immunity from the four Attachments. He recognizes earth as earth; but, having so recognized it,—ah! let him not conceive ideas of earth, ideas of—in earth, from earth, my earth; let him not rest content with ‘earth.’ And why?—I say it is because he must bring himself to comprehend it.

[Here follow similar paragraphs about water, fire, air . . . etc. . . ., and (22) Nirvana.]

Then there is the Almsman who is an Arahāt,³ in whom the Cankers⁴ are no more, who has greatly lived, whose task is done, who has shed his burthens and has won his weal, whose bonds to life are now no more, who by utter knowledge has found final Deliverance. He too recognizes earth as earth; but, having so recognized it, he conceives no ideas of earth, in earth, from earth, my earth; nor does he rest content with ‘earth.’ And why?—I say it is because he has come to comprehend it.

So too he recognizes water and the rest of these

¹ Interpreted as representing the three other senses of smell, taste and touch. Cf. Dialogues of the Buddha III, 127, n. 2.

² I.e., grasped by the mind (maṇasā) as a sixth sense.

³ Lit. worshipful. See Dial. III, 3, et seq., for the history of this word,—used of non-Buddhists in Sutta 84 (II. 86). Cf. *infra* p. 175.

⁴ For the *four* āsavas (of pleasure, continuing existence, and ignorance, with error superadded), see e.g. D. II, 84. (In our 2nd Sutta, as at the end of Suttas Nos. 4 and 9, the āsavas are *three* in number, i.e. without the outlook of error superadded.)

The āsavas, so called (says Bu.) because they flow, would seem to be running sores, or neoplasms of character, with their metastases of evil, like physical cancers. I have called them ‘cankers,’ because of the metaphorical connotation which attaches to this word, though not to ‘cancer.’

things; he recognizes Nirvana as Nirvāna, but, having so recognized it, he conceives no ideas of Nirvana, no ideas of—in Nirvana, from Nirvana, my Nirvana; nor does he rest content with 'Nirvana.' And why?—I say it is because he has come to comprehend it.

The Almsman who is an Arahāt, in whom . . . (etc., as in preceding paragraph, down to) . . . [5] nor does he rest content with 'earth,' or 'water' and so forth. And why?—Because, say I, by the extirpation of lusts he is freed from lusts; because by the extirpation of hate he is freed from hate; because by the extirpation of delusion he is freed from delusion.

The Truth-finder¹ too, the Arahāt all-enlightened, also recognizes earth as earth; but, having so recognized it, he conceives no ideas of earth, no ideas of—in earth—from earth—my earth; nor is he content with 'earth,' or with 'water' and so forth. [6] And why?—Because, say I, he has comprehended it to the full.²

The Truth-finder too . . . (etc., as in preceding paragraph, down to) . . . And why?—Because, having seen pleasure to be the root of Ill, he sees how continuing existence entails rebirths and that whatever has continuing existence is dogged by decay and death. Therefore it is, say I, that by extirpating all cravings, by lusting not after them, but by destroying and abandoning and renouncing them all, the Truth-finder has become all-enlightened, with utter enlightenment.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

¹ For this rendering of *tathāgata* see J.R.A.S., 1898, Buddhist Psychological Ethics (2nd edit., p. 270, n. 6), and Dialogues I, 40, 263, etc. Just as *Jina* is a title of the Buddha, so *tathāgata* is a synonym of the Jain *titthakara*, or ford-maker (S.B.E. XLV, p. 320),—both terms being pre-buddhistic, like *arahant*, *bhagavant*, etc.

At e.g. M. I, 140 *tathāgata* is used as a synonym of *arahat*. Cf. D. I, 27 (*hoti tathāgato param maraṇā*), on which Bu. says: *satto tathāgato ti adhippeto*.

² Reading *pariññāt-antaṃ*, with Bu. (M.A. I, 52).

II. SABB-ĀSAVA-SUTTA.

COPING WITH CANKERS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the Lord addressed the Almsmen, saying—Almsmen! Lord, said they in answer. Then the Lord spoke these words: I will expound to you how to subdue all the Cankers; listen with [7] attention and I will speak. Yes, sir, said they in response to the Lord, who then spoke as follows:—

I say that it is only in him who knows and sees, and not in him who neither knows nor sees, that there is extirpation of the Cankers. Now, what does he know and see whose Cankers are extirpated? Why, he knows and sees what thinking is founded aright and what is wrongly founded. If a man's thinking is wrong, then not only do Cankers arise which had not arisen before, but also those which had already risen now grow apace. If, however, his thinking is right, then not only do those Cankers not arise now which had not arisen before, but also those which had already arisen are now got rid of.

Cankers are to be got rid of (1) some by scrutiny, (2) some by restraint, (3) some by use, (4) some by endurance, (5) some by avoidance, (6) some by removal, and (7) others by culture.

1. What are the Cankers which are to be got rid of by scrutiny?—Take the case of the uninstructed every-day man, who, having no vision of them that are Noble and of them that are Excellent, and being unversed and untrained in their Doctrine, does not understand either what mental states are, or what mental states are not, proper to be entertained. Accordingly, as he does not understand either, he entertains mental states which he should not entertain and fails to entertain those he should. Now, what are the mental states which he entertains though he should not?—Why,

those states by the entertainment of which the Cankers—of sensuous pleasure or of continuing existence or of ignorance—either arise where they had not arisen before or grow apace where they had arisen already. What, now, are the mental states which he does not entertain though he should?—Why, those states by the entertainment of which those three Cankers either arise where they had not arisen before or grow apace where they had arisen already. Thus, [8] by entertaining mental states which he should not entertain and by not entertaining those which he should, not only do fresh Cankers arise but also the old ones grow apace. In his wrong-headedness, he asks himself—(i.) Was I in ages past? (ii.) Was I not in ages past? (iii.) What was I then? (iv.) How was I then? (v.) From what did I pass to what? (vi.) Shall I be in ages to come? (vii.) Shall I not be in ages to come? (viii.) What shall I then be? (ix.) How shall I then be? (x.) From what shall I pass to what? Or, again, it is Self to-day about which he is in doubt, asking himself—(i.) Am I? (ii.) Am I not? (iii.) What am I? (iv.) How am I? (v.) Whence came my being? (vi.) Whither will it pass? In his wrong-headedness one or other of six wrong outlooks emerges as true and trustworthy:—(i.) I have a Self. (ii.) I have not a Self. (iii.) By Self I perceive Self. (iv.) By Self I perceive non-self. (v.) By non-self I perceive Self. (vi.) Or his error is to hold that this speaking and sentient Self of his—which is experiencing the fruits of good and of bad conduct in this or that earlier existence—has always been, and will always be, an everlasting and changeless Self, which will stand fast so long as heaven and earth stand fast. This is called perversion to error, seizure by error, the jungle of error, the schism of error, the writhing in error, the bondage of error. While he is fast in the bondage of error, I say that the uninstructed everyday man is never freed from birth, decay, and death, from sorrow, lamentation and tribulation, is never freed from Ill. Now the instructed disciple of the Noble, who has vision of the Noble and Excellent

and is versed and well-trained in their Doctrine, understands what mental states his mind should entertain and what states it should not entertain ; and accordingly [9] he does not entertain those states he should not entertain but does entertain those he should. Now, what are the mental states which he should not, and does not, entertain ?—Why, those states by entertainment of which the Cankers of sensual pleasure, continuing existence or of ignorance either arise where they had not arisen before or grow apace where they had already arisen. And what are the mental states he should, and does, entertain ?—Why, those states by entertainment of which those same Cankers either do not arise if they have not arisen before or, having arisen before, now pass away. If he entertains not the mental states which he should not entertain but does entertain those he should, then not only will the Cankers which have not arisen before not arise now, but also those which had before arisen now pass away. His mind is engaged aright with entertaining the Four Noble Truths, namely :—This is Ill ; this is the origin of Ill ; this is the cessation of Ill ; this is the way that leads to the cessation of Ill. He rids himself of the three Bonds—of individuality, doubt and the virus of 'good works.' These are called the Cankers which are to be got rid of by scrutiny.

2. What are the Cankers to be got rid of by restraint ?—Take the case of a Brother who has got his eye under restraint. Whereas lack of restraint of the eye would entail the arising of Cankers that destroy and consume, no such Cankers arise for him who has his eye under restraint. [Similar sentences follow about hearing, smell, taste, touch and mind.] [10] These are called the Cankers which are to be got rid of by restraint.

3. What are the Cankers to be got rid of by use ? Take the case of an Almsman who, duly and advisedly, exercises the use of robes—only to keep off cold, heat, gadflies, mosquitoes, scorching winds, and contact with creeping things, and to veil the parts of shame. Duly

and advisedly he exercises the use of alms received—neither for pleasure nor for delight, neither for ostentation nor for display, but only to support and sustain his body, to save it from hurt and to foster the higher life, thereby putting from him the old feelings and not breeding new feelings, but ensuring progress and the blameless lot and well-being. Duly and advisedly he exercises the use of lodging—only to keep off cold, heat, gadflies, mosquitoes, scorching winds and contact with creeping things, to dispel the dangers which the seasons bring, and to enjoy seclusion. Duly and advisedly he exercises the use of medical comforts and of his supply of medicaments—only to keep off pain felt and to minimize harm. Whereas shortcomings in use would entail the arising of Cankers that destroy and consume, no such Cankers arise for him whose use is in the right. These are called the Cankers to be got rid of by use.

4. What are the Cankers to be got rid of by endurance?—Take the case of an Almsman who, duly and advisedly, has grown patient of cold and heat, of hunger and thirst, patient of gadflies, mosquitoes, scorching winds and contact with creeping things, patient of abusive and hurtful language, inured to endurance of the advent of all those bodily feelings which are painful, acute, sharp, severe, wretched, miserable, or deadly. Whereas lack of endurance would entail the arising of Cankers that destroy and consume, no such Cankers arise for him who has endurance. These are called the Cankers which are to be got rid of by endurance.

5. What are the Cankers to be got rid of by avoidance?—Take the case of an Almsman who, duly and advisedly, avoids a savage elephant or horse or steer or dog, or avoids a snake, the stump of a tree, a briar patch, [11] a tank, a precipice, a refuse-pool or rubbish shoot. Duly and advisedly, he avoids either sitting in such unseemly places, or frequenting such unseemly resorts, or cultivating such bad friends as would lead the discreet among his fellows in the higher life to con-

clude he had gone astray. Whereas failure to avoid would entail the arising of Cankers that destroy and consume, no such Cankers arise for him who knows how to avoid. These are called the Cankers which are to be got rid of by avoidance.

6. What are the Cankers to be got rid of by removal? Take the case of an Almsman who, duly and advisedly, rejects, discards, dispels, extinguishes and annihilates all those thoughts of sensual pleasure, malevolence and malice that have already arisen; who rejects, discards, dispels, extinguishes and annihilates all evil and wrong mental states which have not yet arisen within him. Whereas failure to remove these would entail the arising of Cankers that destroy and consume, no such Cankers arise for him who knows how to remove them. These are called the Cankers which are to be got rid of by removal.

7. What are the Cankers to be got rid of by culture? Take the case of an Almsman who, duly and advisedly, cultivates the factors of enlightenment—to wit, self-collectedness, study of the Doctrine, strenuous effort, zest, tranquillity, rapt concentration, and poised equanimity—based each and all on aloofness, passionlessness and cessation, with renunciation as the crown. Whereas failure to cultivate these things would entail the arising of Cankers that destroy and consume, no such Cankers arise for him who cultivates them aright. These are called the Cankers which are to be got rid of by culture.

The Almsman in whom the Cankers are gone which are severally to be got rid of by scrutiny, by restraint, by use, by endurance, by avoidance, [12] by removal and by culture—he it is who is said to have all the Cankers in restraint; he has cut off craving, shed his bonds, and, by fathoming false pride, has made an end of Ill.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

III. DHAMMA-DĀYĀDA-SUTTA.

UNWORLDLY GOODS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he addressed the attentive Almsmen as follows :—

Seek to be partakers, Almsmen, not of the world's goods but of my Doctrine ; in my compassion for you, I am anxious to ensure this. Should you be partakers of the world's goods and not of my Doctrine, then not only will you, my disciples, be blamed for so doing, but also I, as your teacher, shall be blamed on your account. If, on the other hand, you partake of my Doctrine and not of the world's goods, then not only will you, my disciples, escape blame for so doing, but also I, as your teacher, shall escape blame too. Therefore, be partakers of my Doctrine and not of the world's goods ; out of compassion for them, I would have all my disciples partake of my Doctrine and not of the world's goods.

Suppose my meal is over and that I have finished and ended, after having had my fill and enough ; and assume that of my alms there is some over, to be thrown away, when there arrive two Almsmen, [13] half dead with hunger and exhaustion, to whom I say that I have finished my own meal and do not want any more, but that of my alms there is some over, to be thrown away ; that they can eat it if they like, but that, if they do not, I shall either throw it away where no grass grows or fling it into water where no living things dwell.¹ Suppose now one Almsman thinks : The Lord has finished eating all he wants but has left some food which, if we do not eat it, he will now throw away. Now the Lord has told us to partake of his Doctrine and not of the world's goods—of which alms

¹ I.e. so as not to harm life in any form. See S.B.E. XX, 219, and cf. Jainism.

is one ; and I had better not eat but fast on till the morrow, notwithstanding my hunger and exhaustion. Suppose then that, not partaking of the alms over, this first Almsman patiently fasts on till the morrow comes. But suppose the second Almsman thinks : The Lord has had his own meal but there remains food over which he will only throw away if we do not eat it. Why should not I, by eating thereof, pass the night and next morning in relief from my hunger and exhaustion ? Assume, now, that this second Almsman does eat, and so relieves his hunger and exhaustion before the morrow comes. Albeit he does so and relieves his necessity, yet I should hold the first Almsman in greater honour and esteem. And why ?— Because the first Almsman's abstention will long conduce to curtailment of wants, to contentment, to purgation of evil, to virtuous satisfaction and to the strenuous life. Therefore, Almsmen, be ye partakers not of the world's goods but of my Doctrine ; in my compassion for you all, I am anxious to ensure this.

Thus spoke the Lord, who thereupon rose and passed to his own cell.

The Lord had not long been gone when the reverend Sāriputta addressed the Almsmen, saying : Your reverences. Reverend sir, [14] said they in response. Then said Sāriputta : In what respects, while their teacher leads the Life Apart, do his disciples either cultivate, or not cultivate, the same detachment of the inner life ?

We would have travelled from afar to learn the meaning of this from Sāriputta's lips. Pray, vouchsafe to explain it, and we will treasure up your words.

Then, reverend sirs, hearken and pay attention and I will speak.

Yes, reverend sir, said they in response to Sāriputta, who went on to speak as follows :—

Take the case that, while their teacher leads the life apart, his disciples fail to cultivate the same aloofness of the inner life, do not put from them those states of mind which their teacher has bidden them put

from them, but are luxurious and have but a loose grip of the truth, are foremost in backsliding, and intolerant of Renunciation's yoke. Herein, first the seniors are trebly blameworthy,—first, that, while their teacher leads the life apart, his disciples do not cultivate the same detachment in the inner life; secondly, that they do not put from them those states of mind which their teacher has bidden them put from them; and thirdly, that they are luxurious and have only a loose grip of truth, are to the forefront in backsliding and intolerant of Renunciation's yoke. Blame attaches to the seniors in these three ways. And the like threefold blame attaches also to those of middle standing and to the juniors. These are the respects in which, while their teacher leads the life apart, his disciples do not cultivate the same aloofness of the inner life.

Next, what are the respects in which, while their teacher leads the life apart, his disciples [15] cultivate the like aloofness of the inner life?—Take the case that, while their teacher leads the life apart, his disciples also cultivate aloofness in the inner life, put from them those states of mind which their teacher bids them put from them, are not luxurious, have no loose grip of the truth, are intolerant only of backsliding and are foremost in Renunciation. Herein, first the seniors are trebly praiseworthy,—firstly, that while their teacher leads the life apart, they cultivate the same aloofness in the inner life; secondly, that they put from them those states of mind which their teacher has bidden them put from them; and thirdly, that they are not luxurious, have no looseness of grip on the truth, are intolerant only of backsliding, but are to the forefront in Renunciation. Praise attaches to the seniors in these three ways. And the like threefold praise attaches also to those of middle standing and to the juniors. These are the respects in which, while their teacher leads the life apart, his disciples cultivate the like aloofness of the inner life.

Yes, sirs, greed is vile, and vile is resentment. To shed this greed and this resentment, there is

the Middle Way which gives us eyes to see and makes us know, leading us on to peace, insight, enlightenment and Nirvana. What is this Middle Way?—Why, it is naught but the Noble Eightfold Path of right outlook, right aims, right speech, right action, right means of livelihood, right effort, right mindfulness, and right concentration; this, Almsmen, is the Middle Way. Yes, sirs; anger is vile and malevolence is vile, envy and jealousy are vile, niggardliness and avarice are vile, hypocrisy and deceit are vile, imperviousness [16] and temper are vile, pride and arrogance are vile, inflation is vile, and indolence is vile; for the shedding of inflation and indolence there is the Middle Way—giving us eyes to see, making us know, and leading us on to peace, insight, enlightenment and Nirvana—which is naught but that Noble Eightfold Path.

Thus spoke the reverend Sāriputta. Glad at heart, those Almsmen rejoiced in what he had said.

IV. BHAYA-BHERAVA-SUTTA.

OF BRAVING FEARS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove, in Anāthapiṇḍika's pleasure, there came to him the brahmin Jāṇussoṇi who, after due exchange of the greetings and compliments of politeness and courtesy, seated himself to one side and said:—

These young men who, following the reverend Gotama and believing in him, have gone forth as Pilgrims from home to homelessness,—all of them have him as their leader, warden and guide? And the whole company of them are adherents of his tenets?

Quite so, brahmin; quite so; it is just as you say.

It is hard, Gotama, to brave life in the wilds and depths of the forest, far from the haunts of men; solitude is hard to endure; to live alone is joyless;

and methinks forests are killing to the mind of an Almsman who does not attain to rapt concentration.

[17] Quite, so, brahmin ; quite so ; it is just as you say. I myself thought the very same thing in the days before my full Enlightenment when as yet I was not fully enlightened but was only a Bodhisatta. But, even so, I bethought me that : Recluses and brahmins who without purity—of act—of word—of thought—or of livelihood—take to living in the wilds, all of them, by reason of their impurity and its attendant corruption, evoke fear and dread from within themselves. But it is not in impurity but in purity that I take to a life of solitude in the wilds ; I am one of the Noble Brotherhood who in purity enter on such life. This consciousness of purity within, brahmin, braced me with confidence to live in the wilds.

I bethought me that : Recluses and brahmins living in the wilds are beset with fear and dread if they are covetous and pleasure-loving, and accordingly corrupt—[18] or malevolent and malignant, and corrupt accordingly—or are corrupt either by being given over to sloth and torpor, or by being puffed-up and disordered in mind, or by harbouring perplexity and doubts, or by [19] exalting themselves and disparaging others, or by being aghast and affrighted, or by acquisitiveness and love of distinction, or by being indolent and slack, [20] or by being bewildered and flustered, or by being unstable and wandering, or witless and drivelling. With me it is not so ; none of these defects are mine as I take to a life of solitude in the wilds ; I am one of the Noble Brotherhood who, without any one of these defects and without their attendant corruption, enter on the solitary life in the wilds and depths of the forest, far from the haunts of men. This consciousness braced me with confidence to live in the wilds.

There came to me the thought that, on the special and outstanding nights of each fortnight, I would seek out haunted shrines and altars in woodland or forest or under tutelary trees and there abide, in those awesome

and grisly scenes,—perchance there to discover fear and dread. So, in due season, on such nights, I took up my abode in those awesome and grisly scenes. As I abode there, either an animal passed along, or a peacock [21] knocked off a branch, or the wind rustled the fallen leaves, so that I thought this must surely be fear and dread coming. Thought I:—Wherefore am I doing nothing but await the coming of fear and dread? Come as they may, I, just as they find me, will even so overcome them, without changing my posture for them. I was pacing to and fro when fear and dread came upon me; I continued to pace to and fro till I had overcome them, neither standing still nor sitting nor lying down. If I was standing still when fear and dread came upon me, I continued to stand still, and neither paced to and fro nor sat nor lay down, until I had overcome them. If I was seated when they came upon me, sitting I remained till I had overcome them, neither lying down nor standing still nor pacing to and fro. If I was lying down when fear and dread came upon me, lying down I remained till I had overcome them,—neither sitting down nor standing still nor pacing to and fro.

Now, brahmin, there are some recluses and brahmins who say night is day and day is night;¹ but I say this shews the delusion in which they live. Night to me is night, and day is day. Of me, if of anyone, it can truly be affirmed that, in me, a being without delusions has arisen in the world, for the weal and welfare of many, out of compassion towards the world, for the good, the weal, and the welfare of gods and men.

Strenuous effort won for me perseverance that never flagged; there arose in me mindfulness that knew no distraction, perfect tranquillity of body, steadfastness of mind that never wavered. Divested of pleasures of sense, divested of wrong states of consciousness, I entered on, and abode in, the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness

¹ I.e. by Kasiṇa meditations on white and black, respectively. Cf. Sutta No. 77,—M. II, 14-15.

but not divorced from observation and reflection. As I rose above reasoning and reflection, I entered on, and abode in, the Second Ecstasy [22] with all its zest and satisfaction,—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. By shedding the emotion of zest, I entered on, and abode in, the Third Ecstasy, with its poised equanimity, mindful and self-possessed, feeling in my frame the satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. By putting from me both satisfaction and dissatisfaction, and by shedding the joys and sorrows I used to feel, I entered on, and abode in, the Fourth Ecstasy,—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness.

With heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable,—it was thus that I applied my heart to the knowledge which recalled my earlier existences. I called to mind my divers existences in the past,—a single birth, then two . . . [*and so on to*] . . . a hundred thousand births, many an æon of disintegration of the world, many an æon of its reintegration, and again many an æon both of its disintegration and of its reintegration. In this or that former existence, I remembered, such and such was my name, my sept, my class, my diet, my joys and sorrows, and my term of life. When I passed thence, I came by such and such subsequent existence, wherein such and such was my name and so forth. Thence I passed to my life here. Thus did I call to mind my divers existences of the past in all their details and features.—This, brahmin, was the first knowledge attained by me, in the first watch of that night,¹—ignorance dispelled and know-

¹ According to the Vinaya version (S.B.E. XIII, 75), only the Chain of Causation occupied the Buddha's mind during all three watches of the seventh night *after* attaining Buddhahood. According, however, to the (later) Jātaka (I, 75), this night was

ledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same stedfast heart I now applied to knowledge of the passage hence, and re-appearance elsewhere, of other beings. With the Eye Celestial, which is pure and far surpasses the human eye, I saw beings in the act of passing hence and of re-appearing elsewhere,—beings high and low, fair or foul to view, in bliss or woe ; I saw them all faring according to their past. Here were beings given over to evil in act word and thought, who decried the Noble and had a wrong outlook and became what results from such wrong outlook ;—these, at the body's dissolution after death, made their appearance in states of suffering, misery and tribulation and in purgatory. Here again were beings given to good in act [23] word and thought, who did not decry the Noble, who had the right outlook and became what results from right outlook ;—these, at the body's dissolution after death, made their appearance in states of bliss in heaven. All this did I see with the Eye Celestial ; and this, brahmin, was the second knowledge attained by me, in the second watch of that night,—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

That same stedfast heart I next applied to knowledge of the eradication of Cankers. I comprehended, aright and to the full, Ill, the origin of Ill, the cessation of Ill, and the course that leads to the cessation of Ill. I comprehended, aright and to the full, what the Cankers were, with their origin, cessation, and the course that leads to their cessation. When I knew this and when I saw this, then my heart was delivered

the actual night of attaining Buddhahood and the first two watches of this night were absorbed (as in this Sutta) by the *pubbe-nivāsa-nāṇa* and the *dibba-cakkhū-nāṇa* of this and the next paragraph. In the Jātaka version the third watch alone is reserved for the Chain of Causation,—here replaced (as at I Dīgha 93) by the Four Noble Truths and by a parallel series of four truths concerning the three Cankers.

from the Canker of sensuous pleasure, from the Canker of continuing existence, and from the Canker of ignorance; and to me thus delivered came the knowledge of my Deliverance in the conviction — Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been. This, Brahmin, was the third knowledge attained by me, in the third watch of that night,—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

Yet it may be, brahmin, that you imagine that even to-day the recluse Gotama is not void of passion, hate and delusion, and therefore takes to living in the wilds and depths of the forest, far from the haunts of men. Not so. I live the solitary life because therein I see a twofold good;—I see my own well-being here and now, and I have compassion on them that come after.

Compassion indeed, Gotama, for them that come after,—[24] befitting the Arahāt all-enlightened! Excellent, Gotama; excellent! It is just as if a man should set upright again what had been cast down, or reveal what was hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. I come to Gotama as my refuge and to his Doctrine and to his Confraternity; I ask him to accept me as a follower who has found an abiding refuge from this day onward while life shall last.

V. ANANGAṆA-SUTTA.

OF BLEMISHES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the reverend Sāriputta addressed the Almsmen as follows :—

There are four types of individuals in the world :— (i.) The blemished man who does not realize aright the blemish within him ; (ii.) the blemished man who does realize it aright ; (iii.) the unblemished man who does not realize aright that he is unblemished within ; and (iv.) the unblemished man who does realize it aright. In the first pair—of the blemished—the second ranks high and the first low ; and similarly [25] in the second pair the second ranks high and the first low.

Hereupon the reverend Mahā-Moggallāna asked Sāriputta what was the cause and what were the conditions whereby one of the two with blemishes, and one of the two without blemishes, was ranked high and the other low.

Reverend sir, answered Sāriputta, it is to be expected of the man who is blemished but does not realize it, that he will not develop will-power, will not exert himself nor work to shed his blemishes ; he will die with heart corrupt and with his blemishes still upon him, a prey to passion, hate and delusion. It is just like a brass bowl brought home from bazaar or stithy covered with dust and dirt, never to be used or scoured by its owners, but just flung aside among the dust. Pray, would such a bowl grow fouler and fouler till it became filthy ?—Yes, sir.—Just in the same way the man with blemishes which he does not realize aright, may be expected not to develop will-power . . . delusion.

On the other hand, it is to be expected of the man with blemishes which he does realize aright, that he will develop will-power, will exert himself, will work to

shed his blemishes, and will die with heart uncorrupt and without blemish, quit of passion, hate and delusion. It is just like a brass bowl brought home from bazaar or stithy covered with dust and dirt, to be used and scoured by its owners and not to be flung aside among the dust. [26] Pray, would such a bowl grow cleaner and cleaner till it became spotless?—Yes, sir.—Just in the same way the man with blemishes which he realizes aright, may be expected to develop will-power . . . quit of passion, hate and delusion.

Of the man who is without blemish but does not realize it aright, it is to be expected that his mind will dwell on seductive ideas and that in consequence passion will degrade his heart; he will die with heart corrupt and with his blemishes still upon him, a prey to passion, hate and delusion. It is just like a brass bowl brought home from bazaar or stithy clean and bright, never to be used or scoured by its owners but just flung aside among the dust. Pray, would such a bowl grow fouler and fouler till it became filthy?—Yes, sir.—Just in the same way the man who is without blemish but does not recognize it aright, may be expected to let his mind dwell on seductive ideas and in consequence to have his heart degraded by passion, so that he will die with heart corrupt and with his blemishes still upon him, a prey to passion, hate and delusion.

Lastly, it is to be expected of the man without blemish who realizes it aright, that his mind will not dwell on seductive ideas, and therefore that passion will not degrade his heart, and that he will die with heart uncorrupt and without blemish, quit of passion, hate, and delusion. It is just like a brass bowl brought home from bazaar or stithy clean and bright, to be used and scoured by its owners and not to be flung aside among the dust. Pray, would such a bowl grow cleaner and cleaner till it became spotless?—Yes, sir.—Just in the same way it is to be expected of the man without blemish who realizes it aright, that his mind will not dwell . . . quit of passion, hate, and delusion.

This, reverend Moggallāna, [27] is the cause and these are the conditions whereby one of the two with blemishes, and one of the two without blemishes, is ranked high and the other low.

Blemish is simply called blemish, reverend sir (said Moggallāna). What does the term connote?

Blemish, reverend sir, connotes the domain of bad and wrong desires. The case may arise of an Almsman who conceives the desire that, should he commit an offence, his fellows should not know of it; and who, when they do come to know of it, waxes angry and wroth at their knowing it. This anger and dissatisfaction are both blemishes.

Or he may conceive the desire that, should he commit an offence, his fellows should reprove him in private and not in conclave; and when they reprove him in conclave, he waxes angry and wroth at their doing so. This anger and dissatisfaction are both blemishes.

Or he may conceive the idea that, should he commit an offence, he may be reproved by an equal and not by one on an inequality with him; and when reproof comes from one not his equal, he waxes angry and wroth. This anger and dissatisfaction are both blemishes.

Or he may conceive the desire that the Master should expound the Doctrine to the Confraternity through a series of questions addressed to him alone and to no other Almsman; and, if the questions are addressed not to him but to another, [28] he waxes angry and wroth at being passed over. This anger and dissatisfaction are both blemishes.

Blemishes too are his anger and dissatisfaction if he is disappointed in the desire—

to be the centre figure—he and no other—to lead a train of Almsmen into the village for alms;

to be given, after the meal, the principal seat, the water first (to handsel the donation, as senior), and the best of everything going;

to return thanks after the meal;

to be the preacher in the pleasance to the

Almsmen, [29] or to the Almswomen, or to the laymen, or to the lay-women ;

to be the sole recipient—he and no other—of the other Almsmen's respect and reverence, devotion and worship ;

to have to himself the pick of robes, [30] alms, lodging, and medicaments.

—Blemish, reverend sir, connotes the domain of all these bad and wrong desires. If they are seen, and heard, to be immanent, in an Almsman, then—albeit his abode be in the depths of the forest, albeit he begs his food from door to door just as the houses come, and is coarsely clad in rags from the dust-heap—not unto him do his fellows in the higher life shew respect and reverence, devotion and worship. And why ?—Because bad and wrong desires are seen and heard to be immanent in him. It is just as if a brass bowl, clean and bright, were brought home from bazaar or stithy and were first filled by its owners with a dead snake or a dead dog or human carrion, and then taken back to the bazaar enclosed within a second bowl, making people wonder what wonderful treasure was here, until, on opening it and looking in, they were filled at the sight with such repugnance and loathing and disgust as to banish appetite from the hungry, let alone from those who had already fed ; even so, sir, if these bad and wrong desires are seen, or heard, to be immanent in a Brother, then—albeit . . . [31] immanent in him.

But if these bad and wrong desires are seen, and heard, to have been put from him by an Almsman, then—albeit he lives on the outskirts of a village and accepts invitations to meals and is clad in lay attire—yet unto him do his fellows in the higher life shew respect and reverence, devotion and worship. And why ?—Because he has put from him bad and wrong desires. It is just as if a brass bowl, clean and bright, were brought home from bazaar or stithy, and its owners were first to fill it with the choicest boiled rice of picked varieties together with divers sauces and

curries, and were then to hie back to the bazaar with it enclosed within a second bowl, making people wonder what wonderful treasure was here, until, on opening it and looking in, they were filled at the sight with such pleasure and delight as to give appetite to those who had already fed, let alone the hungry ;—even so, sir, if these bad and wrong desires are seen, and heard, to have been put from him by an Almsman, then—albeit he lives . . . and wrong desires.

At this point the reverend Mahā-Moggallāna remarked to Sāriputta that an illustration had occurred to him and, on being invited to cite it, said :—Early one morning, when I was staying once on the heights that encircle Rājagaha, I went for alms into the city, duly robed and bowl in hand, at a time when Samīti, the waggon-builder, was shaping a fellow; and by him there was standing Paṇḍu-putta the Mendicant (ājīvika)—himself come of a waggon-building stock in bygone days—in whom arose the wish that Samīti might shape the fellow without crook or twist or blemish, so that, free from crook, twist and blemish, the fellow might turn out clean and of the best ; [32] and while this thought was passing through the mind of Paṇḍu-putta, the old waggon-builder, all the time Samīti was shaping away crook, twist and blemish. At last Paṇḍu-putta in his joy burst out with the joyous cry—His heart, methinks, knows my heart, as he shapes that fellow! Even so is it here. First, take first those persons who, not for their belief but for a livelihood and without believing, go forth from home to homelessness as Pilgrims,—cunning and deceitful tricksters, vain and puffed-up, raucous babblers who keep no watch over the portals of sense, intemperate in their eating, devoid of vigilance, taking no thought of their vocation nor keen for its discipline, acquisitive and with only a loose grip of truth, foremost in backsliding and intolerant of Renunciation's yoke, indolent and slack, bewildered and flustered, unstable and wandering, witless and drivelling.—Sāriputta's heart, methinks, knows the heart of

all these persons and is at work in his exposition to shape them aright. Take next those young men who, for belief's sake, go forth from home to homelessness as Pilgrims,—in whom these shortcomings find no place but only their counterparts in virtue—, these, as they hear the reverend Sāriputta's exposition drink it in, methinks, and feed upon it, methinks, with words of thanksgiving from grateful hearts. Right well has Sāriputta raised up his fellows in the higher life from what is wrong and established them in what is right. It is just as if, after the bath, a woman or a lad young and fond of finery were to be given a chaplet of lotuses or jasmine or other blossoms and were to clutch it eagerly with both hands and set it gladly on the brow,—even so do these young men who, for belief's sake, go forth . . . established them in what is right.

In such wise did that noble pair of Arahats rejoice together in what each had heard the other say so well.

VI. ĀKANKHEYA-SUTTA.

OF YEARNINGS.

[33] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove, in Anāthapiṇḍika's pleasure, he addressed the Almsmen as follows :—

Let your lives conform to the codes of Virtue and of Obligations; let your lives be restrained by the restraint of the Obligations and ordered on the plane of right behaviour; be scrupulous in observing the precepts of conduct, seeing peril in small offendings.

Should an Almsman yearn to be dear to his fellows in the higher life and beloved by them, revered and famed among them,—let him fulfil the whole code of virtue, calm his heart within him, cultivating the Ecstasies, fostering Insight, and perfecting himself in inward detachment. Let him do this too, if his yearning is either that he may be given robes, food, lodging and medicaments;—or that the donors of such gifts to

him may reap a rich reward and blessing therefrom ;—or that such of his own kith and kin departed in the faith who keep him in mind, may reap a rich reward and blessing therefrom ;—or that he may overcome, and not be overcome by, discontent and sensuality, and fear and dread ;—or that, without toil and travail, he may have fruition of the Four Ecstasies with their illumination and the satisfaction they bring here and now ;—or that he may enter on and abide in physical experience of those excellent Deliverances¹ which transcend visible form and are formless ; [34]—or that, by destroying the (first) three Bonds, he may enter on conversion's first stage, secure thenceforth against rebirth in any state of woe and assured of ultimate Enlightenment ;—or that, by destroying the three Bonds and reducing to small dimensions passion, hate and delusion, he may enter on conversion's second stage and have to return but once more to this world in order to make an end of Ill ;—or that, by destroying all five Bonds which bind him to this lower world, he may be translated elsewhere (to the higher Brahmā world), there to pass utterly away without any return thence ;—or that it may be his to enjoy in turn each and every form of psychic power,—from being one to become manifold, from being manifold to become one, to be visible or invisible, to pass at will through wall or fence or hill as if through air ; to pass in and out of the solid earth as if it were water, to walk on the water's unbroken surface as if it were the solid earth, to glide in state through the air like a bird on the wing, to touch and to handle the moon and sun in their power and might, and to extend the sovereignty of his body right up to the Brahmā world ;—or that, with the Ear Celestial which is pure and far surpasses the ear of men, he may hear both heavenly and human sounds, sounds near and sounds afar ;—or that he may comprehend with his own heart the hearts of other creatures and of other men so as to know them for just

¹ See Dialogues II, 119.

what they are,—filled with passion or free from passion, hating or free from hate, filled with delusion or free therefrom, focussed or wandering, large-minded or small-minded, inferior or superior, stedfast [35] or unstedfast, Delivered or lacking Deliverance;—or that he may recall to mind his divers existences in the past,—a single birth, then two . . . [*and so on to*] . . . a hundred thousand births, many an æon of disintegration of the world, many an æon of its reintegration, and again many an æon both of its disintegration and of its reintegration,—remembering, in every detail and feature, that in this or that former existence such and such was his name, his sept, his class, his diet, his joys and sorrows, and his term of life, ere, passing thence, he came by such and such subsequent existence, wherein such and such was his name and so forth, right up to the time when he passed to his present life here;—or that with the Eye Celestial, which is pure and far surpasses the human eye, he may see creatures in the act of passing hence and re-appearing elsewhere,—creatures high and low, fair or foul to view, in bliss or woe, all faring according to their past (*etc. as in Sutta No. 4*);—or that, by eradicating the Cankers, he may—here and now, of and by himself—comprehend, realize, enter on, and abide in, the Deliverance of heart and mind which knows no Cankers.

[36] It was to this intent that I have said:—‘Let your lives conform to the codes of Virtue and of Obligations; let your lives be restrained by the restraint of the Obligations and ordered on the plane of right behaviour; be scrupulous in observing the precepts of conduct, seeing peril in small offendings.’

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

VII. VATTHŪPAMA-SUTTA.

ON FULLING.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen as follows :—

Even as a foul and dirty piece of cloth, if dipped by the fuller in blue, yellow, red, or pink dye, would take the dye badly and not come out a good colour, and that because of the cloth's impurity,—even so, Brethren, when a man's heart is impure, woe must be expected to ensue ; and, conversely, just as cloth in the fuller's hands takes the dye well if it be pure and clean, so, when a man's heart is pure, bliss may be expected to ensue.

Now, what are the heart's impurities ?—They are avarice and covetise, malevolence, anger, malice, rivalry, jealousy, grudging, envy, hypocrisy, deceit, imperviousness, outcry, pride, arrogance, inflation, and [37] indolence. Recognizing that each in turn of these is an impurity of the heart, an Almsman puts them from him ; and when at last he has put them all from him, he comes to full belief in the Enlightened One and to recognition of him as the Lord, Arahat all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment ; he comes to full belief in the Doctrine and to recognition of it as having been excellently expounded by the Lord, as being here and now and immediate, with a welcome to all and with salvation for all, to be comprehended of each man of understanding ; he comes to belief in the Lord's Confraternity and to recognition of it as schooled aright and as walking uprightly, trained in all propriety and in duty, the Brotherhood of the conversion with its four pairs making up the eight classes of the converted,¹ right

¹ The Confraternity—which, of course, does not include the laity—is here divided into eight classes, each of the Four Paths

worthy to receive alms, hospitality, oblations and reverence, unrivalled throughout the world as the field for garnering merit. To the uttermost, every form of self-seeking is renounced, spewed out, discharged, discarded and abandoned. Realizing that he has come to full belief in the Enlightened One—and in his Doctrine—and in his Confraternity,—the Brother reaches fruition of spiritual welfare and of its causes together with the gladness attendant thereon ; from such gladness is born zest, bringing tranquillity to the body ; with his body now tranquil, he experiences satisfaction, wherein he finds peace for his heart. [38] An Almsman who has reached this pitch in virtue, character and lore, may, without harm or hurt, indulge in the choicest rice with all manner of sauces and curries. Just as a foul and filthy cloth, if plunged in clear water, becomes pure and clean ; and just as silver, if passed through the furnace, becomes pure and clean ;—even so can such an Almsman eat as he will without harm or hurt.

With radiant thoughts of love—of compassion—of sympathy—and of poise—his mind pervades each of the world's four quarters,—above, below, across, everywhere ; the whole length and breadth of the wide world is pervaded by the radiant thoughts of a mind all-embracing, vast, and boundless, in which no hate dwells nor ill-will.

Thus much is so, says he to himself ; there is a lower and there is yet a higher stage ; Deliverance¹ lies beyond this realm of consciousness. When he knows and sees this, his heart is delivered from the Cankers of sensuous pleasure, of continuing existence, of ignorance ; and to him thus Delivered comes knowledge of his Deliverance in the conviction :— Rebirth

in conversion being subdivided into entrants and adepts (m a g g a and p h a l a).

¹ Bu. interprets these four stages as the recognition successively of the Four Noble Truths. In a separate category, extirpation of the Cankers—for the Arahāt here, as for the Buddha himself in Sutta No. 4—precedes triumphant Deliverance.

is no more ; I have lived the highest life ; my task is done ; there is now no more of what I have been. [39]—Such an Almsman is said to be inly washen.

Now at this time there was sitting close by the brahmin Sundarika-Bhāradvāja who asked whether the Lord went to the river Bāhukā to bathe.

What boots the river Bāhukā, brahmin ? What can it do ?

It is reputed to cleanse¹ and give merit ; many have their burthen of evil borne away in its waters.

Thereupon, the Lord addressed the brahmin in these lines :—

*In Bāhukā,² at Adhikākka's ghāt,
Gayā, Sundārikā, Sarāssatī,
Bāhumatī, Payāga,—there the fool
may bathe and bathe, yet never Cleanse his Heart.
Of what avail are all these ghāts and streams ?
—They cleanse not heart or hand of guilt.
For him whose heart is Cleansed, each day is blest,
each day is hallowed ; pure of heart and mind,
he hallows each new day with vows renewed.
So hither, brahmin, come and Bathe as I :
Love all that lives, speak truth, slay not nor steal,
no niggard be but dwell in faith, and then—
why seek Gayā ?—Your well at home 's Gayā !*

Hereupon the brahmin said to the Lord :—Excellent, Gotama ; excellent ! It is just as if a man should set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. I come to Gotama as my refuge and to his Doctrine and to his

¹ Reading *lokhyas*°, with Bu.

² Bu. remarks that, while Bāhukā, Sundārikā, Sarāssatī, and Bāhumatī are rivers, the rest are *tittas* only, or ghāts, on the Ganges.

Confraternity. I ask him to admit me as a Pilgrim in his train and to confirm me therein !

Admitted and confirmed accordingly, the reverend Bhāradvāja was not long [40] before, dwelling alone and aloof, strenuous, ardent and purged of self, he won the prize in quest of which young men¹ go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life,—even this did he think out and realize for himself, enter on, and abide in, here and now ; and to him came the conviction that for him rebirth was now no more ; that he had lived the highest life ; that his task was done ; and that now for him there was no more of what he had been. Thus the reverend Bhāradvāja too was numbered among the Arahats.

VIII. SALLEKHA-SUTTA.

OF EXPUNGING.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the reverend Mahā-Cunda, rising towards evening from his meditations, came to the Lord, saluted him, and took his seat to one side, saying—In order to get quit and rid of the various false views current about self and the universe,² should an Almsman start by taking thought of them ?

The way, Cunda, to get quit and rid of those false views and of the domains in which they arise and crop up and obtain, is by seeing with right comprehension that there is no 'mine,' no 'this is I,' no 'this is my self.'

The case may arise of an Almsman who, divested of pleasures of sense, divested of wrong states of con-

¹ Kulaputtā (translated sts. as clansmen) are of two kinds, according to Bu.—scions of noble families and those who behave and act as such. The latter are doubtless grafted on to the earlier brahminical idea.

² For a detailed list of these speculative views see *Dialogues* I, 26 and III, 129.

sciousness, has entered on, and abides in, the First Ecstasy with all its zest and satisfaction,—a state bred of inward solitude but not divorced from observation and reflection. He may think that expunging is his. But, in the Rule of him that is Noble, the Ecstasies are called not expungings but states of satisfaction here and now.

[41] The case may arise of an Almsman who, rising above observation and reasoning, has entered on, and abides in, the Second Ecstasy with all its zest and satisfaction,—a state bred of rapt concentration above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. He may think . . . here and now. The case may arise of an Almsman who, by shedding the emotion of zest, has entered on, and abides in, the Third Ecstasy, with its poised equanimity, mindful and alive to everything, feeling in his frame the satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. He may think . . . here and now. The case may arise of an Almsman who, putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, has entered on, and abides in, the Fourth Ecstasy,—the state that knows neither the pleasant nor the unpleasant, the clarity that comes of poised equanimity and alert mindfulness. He may think . . . here and now. The case may arise of a Brother who—by passing altogether beyond perception of things visible and by ceasing to perceive sense-reactions and by not taking thought of distinctions—has attained to the idea of Infinity of Space and has entered on and abides in that plane of thought. He may think . . . here and now. The like thought may come too at each stage to the Almsman who, passing altogether beyond that plane, has successively come to the ideas of Infinity of Mind—of Naught—of Neither-perception-nor imperception; he may successively think that expunging is now his. [42] But, in the Rule of him that is Noble, each of these planes is called not an expunging but an excellent state.

Here is the way to expunge.—You are to expunge by resolving that, though others may be harmful, you will be harmless ; that, though others may kill, you will never kill ; that, though others may steal, you will not ; that, though others may not lead the higher life, you will ; that, though others may lie, traduce, denounce, or prattle, you will not ; that, though others may be covetous, you will covet not ; that, though others may be malignant, you will be benignant, that, though others may be given over to wrong views, wrong aims, wrong speech, wrong actions, wrong modes of livelihood, wrong effort, wrong mindfulness, and wrong concentration, you must follow (the Noble Eightfold Path in) right outlook, right aims, right speech, right actions, right mode of livelihood, right effort, right mindfulness and right concentration ; that, though others are wrong about the truth and wrong about Deliverance, you will be right about truth and right about Deliverance ; that, though others may be possessed by sloth and torpor, you will free yourselves therefrom ; that, though others may be puffed up, you will be humble-minded ; that, though others may be perplexed by doubts, you will be free from them ; that, though others may harbour wrath, malevolence, [43] envy, jealousy, niggardliness, avarice, hypocrisy, deceit, imperviousness, arrogance, frowardness, association with bad friends, slackness, unbelief, shamelessness, unscrupulousness, lack of instruction, inertness, bewilderment, and unwisdom,—you will be the reverse of all these things ; and that, though others may clutch at and hug the temporal nor loose their hold thereon, you will clutch and hug the things that are not temporal, and will ensue Renunciation.—That is the way to expunge.

I say it is the development of the will which is so efficacious for right states of consciousness, not to speak of act and speech. And therefore, Cunda, there must be developed the will to all the foregoing resolves I have detailed.

It is just as if there were both a rough, uneven

road and also a smooth, level road as an alternative route ; or as if there were the choice of a rough and a smooth ford ;—[44] even so the harmful man has harmlessness as his alternative, he who kills has his alternative in innocence of blood, he who steals has his alternative in honesty [and so forth through the whole of the foregoing list].

As all wrong states of consciousness must lead downwards and all right states must lead upwards, so the harmful man has harmlessness for the higher state, the man who kills has innocence of blood for the higher state [and so forth through the whole of the foregoing list].

[45] Now it is impossible for a man who is bogged, himself to extricate another who is bogged too ; but it is possible for a man who is himself not bogged, to extricate another who is. It is impossible for a man who is himself not broken-in, schooled and emancipated to break-in, school and emancipate another. But the converse is possible.—So the hurtful individual has harmlessness for his emancipation, he who slays has innocence of blood for his emancipation, the thief has honesty [and so forth through the whole of the foregoing list].

[46] So I have taught how to expunge, how to develop the will, how to effect the alternative approach, how to rise upwards, and how to find emancipation. All that a fond and compassionate teacher can do for his disciples in his compassion, that have I done for you. Here, Cunda, are trees under which to lodge ; here are solitude's abodes ; plunge into deepest thought and never flag ; lay not up for yourself remorse hereafter ;—this is my injunction to you.

Thus spoke the Lord. Glad at heart, the reverend Mahā-Cunda rejoiced in what the Lord had said.

IX. SAMMA-DIṬṬHI-SUTTA.

RIGHT IDEAS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the reverend Sāriputta addressed the Almsmen as follows :—

The man of right ideas is hailed as such. Now, in what respects does the disciple of the Noble become right in his ideas? In what respects are his ideas impeccable? In what respects has he gained absolute clarity in the doctrine and mastered its truth?

We would have journeyed from afar, reverend sir, to learn the meaning of this utterance from the reverend Sāriputta's lips. Pray, vouchsafe to set forth its meaning for us to treasure up in our memories.

Then listen, reverend sirs, and pay attention; and I will speak.

Yes, reverend sir, said they in response, and Sāriputta spoke as follows :—

When the disciple of the Noble comprehends that which is wrong and the root from which it springs, when he comprehends that which is right and the root from which it springs, [47] thereby he becomes right in his ideas, his ideas are impeccable, he has gained absolute clarity in the Doctrine and mastered its truth.

Now what is the wrong and the right? and what are their respective roots?

Killing is wrong, theft is wrong, sensuality is wrong, lying is wrong, calumny is wrong, reviling is wrong, chattering is wrong, covetise is wrong, harmfulness is wrong, and wrong ideas are wrong.—All this is called that which is wrong; and its roots are—greed, hate and delusion.

And what is that which is right?—To keep from killing, theft, sensuality, lying, calumny, reviling, and chattering; to be void of covetise and harmful-

ness, and to hold right views.—This is what is called right ; and its roots are freedom from greed, freedom from hate, and freedom from delusion.

When the disciple of the Noble has this understanding of what is wrong and of what is right, and of their respective roots, then—by putting from him every tendency to passion, by dispelling every tendency to repugnance, by venting every tendency to the idea and conceit ‘I am,’ by shedding ignorance, and by developing knowledge—he makes an end of Ill here and now.—That is how he is right in his ideas, that is how his ideas are impeccable, that is how he gains absolute clarity in the Doctrine and masters its truth.

After expressing their satisfaction and gratitude to Sāriputta, those Almsmen put to him the further question whether there was yet another way by which the disciple became right in his ideas.

Yes, answered Sāriputta.—When he understands Sustenance, its origin, its cessation, and the course which leads to its cessation. [48] Now what are these?—There are four Sustenances which either maintain existing creatures or help those yet to be. First of these is material sustenance, coarse or delicate ; contact is the second ; intention is the third ; and the fourth is consciousness. From the rise of craving comes the rise of Sustenance, and with the cessation of craving comes also the cessation of Sustenance, the course to which is the Noble Eightfold Path,—namely right outlook, right aims, right speech, right action, right mode of livelihood, right effort, right mindfulness and right concentration. When the disciple thus understands Sustenance, its origin, its cessation, and the course which leads to its cessation, then . . . its truth.

After expressing their satisfaction and gratitude to Sāriputta, those Almsmen put to him the further question whether there was yet another way by which the disciple became right in his ideas.

Yes, answered Sāriputta.—When he understands

Ill, its origin, its cessation, and the course which leads to its cessation. Now what are these ?—Ill is birth, decay, sickness, and death ; sorrow, wailing, depression of body and mind ; also not getting what one desires ; together with, in brief, the fivefold attachments to existence. That is what Ill is. Now, first, what is the origin of Ill ?—This denotes every craving that leads to rebirth, that has to do with delight and passion, delighting now in this object and now in that, —namely, cravings for pleasures of sense, for continuing existence, or [49] for annihilation. Next, what is the cessation of Ill ?—This denotes the absolute and passionless cessation of the self-same cravings, their abandonment and renunciation, deliverance from them, and aversion for them. Lastly, what is the course that leads to the cessation of Ill ?—It is precisely the Noble Eightfold Path, namely, right outlook, right aims . . . right concentration. When the disciple thus understands Ill, its origin, its cessation, and the course which leads to the cessation of Ill, then . . . its truth.

After expressing their satisfaction and gratitude to Sāriputta, those Almsmen put to him the further question whether there was yet a further way by which the disciple became right in his ideas.

Yes, answered Sāriputta. When the disciple understands decay and death, their origin, their cessation, and the course that leads to their cessation. Now what are these ? Decay is when in any creature in its class decay and decadence set in with broken teeth, grey hair, and wrinkles, when the term of life is drawing to a close and the faculties are spent. Death is when any creature deceases from its class, goes hence, breaks up, departs, expires and dies, when the elements break up and the corpse is buried.' From the arising of birth comes the arising of decay and death ; from the cessation of birth comes the cessation of decay and death, the course whereto is just the Noble Eightfold Path,—namely, right ideas, right aims . . . right concentration. When the disciple thus understands decay and death,

their origin, their cessation, and the course that leads to their cessation, then,—by putting from him every tendency . . . its truth.

After expressing . . . further . . . right in his ideas.

[50] Yes, answered Sāriputta. When the disciple understands birth, its origin, its cessation, and the course that leads to its cessation. Now what are these?—Birth is when any creature comes to be born¹ or produced, to issue or appear in this or that class, when the factors of existence make their appearance and senses are acquired. From the arising of existence comes the arising of birth; from the cessation of existence comes the cessation of birth; and the course which leads to the cessation of birth is precisely the Noble Eightfold Path, namely, right outlook . . . right concentration. When the disciple thus understands birth, its origin, its cessation, and the course which leads to its cessation, then . . . its truth.

After expressing . . . further . . . right in his ideas.

Yes, answered Sāriputta. When the disciple understands existence, its origin, its cessation, and the course which leads to its cessation. Now what are these?—There are three planes of existence,—sensuous, corporeal, and incorporeal. It is from the arising of attachment² that their existence takes its rise, and from attachment's cessation comes the cessation of existence, the course whereto is just the Noble Eightfold Path,—namely, right ideas . . . right concentration. When the disciple thus understands, existence, its origin, its cessation and the course which leads to its cessation, then . . . its truth.

Was there yet another way?—Yes, answered Sāriputta; when the disciple understands attachment, its origin, its cessation, and the course which leads to its cessation. Now what are these?—There are four

¹ Bu. takes *jāti* here as conception and the next term (*sañjāti*) as parturition; he limits issue to emerging from egg and womb, and understands 'appear' as birth either from moisture (*samśeda-yoni*) or without ostensible parents (*opapātika-yoni*). See Dialogues I, 201, II, 338.

² Upādāna.

[51] attachments,—to sensuous pleasure, to speculative ideas, to 'good works,' and to soul-theories. It is from the arising of craving that attachment takes its rise, and from the cessation of craving comes the cessation of attachment, the course whereto is just the Noble Eightfold Path. When the disciple thus understands attachment . . . its truth.

Was there yet another way?—Yes, answered Sāriputta; when the disciple understands craving, its origin, its cessation, and the course which leads to its cessation. Now what are these?—There are six kinds of craving,—for forms, sounds, smells, tastes, touch, and mental objects. It is from the arising of feeling that craving takes its rise, and from feeling's cessation comes the cessation of craving, the course whereto is just the Noble Eightfold Path. When the disciple thus understands craving . . . and masters its truth.

Was there yet another way?—Yes, answered Sāriputta; when the disciple understands feeling, its origin, its cessation, and the course which leads to its cessation. Now what are these?—There are six kinds of feelings,—ocular, auditory, olfactory, gustatory, tactile, and mental. It is from the arising of contact that feelings take their rise, and from contact's cessation that there comes the cessation of feeling, the course whereto is just the Noble Eightfold Path. [52] When the disciple thus understands feelings . . . its truth.

Was there yet another way?—Yes, answered Sāriputta; when the disciple understands contact, its origin, its cessation, and the course which leads to its cessation. Now, what are these?—There are six kinds of contact,—ocular, auditory, olfactory, gustatory, tactile, and mental. It is from the arising of the six spheres of sense that contact arises and from their cessation that there comes the cessation of contact, the course whereto is just the Noble Eightfold Path. When the disciple thus understands contact . . . its truth.

Was there yet another way?—Yes, answered Sāri-

putta ; when the disciple understands the six spheres of sense, their origin, their cessation, and the course which leads to their cessation. Now, what are these ? —There are six spheres,—vision, hearing, smell, taste, touch, and cognition. It is from the arising of name-and-shape that these six spheres arise and from the cessation of name-and-shape that there comes the cessation of the six spheres, the course whereto is just the Noble Eightfold Path. When the disciple thus understands the six spheres . . . its truth.

[53] Was there yet another way ?—Yes, answered Sāriputta ; when the disciple understands name-and-shape, their origin, their cessation, and the course which leads to their cessation. Now, what are these ? —Name denotes feeling, perception, volition, contact, and attention ; shape denotes the four great elements and any material form derived therefrom ; and name-and-shape is these two together. It is from the arising of consciousness that name-and-shape arise, and from the cessation of consciousness that there comes the cessation of name-and-shape, the course whereto is just the Noble Eightfold Path. When the disciple thus understands name-and-shape . . . its truth.

Was there yet another way ?—Yes, answered Sāriputta ; when the disciple understands consciousness, its origin, its cessation, and the course which leads to its cessation. Now, what are these ?—There are six kinds of consciousness,—ocular, auditory, olfactory, gustatory, tactile, and mental. It is from the arising of the plastic forces (sankhārā)¹ that consciousness

¹ On this 'elusive' term *sankhāra* (variously rendered syntheses, conditions, confections and conditions precedent in the *Dialogues* ; and elsewhere as activities and synergies), see Buddhist Psych. Ethics, 2nd edition, p. x. Bu. here observes as follows :—*abhisankharaṇa-lakkhaṇa sankhāro*. At *Digha* III, 211, occurs the passage : *sabbe sattā āharaṭṭhitikā, sabbe sattā sankhāra-ṭṭhitikā*,—on which Bu. observes : *imasmim pi visajjane heṭṭhā vuttapaccayo va attano phalassa sankharaṇato sankhāro ti vutto ; iti heṭṭhā āhara-paccayo kathito*,

arises, and from their cessation comes the cessation of consciousness, the course whereto is just the Noble Eightfold Path. When the disciple thus understands consciousness . . . its truth.

[54] Was there yet another way?—Yes, answered Sāriputta; when the disciple understands the plastic forces, their origin, their cessation, and the course which leads to their cessation. Now, what are these?—There are three kinds of plastic forces,—namely, of the body, of speech, and of the heart. It is from the arising of ignorance that these forces arise, and from the cessation of ignorance that there comes the cessation of plastic forces, the course whereto is just the Noble Eightfold Path. When the disciple thus understands plastic forces . . . its truth.

Was there yet another way? Yes, answered Sāriputta; when the disciple understands ignorance, its origin, its cessation, and the course which leads to its cessation. Now what are these?—Ignorance denotes lack of knowledge of Ill, of its origin, its cessation, and of the course which leads to its cessation. It is from the arising of the Cankers that ignorance arises, and from their cessation comes the cessation of ignorance, the course whereto is just the Noble Eightfold Path. When the disciple thus understands ignorance . . . its truth.

Was there yet another [55] way?—Yes, answered Sāriputta; when the disciple understands a Canker, its origin, its cessation, and the course leading to its cessation. Now what are these?—There are three Cankers,—the Canker of sensuous pleasure, the Canker of continuing existence, and the Canker of ignorance.

idha sankhāra-paccayo ti ayam ettha heṭṭhimato vireso; heṭṭhā nippariyāy-āhāro gahito, idha pariyāy-āhāro ti evaṃ gahito (i.e. the second clause in the Digha quotation is a particularized version of the preceding general expression that all creatures persist through food). I take *sankhāra* therefore to be the subsequent elaboration or digestion of the Sustenance till it becomes an integral part of the organism; by metabolism, occasioned by plastic forces.

It is from the arising of ignorance that Cankers arise, and from its cessation comes their cessation, the course whereto is just the Noble Eightfold Path. When the disciple of the Noble has this understanding of Cankers, of their origin, of their cessation, and of the course which leads to their cessation, then—by putting from him every tendency to passion, by dispelling every tendency to repugnance, by venting every tendency to the idea and conceit 'I am,' by shedding ignorance, and by developing knowledge—he makes an end of Ill here and now. That is how the disciple is right in his ideas, that is how his ideas are impeccable, that is how he gains absolute clarity in the Doctrine and masters its truth.

Thus spoke the reverend Sāriputta. Glad at heart, those Almsmen rejoiced in what he had said.

NOTE.—On this scholastic compilation, here attributed to Sāriputta, see the 14th and 15th Suttas (attributed to Gotama himself) of the Dīgha Nikāya and the Introductions to the translations of those Suttas at the beginning of the second volume of the *Dialogues*. It will be noted that avijjā figures both as a cause and as a result of the āsavas; according to Bu. it is equivalent to moha (or illusion) *supra*, where it is defined as lack of knowledge.

X. SATI-PATṬHĀNA-SUTTA.

OF MINDFULNESS.

THUS have I heard. Once when the Lord was staying among the Kurus—a township of theirs is called Kammāssadhamma—he addressed the Almsmen as follows :—

There is but one way, Almsmen, to purify creatures [56] to pass beyond sorrow and lamentation, to shed ills of body and of mind, to find the right way, and to realize Nirvana ;—it is by the fourfold mustering of mindfulness. . . .

[For the remainder of this Sutta, see (at Dialogues II, 327 et seqq.) the translation of the 22nd Sutta of the Dīgha Nikāya, which is identical with this Majjhima Sutta, except that towards the end it interpolates paragraphs—which in the Majjhima Nikāya form our separate Sutta No. 141—explaining in detail the Four Noble Truths, and accordingly is distinguished from ours here as ‘the Long’ or *Mahā-sati-patṭhāna-suttanta*.

XI. CŪḶA-SĪHANĀDA-SUTTA.

THE SHORT CHALLENGE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen as follows :—

We have in our very midst a recluse, yes and a second, third, and fourth recluse who are empty and heretical [64]—no true recluses !—in these words let your indictment ring out like a lion's roar.

If now it happens that Wanderers (paribbājakā) of other sects than yours ask you by what inspiration and on what authority you say this, then your answer to such should be this :—Unto us, reverend sirs, the Lord who knows and sees, the Arahat all-enlightened, has revealed four states of mind which we have realized and therefore speak thus ; and those four states of mind are that we (i) believe in our Teacher, (ii) believe in his Doctrine, (iii) have fulfilled the code of virtue, and (iv) love all our dear fellow-believers, be they lay or be they Pilgrims. These four states we have realized, and that is why we speak thus.

If now the Wanderers of other sects were to rejoice that, in like manner, they believed in a teacher of their own and in his doctrine, had fulfilled their own code of virtue, and loved their own dear fellow-believers ; and if they went on to ask you what was the distinction or divergence or difference between them and you ;—then, you should ask them whether the Goal¹ was one or many. If they answer aright, they will say the Goal

¹ Niṭṭhā. Bu. observes that, while all alike professed 'Arahatship' as their goal, brahmins aimed at the brahmaloka, tapas ascetics at the ābhassara heaven, paribbājakas at the subhakiṇṇa heaven, the ājīvikas at the heaven of Infinity

is one and not many. Is it, you will ask, the Goal of the man with, or of the man without, passion—hate—illusion? If they answer aright, they will say it is the Goal of the man without passion, hate, or illusion,—as they will also say, in answer to your further questions, that it is the Goal of the man without cravings, [65] without attachments, of the man who is without fractiousness and without a combative spirit, and who is free from obsessions.

There are the two speculative ideas,—of eternalism and of annihilationism. Every recluse or brahmin who is attached, devoted, and given over to the first view is an opponent of the other; and *vice versa*. Recluses or brahmins who know not the real nature of the rise and wane of these two speculative ideas, who know not their lure, their perils, and their outcome,—harbour passion, hate, illusion, cravings and attachments, are empty of lore, are foes to peace, take pleasure and delight in obsessions, nor do they win deliverance from birth, decay, death, sorrow, lamentation, depression of body and mind, or from tribulation;—they win, say I, no deliverance from Ill. Whereas, all recluses and brahmins who do know the real nature of the rise and wane of these two speculative ideas, their lure, perils and outcome,—are void of passion, hate and illusion, void of cravings and attachments, are rich in lore, combat not the unpeaceful, take no pleasure or delight in obsessions, and win Deliverance from birth, decay, death, sorrow, lamentation, depression of body and mind, and from tribulation;—these win, say I, Deliverance from Ill.

[66] There are four attachments,—to sensuous pleasure, to speculative ideas, to works, and to soul-theories. Some recluses and brahmins profess to understand them all, but fail to show understanding of the whole set of four; for example, they show an

of mind. Really, they all wanted some (unconscious) *future* (cf. Digha I, 28, and Dialogues I, 41, n. 2), whereas in Buddhism the goal is Arahatsip pure and simple, with no after-life.

understanding of attachment to sensuous pleasures, but not of the other attachments. And why?—Because these good people do not understand aright what the others are. In such a creed and rule as theirs, it is clear their belief in their teacher is not perfect, or their belief in his plan, or fulfilment of the code of virtue, or love for their fellow-believers. And why?—Because this must be so [67] in any creed and rule which has been wrongly revealed and wrongly preached, which does not bring salvation and peace, which has not been preached by the All-enlightened.

Now the Truth-finder, Arahāt all-enlightened, not only professes to understand all attachments but also communicates to others his understanding of all four. In such a creed and rule as ours, Almsmen, it is clear that belief in the Master is perfect, as belief in his Doctrine is perfect, and as fulfilment of the code of virtue and love for fellow-believers are perfect. And why?—Because this must be so in a creed and rule which has been rightly revealed and rightly preached, which brings salvation and peace, which has been preached by the All-Enlightened.

Now whence come the four attachments? What is their origin? What is their parentage? How are they produced?—They come from craving; they originate in craving; they are born of craving; and by craving they are produced. Craving in its turn comes from feeling; it originates in feeling; it is born of feeling; and by feeling it is produced. Similarly, feeling comes from contact, contact from the six spheres of sense, these six spheres from name-and-shape, name-and-shape from perception, perception from plastic forces, plastic forces from ignorance. When ignorance has passed away and when knowledge (of the true goal) has arisen in an Almsman, then, with this purging of ignorance and the uprising of knowledge, he attaches himself no longer to sensuous pleasure, or to speculative ideas, or to works, or to soul-theories; being void of attachment, he trembles not; trembling not, he wins Nirvana for himself,—sure in his convic-

tion that for him rebirth is no more, that he has lived the highest life, that his task is done, and that now for him what he was is no more.

[68] Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XII. MAHĀ-SĪHANĀDA-SUTTA.

THE LONG CHALLENGE.

THUS have I heard. Once when the Lord was staying at Vesālī, outside the town in the dense forest to the west, Sunakkhatta the Licchavi, who had recently left this creed and rule, was telling people there was nothing superhuman about the recluse Gotama's ennobling gifts of knowledge and insight, that it was Gotama's own reasoning which had hammered out a Doctrine of his own evolving and of his personal invention, such that whoso hears it preached for his good has only to act up to it to be guided to the utter ending of Ill.

Now in the morning early the reverend Sāriputta, duly robed and bowl in hand, went for alms into Vesālī, where he heard Sunakkhatta saying this. On his return after his meal, Sāriputta came to the Lord and with due obeisance took a seat aside, telling the Lord what Sunakkhatta was saying. Sunakkhatta—was the Lord's reply—is a man of wrath and folly; wrath prompted his remarks; yet, though dispraise is his object, the foolish person is actually singing the Truthfinder's praises. [69] For, praise it is when a man says: Whoso hears it preached for his good has only to act up to it to be guided to the utter ending of Ill.

Never, Sāriputta, will this foolish person attain to the Doctrine's teaching about myself that—He is the Lord, Arahat all-enlightened, walking by knowledge, blessed, knowing all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of

enlightenment. Never will this foolish person attain to the Doctrine's teaching about myself that—He is the Lord in whom reside all psychic powers : from being one to become manifold, from being manifold to become one, to be visible or invisible, to pass at will through wall or fence or hill as if through air, to pass in and out of the solid earth as if it were water, to walk on the water's unbroken surface as if it were the solid earth, to glide in state through the air like a bird on the wing, to touch and to handle the moon and sun in their power and might, and to extend the sovereignty of his body right up to the Brahmā world. Never will this foolish person attain to the Doctrine's teaching about myself that—He is the Lord who, with the Ear Celestial, which is pure and far surpasses the human ear, hears both heavenly and human sounds. Never will this foolish person attain to the Doctrine's teaching about myself that—He is the Lord who with his own heart comprehends the heart of other creatures and of other men so as to know them for just what they are,—filled with passion or free from passion, . . . focussed or wandering, large-minded or small-minded, inferior or superior, steadfast or unsteadfast, Delivered or lacking Deliverance.

Ten in number, Sāriputta, are a Truth-finder's powers, whereby he knows his precedence as leader of the herd, issues his lion-like challenges in public assemblies¹ and sets a-rolling the excellent Wheel of Truth. And the ten powers are these :

- (i) The Truth-finder knows precisely both what is and what is not a specific cause ;
- (ii) [70] he knows the precise nature of the consequences that must inevitably result from everything done in the past, present and future ;

¹ From D. I, 175, it will be seen that Gotama had been unjustly criticized for roaring like a lion only in safe privacy, where he could not be answered.

- (iii) he knows the precise nature of the future to which every course leads ;
- (iv) he knows the precise nature of the manifold and diverse physical factors which make up the world ;
- (v) he knows the precise nature of each creature's particular bent ;
- (vi) he knows the precise nature of all that is going on in the hearts of others ;
- (vii) he knows the precise nature of the imperfections, the specific stage, or the uprising of the several achievements of Ecstasy, Deliverance, and Rapt Concentration ;
- (viii) he recalls to mind his divers existences in the past,—a single birth . . . (etc. as in Sutta No. 4) right up to the time when he passed to his present life here ;
- (ix) he sees—with the Eye Celestial, which is pure and far surpasses the human eye—creatures in the act of passing hence and re-appearing elsewhere, creatures high and low . . . (etc. as in Sutta No. 4) ;
- (x) [71] by eradicating the Cankers, he—here and now, of and by himself—comprehends, realizes, enters on, and abides in the Deliverance of heart and mind which knows no Cankers.

Such are the Truth-finder's ten powers, whereby he knows his precedence as leader of the herd, issues his lion-like challenge in public assemblies and sets a-rolling the excellent Wheel of Truth. Now, if of me who know and see all this anyone were to say that there is nothing superhuman about the recluse Gotama's ennobling gifts or his knowledge and insight, and that it is Gotama's own reasoning which has hammered out a Doctrine of his own evolving and personal invention,—if such a one does not recant these words of his, change his heart, and renounce his view, he will find himself hauled off to purgatory. Just as an Almsman

who is equipped with virtue, concentration, and insight will here and now come to (the Arahāt's) plenitude of knowledge, so this other equipment—if the man does not recant his words, change his heart, and renounce his view—will end in his being hauled off to purgatory.

Four in number are a Truth-finder's assurances whereby he knows his precedence as leader of the herd, issues his lion-like challenge in public assemblies, and sets a-rolling the Excellent Wheel of Truth ; and the four are these :—

(i) I see nothing to indicate that anyone—be he recluse or brahmin or god or Māra or Brahmā or anyone else in the wide world—[72] will, with justice, charge me with lacking enlightenment on those states of mind on which I profess to be all-enlightened. And, as I see nothing to indicate this, my state is one of tranquillity, fearlessness, and assurance.

(ii) I see nothing to indicate that anyone . . . will, with justice, charge me with not having extirpated the Cankers as I profess. And, as I see nothing to indicate this, my state is one of tranquillity, fearlessness, and assurance.

(iii) I see nothing to indicate that anyone . . . will, with justice, charge it against me that the states of mind which I have declared to be stumbling-blocks, are not such at all, to him who indulges in them. And, as I see nothing to indicate this, my state is one of tranquillity, fearlessness, and assurance.

(iv) I see nothing to indicate that anyone . . . will, with justice, charge it against me that the Doctrine I have preached for the profit of whomsoever it be, fails, if he acts up to it, to guide him to the utter ending of Ill. And, as I see nothing to indicate this, my state is one of tranquillity, fearlessness, and assurance.

Such are the Truth-finder's four assurances whereby he knows his precedence as leader of the herd, issues his lion-like challenge in public assemblies, and sets a-rolling the excellent Wheel of Truth. Now, if of me who know and see all this anyone were to say there is

nothing superhuman about the recluse Gotama . . . will end in his being hauled off to purgatory.

Eight in number are the assemblies, namely the assemblies of nobles, brahmins, heads of houses, recluses, the four Great Regents, the Thirty-three gods, Māra and Brahmā. Strong in the aforesaid four assurances, I have experience of going to some hundreds of each of these eight assemblies, sitting and talking with them and holding converse. Yet never did I see anything to indicate that fear or nervousness would come upon me. And, as I saw nothing to indicate this, my state is one of tranquillity, fearlessness, and assurance. [73] Now, if of me who know and see all this anyone were to say that there is nothing superhuman about the recluse Gotama . . . will end in his being hauled off to purgatory.

Four in number are the modes in which life is engendered,—from the egg, from the womb, from moisture, and by translation. From the egg are those creatures said to be born who at birth break the shell that contains them. From the womb are those creatures said to be born who at birth break the womb. From moisture are those creatures said to be born who are born in putrid fish, corpses, or rice, or in refuse-pools or rubbish-shoots. By translation come gods, denizens of purgatory, some human beings and some dwellers in the four states of woe. Now, if of me who know and see all this anyone were to say that there is nothing superhuman about the recluse Gotama . . . will end in his being hauled off to purgatory.

Five in number are the destinies after life,—in purgatory, as an animal, as a ghost, as a human being, and as a god. Purgatory I know, the road thereto, the courses that lead to it, and what courses a man pursues to pass, at the body's dissolution after death, to rebirth in some unhappy state of misery or woe or purgatory. The animal world I know, and the worlds of ghosts and men, together with the roads to each, the courses that lead to each and what courses a man pursues to pass to each, at the body's dissolution after

death. Gods I know, the road thereto, and the courses that lead to their world, and what courses a man pursues to pass, at the body's dissolution after death, to a state of blessedness in heaven. I know too Nirvana, the road leading thereto, the courses that lead to it, [74] and what courses a man pursues to dwell—here and now—by the extirpation of the Cankers, in that Deliverance of heart and mind which knows no Cankers, a Deliverance which he has, for and by himself, thought out and realized, so as to enter and to abide therein.

Suppose that my heart's knowledge of the heart of a given man tells me that his courses and behaviour and the road he has taken are such as will bring him at the body's dissolution after death to a state of suffering and woe or purgatory. Later on, with the Eye Celestial which is pure and far surpasses the human eye, I duly see him, at the body's dissolution after death, in some state of suffering and woe or purgatory, there experiencing violent, acute and racking pain. It is just as if there were a pit, over a man's height deep, filled with embers showing neither flame nor smoke; and if there drew near a man overcome and overpowered by the midsummer heat, exhausted and beside himself with thirst, making straight for the ember-pit ahead of him; and if a man with eyes to discern were to observe him and say his course and behaviour and the road he was taking would surely bring him to that very pit of embers; and if later that observer were to see the wayfarer fallen into the pit of embers, there experiencing violent, acute and racking pain;—even so does my heart's knowledge of the heart of a given man tell me that his courses and behaviour . . . and racking pain.

Suppose, again, that my heart's knowledge of the heart of a given man tells me that his courses and behaviour and the road he has taken are such as will bring him at the body's dissolution after death to rebirth as an animal. Later on, with the Eye Celestial which is pure and far surpasses the human eye, I duly

see him, at the body's dissolution after death, reborn as an animal and experiencing, as such, violent, acute and racking pain. It is just as if there were a jakes, a man's height deep, full up with ordure, and if there drew near a man overcome [75] and overpowered by the midsummer heat . . . (etc. as in previous paragraph, *substituting* ordure *for* embers) . . . racking pain.

Or, suppose that my heart's knowledge of . . . reborn as a ghost, there experiencing, as such, violent, acute and racking pain. It is just as if on rugged ground there grew a tree with but the tiniest leaves and foliage and with but meagre strips of shade beneath ; and if there drew near a man overcome and overpowered by the midsummer heat, exhausted and beside himself with thirst, making straight for the tree ahead of him ; and if a man with eyes to discern were to observe him and to say that his course and behaviour and the road he was taking would surely bring him to that very tree ; and if later that observer were to see the wayfarer seated or lying under that tree's shade, experiencing violent, acute and racking pain ;—even so does my heart's knowledge of the heart of a given man tell me that his courses and behaviour and the road he has taken are such as to bring him, at the body's dissolution after death, to rebirth as a ghost, there to experience violent, acute and racking pain.

Or, suppose that my heart's knowledge of . . . reborn as a man, there experiencing much felicity. It is just as if on level ground there grew a tree with thick luxuriant foliage and with dense shade beneath ; and if there drew near a man overcome . . . (etc. as in previous paragraph) . . . see the wayfarer seated or lying in the shade of the tree, there experiencing much felicity ;—even so does my heart's knowledge of the heart of a given man tell me that his courses and behaviour and the road he has taken are such as to bring him, at the body's dissolution after death, to rebirth among mankind, there to experience much felicity.

[76] Or, fourthly, suppose that my heart's knowledge of . . . reborn in bliss in heaven, there experiencing exceedingly great felicity. It is just as if there were a palace and in it a gabled pavilion, plastered within and without, sheltered from winds, complete with well-barred doors, and windows that fasten; and if within this pavilion there were a divan, spread with white coverlets of fleecy wool embroidered with flowers, strewn over with rare antelope-skins as rugs, and furnished with counterpanes and a red cushion at either end; and if there drew near a man overcome . . . see the wayfarer seated or lying on that divan in exceedingly great felicity;—even so does my heart's knowledge . . . there to experience exceedingly great felicity.

Or, lastly, suppose that my heart's knowledge of the heart of a given man tells me that his courses and behaviour and the road he has taken are such as will, by the extirpation of the Cankers, ensure his dwelling—here and now—in that Deliverance of heart and mind which knows no Cankers, a Deliverance which he has, for and by himself, thought out and realized, so as to enter and abide therein. Later on, with the Eye Celestial which is pure and far surpasses the human eye, I duly see him with his Deliverance achieved, experiencing exceedingly great felicity. It is just as if there were a lotus-pond of clear pleasant cool gleaming water with firm banks and in every way delightful, with a dense wood hard by; and if there drew near a man overcome . . . see the wayfarer—after going down to the pond and there bathing and drinking and easing his weary frame of all its fatigue and distress—come out of the water and sit or [77] lie down in the dense wood in exceedingly great felicity;—even so does my heart's knowledge . . . with his Deliverance achieved, experiencing exceedingly great felicity.

Such are the five destinies hereafter. Now, if of me who know and see all this anyone were to say that there is nothing superhuman about the recluse Gotama's ennobling gifts or his knowledge and insight, and that

it is Gotama's own reasoning which has hammered out a Doctrine of his own evolving and personal invention,—if such a one does not recant these words of his, change his heart, and renounce his view, he will find himself hauled off to purgatory. Just as a Brother who is equipped with virtue, concentration, and insight will—here and now—come to the (Arahat's) plenitude of knowledge, so this other equipment—if the man does not recant his words, change his heart, and renounce his view—will end in his being hauled off to purgatory.

Aye, Sāriputta, I have lived the fourfold higher life ;—I have been an ascetic of ascetics ; loathly have I been, foremost in loathliness ; scrupulous have I been, foremost in scrupulosity ; solitary have I been, foremost in solitude.

(i.) To such a pitch of asceticism have I gone that¹ naked was I, flouting life's decencies, licking my hands after meals, never heeding when folk called to me to come or to stop, never accepting food brought to me before my rounds or cooked expressly for me, never accepting an invitation, never receiving food direct from pot or pan or within the threshold or among the faggots or pestles, never from (one only of) two people messing together, never from a pregnant woman or a nursing mother or a woman *in coitu*, never from gleanings (in time of famine) nor from where a dog is ready at hand or where (hungry) flies congregate, never touching flesh or fish or spirits or strong drink or brews of grain. I have visited only one house a day and there taken only one morsel ; [78] or I have visited but two or (up to not more than) seven houses a day and taken at each only two or (up to not more than) seven morsels ; I have lived on a single saucer of food a day, or on two, or (up to) seven saucers ; I have had but one meal a day, or one every two days, or (so on, up to) every seven days, or only once a fort-

¹ Cf. *infra* Suttas No. 36, 45, 51, etc. ; and see Dialogues I, 227, for these—and one or two more—ascetic practices (of Ājīvakas) and their interpretation (by Buddhists).

night, on a rigid scale of rationing. My sole diet has been herbs gathered green, or the grain of wild millets and paddy, or snippets of hide, or water-plants, or the red powder round rice-grains within the husk, or the discarded scum of rice on the boil, or the flour of oil-seeds, or grass, or cow-dung. I have lived on wild roots and fruit, or on windfalls only. My raiment has been of hemp or of hempen mixture, of cerements, of rags from the dust-heap, of bark, of the black antelope's pelt either whole or split down the middle, of grass, of strips of bark or wood, of hair of men or animals woven into a blanket, or of owls' wings. In fulfilment of my vows, I have plucked out the hair of my head and the hair of my beard, have never quitted the upright for the sitting posture,¹ have squatted and never risen up, moving only a-squat, have couched on thorns, have gone down to the water punctually thrice before night-fall to wash (away the evil within). After this wise, in divers fashions, have I lived to torment and to torture my body ;—to such a length in asceticism have I gone.

(ii.) To such a length have I gone in loathliness that on my body I have accumulated the dirt and filth of years till it dropped off of itself,—even as the rank growths of years fall away from the stump of a Tindukā-tree. But never once came the thought to me to clean it off with my own hands or to get others to clean it off for me ;—to such a length in loathliness have I gone.

(iii.) To such a length in scrupulosity have I gone that my footsteps out and in were always attended by a mindfulness so vigilant as to awake compassion within me over even a drop of water lest I might harm tiny creatures in crevices ;—to such a length have I gone in scrupulosity.

(iv.) To such a length have I gone as a solitary that, [79] when my abode was in the depths of the forest, the mere glimpse of a cowherd or neatherd or grass-

¹ Jain practices, see Sutta No. 14.

cutter, or of a man gathering firewood or edible roots in the forest, was enough to make me dart from wood to wood, from thicket to thicket, from dale to dale, and from hill to hill,—in order that they might not see me or I them. As a deer at the sight of man darts away over hill and dale, even so did I dart away at the mere glimpse of cowherd, neatherd, or what not, in order that they might not see me or I them ;—to such a length have I gone as a solitary.

When the cowherds had driven their herds forth from the byres, up I came on all fours to find a subsistence on the droppings of the young milch-cows. So long as my own dung and urine held out, on that I have subsisted. So foul a filth-eater was I.¹

I took up my abode in the awesome depths of the forest, depths so awesome that it was reputed that none but the passion-less could venture in without his hair standing on end. When the cold season brought chill wintry nights, then it was that, in the dark half of the months when snow was falling, I dwelt by night in the open air and in the dank thicket by day. But when there came the last broiling month of summer before the rains, I made my dwelling under the baking sun by day and in the stifling thicket by night. Then there flashed on me these verses, never till then uttered by any :—

*Now scorched, now froze, in forest dread, alone,
naked and fireless, set upon his quest,
the hermit battles purity to win.*

In a charnel ground I lay me down with charred bones for pillow. When the cowherds' boys came along, they spat and staled upon me, pelted me with dirt, and stuck bits of wood into my ears. Yet I declare that never did I let an evil mood against them arise within me.—So poised in equanimity was I.²

¹ Less detail is given at Dialogues I, 232 (note 1), and the 94th Jātaka (which contains the verses following, with a commentary which is fuller and—I think—later than Buddhaghosa's commentary on them in this Sutta).

² This boj्जhaṅga addition (see Sutta No. 2) does not appear in the Dīgha catalogue of asceticisms.

[80] Some recluses and brahmins there are who say and hold that purity cometh by way of food, and accordingly proclaim that they live exclusively on jujube-fruits, which, in one form or other, constitute their sole meat and drink. Now I can claim to have lived on a single jujube-fruit a day. If this leads you to think that this fruit was larger in those days, you would err; for, it was precisely the same size then that it is to-day. When I was living on a single fruit a day, my body grew emaciated in the extreme; because I ate so little, my members, great and small, grew like the knotted joints of withered creepers; like a buffalo's hoof were my shrunken buttocks; like the twists in a rope were my spinal vertebræ; like the crazy rafters of a tumble-down roof, that start askew and aslant, were my gaunt ribs; like the starry gleams on water deep down and afar in the depths of a well, shone my gleaming eyes deep down and afar in the depths of their sockets; and as the rind of a cut gourd shrinks and shrivels in the heat, so shrank and shrivelled the scalp of my head,—and all because I ate so little. If I sought to feel my belly, it was my backbone which I found in my grasp; if I sought to feel my backbone, I found myself grasping my belly, so closely did my belly cleave to my backbone;—and all because I ate so little. When I wanted to retire for the calls of nature, down I fell on my face;—and all because I ate so little. If for ease of body I chafed my limbs, the hairs of my body fell away under my hand, rotted at their roots;—and all because I ate so little.

Other recluses and brahmins there are who, saying and holding that purity cometh by way of food, proclaim that they live exclusively on beans—or sesamum—or rice—as their sole meat and drink. [81] Now I can claim to have lived on a single bean a day—on a single sesamum seed a day—or a single grain of rice a day; and [the result was still the same]. Never did this practice or these courses or these dire austerities bring me to the ennobling gifts of super-

human knowledge and insight. And why?—Because none of them lead to that noble understanding which, when won, leads on to Deliverance and guides him who lives up to it onward to the utter extinction of all Ill.

Again, there are other recluses and brahmins who say and hold that purity cometh by way of successive transmigrations, [82]—or of a particular rebirth—or particular abode. Now, it would not be easy to find the transmigration or rebirth or abode that has not been mine in all this long past of mine,—save and except the heaven of the pure abode.¹ And even if I were to transmigrate to—or be reborn in—or abide among the gods of that particular heaven, I could never more return to earth.

Again, there are recluses and brahmins who say and hold that purity cometh by sacrificing or by fire-ritual. Now it would not be easy to find either the sacrifice which I have not offered or the fire-ritual which I have not performed,—whether as a king anointed as such from among the nobles, or as a brahmin magnate.

Lastly, there are recluses and brahmins who say and hold that, as long as a man is in the prime of his youth and early manhood, with a wealth of coal-black hair untouched by grey, and in all the beauty of his prime,—so long only are the powers of his mind at their best; but that when he has grown broken and old, aged and stricken in years, and draws to his life's close, then the powers of his mind are in decay. This is not so. I myself am now broken and old, aged and stricken in years and at the close of my life, being now round about eighty. Imagine now that I had four disciples—each living to be a full hundred, each of perfect alertness, resolve, and power to reproduce and expound,—four disciples as perfect in their

¹ This heaven is deliberately ignored in Sutta No. 1. At Digha II, 50 (v. Dialogues II, 39, note 2), Gotama paid a visit of curiosity to this heaven, which is only dragged in here per contumeliam, to pour contempt on all the pride of brahmins in their purity and its apotheosis.

scope as a mighty archer of renown, so skilled and dexterous with his bow and so schooled in its use that he can with ease shoot even a feather-weight shaft right over a towering palm. [83] Imagine further that these four gifted disciples ply me with questions (say) about mustering-up mindfulness, receive my answers, take in my exposition as expounded to them, never put to me a single subsidiary question, and never pause in their questioning except for meals, for the calls of nature, and for necessary repose.—Still uncompleted withal would be the Truth-finder's teaching, still uncompleted would be his exposition of the Sayings, still uncompleted would be his answers to their questions; but meantime my four disciples would have lived out their allotted century and would have expired. If you have to carry me about on a litter, Sāriputta, yet will my mind still retain its powers.

Of me, if of anyone, it may truly be said that in me a being without delusions has appeared in the world for the welfare and good of many, out of compassion towards the world, for the profit, welfare and good of gods and men.

At the time the venerable Nāgasamāla was standing behind the Lord, fanning him; and he said to the Lord :—Wonderful, sir; marvellous! As I listened to this discourse, the hairs of my body stood on end. What is the title of this discourse?

Well, then, Nāgasamāla, treasure it up in your memory as 'the Grisly discourse.'¹

Thus spoke the Lord. Glad at heart, the reverend Nāgasamāla rejoiced in what the Lord had said.

¹ As this Mahā-sīhanāda-sutta is also thus styled the Lomahamsa-pariyāya, so the Sigāl-ovāda-sutta of the Dīgha was also (Dialogues III, 171) known as the layman's Vinaya. So the Anumāna-sutta (infra, No. 15) was known as the Bhikkhu-pātimokkha; and the Ariya-pariyesana-sutta (infra, No. 26) is alternatively styled by Bu. Pāsārāsī-sutta. See also the penultimate paragraph of Sutta No. 115 for five alternative titles, all attributed to Gotama himself.

XIII. MAHĀ-DUKKHA-KKHANDHA-SUTTA.

THE LONGER STORY OF ILL.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, a number of Almsmen, duly robed and bowl in hand, went early in the day [84] into the city for alms. But, thinking it somewhat early for this, they thought they would go to the (neighbouring) pleasure-ground assigned to the Wanderers of other creeds. Arrived there and seating themselves after due exchange of civil greetings, they were addressed as follows by these sectaries :—Reverend sirs, the recluse Gotama teaches how to transcend pleasures of sense ;—so do we. He teaches how to transcend visible forms ;—so do we. He teaches how to transcend feelings ;—so do we. Where then is the distinction, divergence or difference between him and us in tenets or teaching?

The Almsmen who had listened to this, neither applauded nor objected, but simply rose up without a word and departed, to hear the truth on the matter from the Lord's lips. So, when they had gone their rounds for alms and had got back after their meal, they went to him and, seating themselves after due salutations, related what had passed.

[85] Sectaries who say that should be asked what satisfaction, what perils, and what Deliverance attend pleasures of sense, or visible forms, or feelings, respectively. To this they will not succeed in replying, and will be annoyed to boot. And why?—Because it is beyond their scope. I see no one in the whole universe—with all its gods, Māras, Brahmās, recluses and brahmins, gods and men—who can win hearts with his answer to these questions, save only a Truth-finder, or a disciple of the Truth-finder, or one who has been told by them.

What is the satisfaction that attends pleasures of sense? Fivefold are pleasures of sense :—(i.) forms

perceived by the eye, (ii.) sounds perceived by the ear, (iii.) odours perceived by the nose, (iv.) tastes perceived by the tongue, and (v.) touch perceived by the body,—all of them desirable, agreeable, pleasant, and attractive, all of them pleasurable and exciting to passion. The satisfaction that attends pleasures of sense is the gratification and contentment which arises from these fivefold pleasures.

What are the perils which attend pleasures of sense?—Take the case of a respectable young man who makes his living by being clerk of the signet, clerk of accout, computer, estate-agent, purveyor, herd-manager, archer, member of the royal household, or in some other calling,—therein braving heat and cold, harassed by gnats, mosquitoes, wind, blazing sun, and contact with snakes, and tormented to death by hunger and thirst.—These are among the perils that attend pleasures of sense, here and now, with all that makes up the sum of Ill,—all because of pleasure, from pleasure, by reason of pleasure, verily [86] with pleasure, and pleasure only, as the cause.

If, now, active, energetic and pushing though he be, this respectable young man fails to make his fortune, he grieves and laments and weeps, beats his breast and is distracted that his efforts have been in vain and his activities fruitless.—These are among the perils that attend . . . the cause.

If on the other hand success attends his efforts and he does make his fortune, he is beset by anxiety and tribulation to retain it,—always wondering whether kings or thieves will despoil him, or whether he will be stripped by fire or flood or by heirs he detests. And if, despite all his watch and ward, one or other of these calamities befalls him, then he grieves and laments . . . the cause.

It is equally because of pleasure—from pleasure, by reason of pleasure; verily with pleasure, and pleasure only, as the originating cause—that kings contend with kings, nobles with nobles, brahmins with brahmins, citizens with citizens, mother with son, son with mother,

father with son, son with father, brother with brother, brother with sister, sister with brother, friend with friend, till, in their quarrels, contentions and strife, they fall on one another with fists, clods, cudgels, and knives, whereby they come by their death or deadly hurt.—These are among the perils that attend . . . the cause.

It is equally because of pleasure that, girding on sword and buckler, bow and sheaf of arrows, men charge in battle array, while arrows and javelins hurtle through the air and swords flash and hack ; with arrows and spear they deal wounds, with their swords they hew off heads, so that men come by their deaths or deadly hurt.—These are among the perils that attend . . . the cause.

It is equally because of pleasure that, girding on sword and buckler, bow and sheaf of arrows, men charge up slippery bastions, while arrows and javelins hurtle through the air [87] and swords flash and hack ; with arrows and spear they deal wounds ; (the besieged) pour down blazing embers (on their besiegers) and crush them with the falling portcullis ; heads are hewn off by swords ; so that men come by their deaths or deadly hurt.—These are among the perils . . . the cause.

It is equally because of pleasure that men turn into burglars, robbers, brigands, highwaymen, or adulterers. On arrest, these are punished by the authorities in divers ways,—by flogging, by bastinado, by bludgeoning ; by cutting off hands or feet, hands and feet, ears or nose, ears and nose ; or they are subjected to the tortures of the saucepan,¹ the chank-shave, or the lanthorn,² the wreath of fire,³ the fiery hand, the hay-

¹ The skull was first trepanned and then a red-hot ball of iron was dropped in, so that the brains boiled over like porridge. For this and other tortures see *S.B.E.*, XXXV, 276.

² The mouth was fixed open with a skewer and a lighted lamp put inside. This torture was called the mouth of Rāhu because Rāhu, the Asura, was supposed, at an eclipse, to swallow the sun.

³ Bu. says that the whole body was oiled before ignition ; but

band,¹ the bark-robe, the black hart,² the meat-hooks,³ the pennies,⁴ the pickle,⁵ bolting the door,⁶ or the palliasse;⁷ or they are sprayed with boiling oil, or are given to starved dogs to devour, or are impaled alive, or have their heads chopped off; so that men come by their deaths or deadly hurt.—These are among the perils . . . the cause.

Lastly, it is equally because of pleasure—from pleasure, by reason of pleasure, verily with pleasure, and pleasure only, as the cause—that men go astray in act word and thought; and thereby, at the body's dissolution after death, they pass to states of suffering, woe and tribulation and to purgatory.—These are the perils that—in the hereafter—dog pleasures of sense with all that makes up Ill,—all because of pleasure, from pleasure, by reason of pleasure, verily with pleasure, and pleasure only, as the cause.

Next, what is the deliverance from pleasures of sense?—To subdue and to shed all desire and appetite for them, this is deliverance from pleasures of sense.

Almsmen, if recluses or brahmins lack this real knowledge of the true nature of the satisfaction and perils of, and of deliverance from, pleasures of sense, they cannot possibly either comprehend such pleasures

mālī suggests a coronal of flames, just as the next torture is localized to the hands.

¹ From the neck downwards, the skin was flayed into strips not severed at the ankles but there plaited like a hay-band to suspend him till he fell by his own weight. In the next torture the strips formed a kilt.

² The victim was skewered to the ground through elbows and knees, with a fire lighted all round him so as to char his flesh.

³ The victims were slung up by double hooks through flesh and tendons.

⁴ With a razor little discs of flesh were shaved off all over the body.

⁵ Into gashes salt or alkali was rubbed,—with combs.

⁶ The head was nailed to the ground by a skewer through both ear-holes.

⁷ The skin being left intact, the bones and inwards were pounded till the whole frame was as soft as a straw mattress.

for themselves or instruct another by what course to comprehend the truth about them. Only those can possibly do this who [88] know pleasures of sense for what they truly are.

Take (the particular case of) visible forms. What is the satisfaction they give?—It is as if there were a maiden of a noble or brahmin or citizen family, between fifteen and sixteen years old, not too tall and not too short, not too plump and not too thin, not too dark and not too pale;—is she then in the flower of her charm and beauty?

Yes, sir.

Well, anything agreeable and pleasurable that arises from charm and beauty is the satisfaction that visible forms give.

Next, what are the perils of visible forms?—Suppose that, later on, one saw that same lady when she was eighty or ninety or a hundred years old, a crone bent double and propping her bowed frame with a staff as she totters along, decrepit, with her youth gone and her teeth broken, with hair grey or scanty or none, all wrinkly or blotchy;—what think you? Has the flower of her charm and beauty gone and calamity set in?

Yes, sir.

Well, this is among the perils which dog visible forms.

Now suppose one saw that same lady sick and suffering and very ill, lying in her own ordure and urine, dependent on others to lift and dress her;—what think you, Brethren? Has the flower of her charm and beauty gone and calamity set in?

Yes, sir.

Well, this too is among the perils which dog visible forms.

Lastly, suppose that, after that same lady's body has been cast into the charnel-ground, one saw it either lying there bloated and black and festering after one to three days' exposure there,—or being devoured by crows or hawks or vultures or dogs or jackals or divers worms—or [89] showing as a chain

of bones, either still with flesh and blood and sinews to hold them together, or with only smears of flesh and blood left with the bones and sinews, or with sinews gone and only the bare bones left scattered about, here a hand and there a foot, here a leg and there an arm, here the pelvis, there the spine, and there the skull—or with the bones whitening like sea-shells, or piled in a heap as years roll by, or crumbled to dust;—what think you? Has the flower of her charm and beauty gone and calamity set in?

Yes, sir.

Well, these things too are among the perils which dog visible forms.

Next, what is the deliverance from visible forms?—To subdue and shed all desire and appetite for them,—this is deliverance from visible forms.

Almsmen, if recluses or brahmins lack this real knowledge of the true nature of the satisfactions and perils of, and deliverance from, visible forms, they cannot possibly either comprehend visible forms for themselves or instruct another by what course to comprehend the truth about them. Only those can possibly do this who know visible forms for what they truly are.

What are the satisfactions that feelings bring?—Take the case of an Almsman who, divested of pleasures of sense, divested of wrong states of consciousness, has entered on and abides in the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection. When it is thus with him, harm is not in his heart, either towards himself or to others or towards both together; [90] he experiences the feeling of harbouring no harm at all. This perfect innocence of harm I count as the true satisfaction which feelings bring. When he has risen above reasoning and reflection, he enters into and abides in the Second Ecstasy, with all its zest and satisfaction, a state bred of rapt concentration, above all reasoning and reflection, a state whereby the heart is focussed and tranquillity reigns

within. And so he passes to the Third and the Fourth Ecstasy; and when, by putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, that Almsman enters into and abides in that Fourth Ecstasy—the state that knows neither the pleasant nor the unpleasant, the clarity that comes of poised equanimity and alert mindfulness,—harm is not in his heart, either towards himself or to others or to both together; he experiences the feeling of harbouring no harm at all. This sense of perfect innocence of harm I count as the true satisfaction which feelings bring.

What are the perils which feelings entail?—Inasmuch as feelings are transitory, fraught with Ill, and the creatures of change,—these are the perils which dog them.

What is the deliverance from feelings?—To subdue and to shed all desire and appetite for them,—this is deliverance from feelings.

Almsmen, if recluses or brahmins lack this real knowledge of the true nature of the satisfactions and perils of, and deliverance from, feelings, they cannot possibly either comprehend feelings for themselves or instruct another by what course to comprehend the truth about them. Only those can possibly do this who know feelings for what they really are.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XIV. CŪĻA-DUKKHA-KKHANDHA-SUTTA.

THE BRIEF STORY OF ILL.

[91] THUS have I heard. Once when the Lord was staying among the Sakyans at Kapilavatthu in the Banyan pleasaunce, there came to him (his elder cousin) Mahānāma the Sakyan who, after salutations, seated himself to one side and spoke as follows :— Though I have long understood the Lord's teaching that greed, hate and illusion were vices that beset the heart, yet at times each of these vices invades my heart and takes up its abode there, so that I wonder what undiscarded state of consciousness it is that causes this invasion.

Yes, Mahānāma, it is an undiscarded state of consciousness which causes the trouble ; and this would be dislodged from within you, if you were to quit house and home and renounce all pleasures of sense. It is because this state of mind persists in you, that you keep living on at home in comfort. If, though a disciple of the Noble has a sound and true grasp and comprehension of the truth that pleasures of the sense, while yielding little satisfaction but much Ill and much tribulation, are dogged by perils greater still, he yet fails to find zest and satisfaction—or something Higher than that—without pleasures of sense and without wrong states of consciousness,—then he is in pleasure's snares. But if to that grasp and comprehension he adds this zest and satisfaction—or something Higher—without pleasures of sense and without wrong states, then he is not ensnared by pleasure.

I myself, [92] Mahānāma, in the days before my Enlightenment, when I was still but a Bodhisatta not yet fully enlightened, although I had a sound and true grasp and comprehension of the truth about pleasures of

sense, yet I failed to find zest and satisfaction, or something Higher, without pleasures of sense and wrong dispositions; and I was conscious that I was still in pleasure's snares. But when to grasp and comprehension I added a zest and satisfaction, and something Higher, into which pleasure and wrong dispositions did not enter, then I became conscious of being no longer ensnared by pleasure.

What is the satisfaction that attends pleasures of sense? Fivefold . . . (etc. as in preceding Sutta) . . . Verily with pleasure, and pleasure only, as the cause.

Once on a time, when I was staying at Rājagaha on the Vultures' Peak, there were a number of Nigaṇṭhas at Blackrock on the slopes of Mt. Isigili,—upright men who would never sit down, and were undergoing paroxysms of acute pain and agony. Arising towards evening from my meditations, I went to Blackrock and asked those Nigaṇṭhas why it was they subjected themselves to all these pains by maintaining the upright posture and never sitting down. Their answer to me was that Nātaputta the Nigaṇṭha—'who was all-knowing and all-seeing, with nothing beyond his ken and vision, and who claimed that, whether he was walking or standing still, sleeping or [93] awake, continuous and unruffled ken and vision were always his'—had taught them as follows:—Nigaṇṭhas, you have done evil in the past;—extirpate it by these severe austerities. Every present restraint on body, speech and mind will hereafter undo the evildoings of the past. Hence, by expelling through penance all past misdeeds, and by not committing fresh misdeeds, the future becomes cleared; with the future cleared, the past is wiped out; with the past wiped out, Ill is no more; with Ill no more, (painful) feelings are no more; and, with painful feelings now no more, all Ill will be outworn.—This teaching commends and approves itself to us, and we rejoice in it.

Thereupon, I said to those Nigaṇṭhas:—Do you know, reverend sirs, whether you had an existence before this and were not non-existent?

No, sir.

Do you know that, in a former existence, you were guilty, and not guiltless, of misdeeds ?

No.

Do you know that (in that former existence) you were guilty, and not guiltless, of this or that specific misdeed ?

No.

Do you know that a precise amount of Ill has already been outworn, or that a precise amount of Ill has to be outworn, or that, when a precise amount of Ill has been outworn, all Ill has become outworn ?

No.

Do you know how, here and now, to shed wrong dispositions and to acquire right dispositions ?

No.

So I gather, sirs, that you Nigaṇṭhas have no knowledge whether you had an existence before this ; whether you were guilty of misdeeds, either generally or specifically ; how much Ill is already outworn or how much has still to be outworn or how much has to be outworn before all Ill has become outworn ; nor how, here and now, to shed wrong dispositions and to acquire right dispositions. This being so, pray, do those who, having been reborn as men, are hunters or have hands stained with blood or cruelty, flock to be Pilgrims with the Nigaṇṭhas ?

True weal, Gotama, must be won not by weal and comfort but by woe. If weal [94] were the means to win weal, then the King of Magadha, Seniya Bimbisāra, would win weal, for there is more weal in his life than in the reverend Gotama's.

Surely this is a somewhat hasty remark. It is I who ought to be asked which of the two of us enjoys the greater weal,—the King or I.

Yes, it was somewhat hasty ; but let that pass, and let us now put to you the question whether it is the King or you who enjoys the greater weal in his life.

Then, sirs, I will ask you a question in return, to be answered by you as you see fit :—Can the King

rest motionless and not utter a word for seven days and nights on end, and yet abide in Weal beyond compare?

No.

Can he do so for six days and nights,—or for five, four, three, two days and nights, or for just one single night and day?

No.

Well, sirs, I can rest motionless and not speak a word for a night and a day and yet abide all the time in Weal beyond compare. I can do so for two nights and days,—for three, four, five, six and seven nights and days on end. What think you, Nigaṇṭhas?—On this shewing, who enjoys the greater Weal in his life, King Seniya Bimbisāra of Magadha, or I?

On this showing, it is the reverend [95] Gotama who enjoys greater Weal in his life than the King does.

So spoke the Lord. Glad at heart, Mahānāma the Sakyan rejoiced in what the Lord had said.

XV. ANUMĀNA-SUTTA.¹

REFLECTION.

THUS have I heard. Once when the venerable Mahā-Moggallāna was staying in the Bhagga country at Crocodile Peak in the Bhesakalā wood, in the deer-park there, he addressed the Almsmen as follows:—

If, despite his invitation to his seniors to teach him and despite his professed anxiety to learn, an Almsman proves unruly and obstreperous in temper, fractious and unreceptive of instruction,—then his fellows in the higher life deem him unfit to be taught or instructed or trusted. Now what are the states of mind that make a man obstreperous in temper?—Take the case of an Almsman who is evilly inclined and is the thrall of evil

¹ Bu. records that this Sutta was known to the Ancients as the *Bhikkhu-pātimokkha*, and adds that this self-examination should take place three times each day.

inclinations ;—or who lauds himself and runs down others ;—or who is wrathful and the slave of wrath ;—or who is wrathful and because of his wrath bears grudges ;—or who is wrathful and because of his wrath takes offence ;—or who is wrathful and because of his wrath utters words of unbridled wrath ;—or who, being reprovèd, argues with his reprover ;—or who, being reprovèd, resents the reproof ;—[96] or who, being reprovèd, retorts with charges against his reprover ;—or who, being reprovèd, wraps one thing up in another, turns the talk off to something irrelevant, displaying ill-temper, malice, and distrust ;—or who, being reprovèd, fails to explain his proceedings ;—or who is a hypocrite and impostor ;—or who harbours envy and jealousy ;—or who is full of guile and deceit ;—or who is stubborn and arrogant ;—or who hugs the temporal, nor looses his grip and hold thereon ;—all these are states of mind that make a man obstreperous in temper.

But if an Almsman who invites his seniors to teach him and professes anxiety to learn, proves humble and meek, docile and receptive,—then his fellows in the higher life deem him fit to be taught and instructed and trusted. Now, what are the states of mind that make for meekness ?—Almsmen ; they are [point for point the precise opposites of the foregoing list].

[97] In connection with the foregoing states of mind, an Almsman ought to argue about himself as follows :—The man of evil inclinations is displeasing and disagreeable to me ; and if I incline to evil, others will regard me likewise as displeasing and disagreeable. Realizing this, he must school his heart never to give way to evil inclinations. Similarly, realizing that, just as he dislikes each of the other shortcomings in others, so their presence in himself will make him disliked likewise, the Almsman must school his heart never to give way to any single one of them.

[98] He ought to reflect within himself whether he is evilly inclined and so forth. If this reflection tells him that he has got evil inclinations and

so forth, then he must strive to get rid of them. But, if reflection tells him he has not got evil inclinations or the other evil states of mind, then let his life be filled with zest and holy joy as he trains himself by day and by night in right states of mind.

[100] If his reflection tells him that each and every one of these evil and wrong states of mind persists within him, he must strive to get rid of them all. But, if reflection tells him he has got rid of them all, then let his life be filled with zest and holy joy as he trains himself by day and by night in right states of mind.

Sirs, it is just like a woman or man or lad young and dressy, to whom the reflection of their features in a bright clean mirror or in a bowl of clear water reveals a smut or pimple, so that they strive to get rid of it; but if the reflection revealed nothing of the kind, they rejoice that all is right and that their faces are clean and clear;—even so is it with an Almsman; if reflection tells him that these evil and wrong states of mind persist within him, he must strive to get rid of them all; but if he is conscious of having got rid of all of them, then let his life be filled with zest and holy joy as he trains himself by day and by night in right states of mind.

Thus spoke the reverend Mahā-Moggallāna. Glad at heart, those Almsmen rejoiced in what he had said.

XVI. CETO-KHILA-SUTTA.

THE HEART'S FALLOWS AND BONDAGES.

[101] Thus have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anātha-piṇḍika's pleasure, he addressed the listening Almsmen as follows:—While the five Fallows of his heart are left untilled and its five Bondages are unshattered, no Almsman can possibly shew growth, increase and progress in this Doctrine and Rule.

What are the five Fallows he leaves untilled?—Take the case of an Almsman who feels doubts and

misgivings about the Master, without either certainty or conviction, so that in this frame of mind, his heart has no bent towards ardour, zeal, perseverance, and exertion ; this marks the first Fallow untilled. Or suppose he feels these same doubts and misgivings about the Doctrine—or the Confraternity—or his course of training, with the same lack of bent towards ardour, zeal, perseverance, and exertion ;—this marks the second—the third—and the fourth Fallow untilled. The fifth is when he is angry with his fellows in the higher life, is displeased with them, is upset about them, and fallow—as it were—in his relations to them, so that he has no bent towards ardour, zeal, perseverance, and exertion.

What are the five Bondages he leaves unshattered ? —Take the case of an Almsman who, in the matter of sensuous pleasure, is not void of passion and appetite, fondness and yearning, thirsting, feverish longings and craving ; in this frame of mind, his heart has no bent towards ardour and so forth. This marks the first Bondage unshattered. If he is in like case in the matter of the body—or of visible forms,—this marks the second [102] and the third, respectively, of the heart's Bondages unshattered. Or, again, if after eating as much as ever his belly will hold, an Almsman is fond of his chair or bed or of slumber, then his heart's bent is not towards ardour, zeal, perseverance, and exertion ; and this marks the fourth Bondage unshattered. Or, lastly, an Almsman's ambition in the higher life may be for some particular order of gods ; and so his virtue, conversation, austerities and higher life aim at ensuring his becoming a god, or some particular god. If such be his aims and ambition, then his heart's bent is not to ardour, zeal, perseverance, and exertion ; and this marks the fifth Bondage unshattered.

If, Almsmen, these five Fallows of his heart are left untilled, and if these five Bondages are unshattered, no Almsman can possibly shew growth, increase and progress in this Doctrine and Rule.

If, on the other hand, an Almsman has the five Fallows of his heart tilled and its five Bondages shattered, then it is quite possible for him to shew growth, increase and progress in the Doctrine and Rule.

What are the five tilled Fallows of the heart?—Take the case of an Almsman who feels no doubts or misgivings about the Master but feels certainty and conviction, so that his heart is bent on ardour, zeal, perseverance, and exertion,—this marks the first Fallow tilled. If he feels no doubts or misgivings about the Doctrine—or about the Confraternity—or about his course of training,—and if his heart is bent on ardour, zeal, perseverance, and exertion,—this marks the second—the third—and the fourth Fallow tilled. The fifth is when he is not angered against his fellows, is not displeased or upset by them, nor is he fallow—as it were—in his relations to them ; [103]—this marks the heart's fifth and last Fallow tilled.

And similarly with shattering the heart's five Bondages.

He develops the four bases of psychic power, in which purpose, will, thought, and study respectively inspire what moulds and fashions vigorous concentration. Strenuousness itself is a fifth.

The Almsman who is equipped with these fifteen¹ factors of the strenuous character [104] has the capacity for breaking through, the capacity for full Enlightenment, and the capacity for the Peace beyond compare.

It is like a hen with a clutch of eight or ten or a dozen eggs, on which she has sat closely, keeping them as warm as may be with all her pains and care ; albeit the wish may arise within her that her chicks with claw or beak would break through the shell and win forth, yet that hen's chicks are capable of breaking the shell and winning forth quite safely ;—even so, the

¹ I.e. the five tilled Fallows plus the five shattered Bondages plus the four psychic bases ; with strenuousness itself added on to the latter as a fifth (Bu.).

Almsman who is equipped with these fifteen factors of the strenuous character is capable of breaking through, is capable of full Enlightenment, and is capable of the Peace beyond compare.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XVII. VANA-PATTHA-SUTTA.

UBI BENE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the Almsmen, saying:—I will expound to you the principles of the forest life. Give ear and pay attention, and I will speak.—Yes, Lord, was their response to the Lord, who then went on to speak as follows:—

Take the case of an Almsman who, dwelling in the forest, finds that the mindfulness which was not his before is still not his, that the stedfastness of heart which was not his before is still not his, that the Cankers which had not passed before are not passing away from him now, that the Peace beyond compare which he had not won before is still to win, and that in the forest it is hard to satisfy a Pilgrim's needs in the matter of clothing, food, bed, and medicaments. In such case, the Brother [105] should ponder this over and—be it by night or be it by day—should quit that forest and reside there no longer.

Next, take an Almsman who, dwelling in the forest, has just the same experiences except that he has no difficulty there in satisfying a Pilgrim's needs. He too should ponder this over and reflect that it was not for clothing and the like that he went forth from home to homelessness but that here he is acquiring neither mindfulness nor stedfastness of heart, is not getting rid of the Cankers nor winning the Peace beyond com-

pare. Realizing this, he should quit that forest and reside there no longer.

Take now an Almsman who, dwelling in the forest, finds that the mindfulness which was not his before is now his, that the steadfastness of heart which was not his before is now his, that the Cankers which had not passed away before have now passed away from him, and that he is now winning that Peace beyond compare which he had not won before,—but that he finds it hard there to satisfy a Pilgrim's needs in the matter of clothing, food, bed, and medicaments. Pondering over this, he should reflect [106] that it was not for these latter things that he went forth from home to homelessness but that by residing in that forest the mindfulness which was not his before is now his . . . not won before. Realizing this, he should dwell on in that forest and not quit it.

Lastly, if, in addition to growth in mindfulness and so forth, he finds no difficulty there in satisfying a Pilgrim's needs, he should similarly dwell on in that forest and not quit it.

(The same considerations should guide him) if his abode is near a village, a township, a city, a country, [107-8] or an individual. . . . If all goes well with his growth Within, he will cleave to that individual while life lasts; he will not quit him, although hounded away.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XVIII. MADHU-PINḌIKA-SUTTA.

HONEYED LORE.

THUS have I heard. Once when the Lord was staying among the Sakyans at Kapilavatthu in the Banyan pleasaunce, he went, duly robed and bowl in hand, into the city for alms. At the end of his round, when his meal was over and he was on his way back, he came to Great Wood and entering it seated

himself for the noontide at the foot of a young Vilva tree. So too Daṇḍapāṇi the Sakyā, who was on his wanderings and peregrinations afoot in the forest, came also to Great Wood and, entering it, drew near to the Lord under his tree, and, after exchange of civil greetings, stood to one side with his hands leaning on his staff, to ask :—What are your tenets, recluse? What is your gospel?

Tenets, sir, whereby not only is a man at strife with no world whatsoever throughout the whole universe—with its gods, Māras, Brahmās, recluses and brahmins, embracing all gods and mankind,—but also he as (a true) Brahmin dwells above all pleasures of sense, without perplexities and with a clear conscience, without any cravings to be reborn either here or there, immune from assaults of the perceptions.—These, sir, are my tenets ; and this is my gospel.

At these words Daṇḍapāṇi shook his head, [109] wagged his tongue and departed, still leaning on his staff, with his brow puckered into three wrinkles.

Towards evening, arising from his meditations, the Lord made his way to the Banyan pleasaunce. There, seating himself on the seat set for him, he told the Almsmen the incident in full detail. When he had done so, a certain Almsman asked what precisely were the tenets whereby the Lord was at strife with no world and how he as the true Brahmin dwelt above all pleasures of sense without perplexities . . . assaults of the perceptions.

Whatever be the origin, Almsman, of the several obsessions, bred of perceptions, which beset a man's path, yet, if they find neither approval nor welcome nor adherence, then here at once is an end of all propensities to passion, to resentment, [110] to speculative ideas, to doubts, to pride, to passion for continuing existence, and to ignorance ; it is the end of taking up cudgel or knife, of quarrels, of contentions, of strife, of wrangling, slander, and lies.—Herein, all these evil and wrong states of mind are quelled and pass away entirely.

So spoke the Lord. Then, getting up from his seat, the Blessed One went to his cell.

He had not been gone long when those Almsmen bethought them how tersely and without detailed exposition the Lord had propounded this theme ere withdrawing to his cell ; and they were wondering who would expound to them the meaning of the Lord's pregnant utterance, when the idea came to them that the reverend Mahā-Kaccāna, who was praised by the Master and was held in high honour among the most able of his fellows in the higher life, could give them that detailed exposition. So to Mahā-Kaccāna they went, laid the whole matter before him, and asked him to expound accordingly.

[111] Really, sirs, said he, it is as if a man who was in need and search and quest of choice timber were to come on just the fine upstanding tree for his purpose but were to disregard its root and trunk and to imagine he could find his choice timber among the branches and foliage. For, this is just what your reverences have come to, in that, with the Master there in front of you, you have ignored him and come to ask me what he meant. Sirs, the Lord knows with all knowing and sees with all seeing,—being the embodiment of vision, insight, the Doctrine, and all excellence ; he is the propounder and expounder and unfold of meanings, the giver of Nirvana's ambrosia, lord of the Doctrine, the Truth-finder. Then was the time to address your questions to the Lord in person, in order to treasure up what he might reveal.

Admitting all this, the Almsmen still pressed Mahā-Kaccāna to consent to expound and elucidate it for them. And he, consenting, spoke as follows :—I take, sirs, the detailed meaning of the Lord's pregnant utterance to be this.—It is because of the eye and of visible forms that visual consciousness arises ; the meeting of these three things is contact ; contact conditions feeling ; what a man feels, he perceives ; [112] what he perceives, he reasons about ; what he reasons about, he is obsessed by ; from what obsesses him

originate the several obsessions, bred of perceptions, which beset a man's path in respect of visible forms, past present or future, which are cognizable by the eye. So too, it is because of ear and sounds that auditory consciousness arises ;—because of nose and odours that olfactory consciousness arises ;—because of tongue and tastes that gustatory consciousness arises ; because of body and tangible things that there arises tactile consciousness ;—because of mind and mental objects that there arises mental consciousness ; the meeting of these three things is contact ; contact conditions feeling . . . mental objects, past, present or future, which are cognizable by the mind.¹ Where eye and visible form are present with visual consciousness, there a man may recognize the manifestation of contact ; where there is the manifestation of contact, there a man may recognize the manifestation of feeling—and so of perception, reasoning, and obsession. But the three factors must all be present together, or there can be no manifestation to recognize. And the like holds good of each of the other senses, including mind.—This, sirs, [113] is what I take to be the detailed meaning of the Lord's pregnant utterance. But, should your reverences so desire, you can go to the Lord himself and address your questions to him in person, in order to treasure up what he may reveal.

After expressing their gratification and gratitude to the reverend Mahā-Kaccāna, those Almsmen rose and went to the Lord, to whom they explained at length how, to get a detailed interpretation of his pregnant utterance, they had betaken themselves to the reverend Mahā-Kaccāna [114] and how in what sentences and words he had expounded the meaning to them.

Mahā-Kaccāna, said the Lord, has learning and

¹ Here, as *infra* at M. III, 223, this scholastic formula is attributed, not to Gotama but to Kaccāna, as, in the 28th and 43rd Suttas, it is attributed to Sāriputta.

See M. I, 295, for Sāriputta's dictum that, while the first five (ordinary) senses have domains separate and distinct from one another, mind enters into the domain of each of them.

great insight. If you were to put your question to me, my explanation would tally with his; for this is the right meaning and you should so treasure it up.

Hereupon, the venerable Ānanda said to the Lord:—Just as a man who, being half-dead with hunger and exhaustion, should come on a honeyed cake, each bit he tastes bringing in on him more and more its sweet delicious savour,—even so, the further the mind of a competent Almsman penetrates into the import of the lore of the exposition of the Doctrine, the greater grows his gratification and gladness of heart. What, sir, is the name of this exposition?

Well, Ānanda, let it be known as the exposition of 'the honeyed cake.'

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

XIX. DVEDHĀ-VITAKKA-SUTTA.

ON COUNTER-IRRITANTS.

THUS have I heard. Once when the Lord was staying at Sāvathī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he addressed the listening Almsmen as follows:—

In the days before my full enlightenment, when I was as yet only a Bodhisatta and not yet all-enlightened, the idea came to me to sort out my thoughts into two separate and distinct groups. Into one category I put thoughts about pleasures of sense, about harm, and about hurt; and in a second category came thoughts about Renunciation, about hurting not nor harming. When, in my life of strenuous earnestness purged of self, [115] there arose within me a thought about pleasures of sense, I recognized that it had arisen and that it conduced to harm—harm to myself, to others, and both to myself and to others—as being subversive of insight, allied to overthrow, and no help towards Nirvana. The reflection that they conduced to harm

—to myself or to others or to both—caused thoughts about pleasures of sense to vanish away, as did reflections that these thoughts were subversive of insight, allied to overthrow, and no help towards Nirvana. As each such thought severally arose, I drove it away, discarded it, and rooted it out. And in just the same way I dealt with each thought of harm and hurt.

Now, whatsoever an Almsman thinks much about and dwells on, gradually moulds his mind. If he thinks much about pleasures of sense and dwells thereon, he has thereby driven away thoughts of Renunciation, has fostered the growth of thoughts on pleasure, and has applied his heart to thoughts on pleasure. And the same thing happens with thoughts of harm and of hurt. Just as in the last month of the monsoon towards autumn, when the crops stand thick on the ground, a cowherd looks sharply after his cattle, beating them off here with his stick, heading them off there, checking them at this point and blocking their way at that point,—because he dreads stripes or imprisonment or mulcts or censure to himself;—even so did I see the perils, fatuity, and defilement arising from wrong states of mind, and the blessings of Renunciation, with sanctification as their ally, which flow from right states of mind.

[116] When, in my life of strenuous earnestness purged of self, there arose within me a thought of Renunciation, I recognized that it had arisen and that it conduced to no harm, either to myself or to others or to both, seeing that it fostered insight, was arrayed against overthrow, and helped on towards Nirvana. If by night—or by day—or by night and by day continuously—I thought much about Renunciation and dwelt thereon, never did I discern anything to breed fear. But, if I were to go on thinking these thoughts too long, would my body grow weary? With bodily weariness, would my heart be defiled? With its defilement, would my heart be sundered from concentration? At this thought, I stilled and composed

my heart within, focussed and concentrated it,—lest haply it should become defiled. And as with thoughts of Renunciation, so did I deal with thoughts of goodwill and of benignity. Now, Brethren, whatsoever a Brother thinks much about and dwells on, gradually moulds his mind. If he thinks and dwells much on thoughts of Renunciation—or goodwill—or benignity,—he has thereby driven away thoughts about pleasures of sense and about harm and about hurt. Just as in the last month of the hot season, when all the crops have been carried and are garnered on the confines of the village, the cowherd in the discharge of his duties [117] has only to see—from beneath a tree's shade or in the open—that his cows are all there,—even so, Almsmen, all that I had to see was that all (right) states of mind were there.

Strenuous effort won for me perseverance that never flagged ; there arose in me mindfulness that knew no distraction, perfect tranquillity of body, steadfastness of mind that never wavered. Divested of pleasures of sense, divested of wrong states of mind, I entered on, and abode in, the First Ecstasy . . . (*etc., as in Sutta No. 4*). . . . This was the third knowledge attained by me, in the third watch of that night,—ignorance dispelled and knowledge won, darkness dispelled and illumination won, as befitted my strenuous and ardent life, purged of self.

It is just as if in the heart of the jungle there was a great pond in a valley, with a large herd of deer living there, and there should come along a man bent on their harm, with no kind thought for them and with no regard for their well-being. If now he were to block up the peaceful, safe, and happy road, to open up a treacherous way, to plant a decoy,¹ and to tether there a tame hind as a lure,—that great herd of deer would thus in time come to dire calamity and dwindle

¹ Okacaro (home-pasture, cf. gocaro) seems to be a decoy in the sense in which we speak of a duck-decoy, and okacārikā to be its lure. (Cf. Jāt. VI, 416, okacarenāti okacarikāyā, with no suggestion of a tame stag—as Bu. here—as an added attraction.)

away. But, if another man appeared, who meant well by the herd and was kindly towards them and had regard to their well-being, he would open up that peaceful, safe and happy road, close the treacherous way, break up the decoy, get rid of the hind,—whereby the herd later on would grow and increase and multiply.

This, Almsmen, is a similitude framed by me for your edification ; [118] and here is its meaning :—The great pond in the valley is another name for pleasures of sense ; mankind is the herd of deer ; the first man stands for Māra the Evil One ; the treacherous way is the evil eightfold path—of wrong outlook, wrong aims and so forth ; the decoy represents sensual passion and the hind ignorance. The second man—he of the good-will and kind heart, who had regard to the deers' well-being—stands for the Truth-finder, Arahāt all-enlightened. What was styled the peaceful, safe and happy road, is the Noble Eightfold Path of right outlook, right aims, right speech, right action, right mode of life, right effort, and right concentration. Yes, Brethren, I have opened up the peaceful, safe and happy road, closed the treacherous way, broken up the decoy, and got rid of the lure of the hind. All that a teacher can do for his disciples out of his love and compassion, that, for compassion's sake, have I done for you. Here are trees under which to lodge ; here are solitude's abodes ; plunge into deepest thought and never flag ; lay not up for yourselves remorse hereafter ;—this is my injunction to you.

Thus spoke the Lord. Glad at heart, these Almsmen rejoiced in what the Lord had said.

XX. VITAKKA-SANTHĀNA-SUTTA.

THE GOVERNANCE OF THOUGHTS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he addressed the listening Almsmen as follows :—

[119] An Almsman who applies himself to the higher thought should pass in review from time to time five phases of mind ; and these are they :—

(i.) When, by reason of a phase of mind, there arise in a Brother bad and wrong thoughts associated with appetite, hatred and delusion, then he should divert his mind from that to another phase associated with what is right ; and, by his doing so, those bad and wrong thoughts pass away and disappear, so that his heart stands firm, is stedfast, is focussed and concentrated. Just as a skilled artizan or his apprentice will with a little peg knock and drive out and expel a big peg, so, when, by reason of a phase of mind, there arise in an Almsman bad and wrong thoughts . . . focussed and concentrated.

(ii.) If, though the Almsman diverts his mind from the former to the latter phase, there still arise in him the same bad and wrong thoughts as before, then he should study the perils these entail, marking how wrong and depraved such thoughts are and how they ripen unto Ill. As he studies them, these bad and wrong thoughts pass away and disappear, so that his heart stands firm, is stedfast, is focussed and concentrated. Just as a woman or man or dressy lad, [120] if the carcase of snake or dog or human being be slung round their necks, are filled with horror, loathing and disgust,—even so is it with this Almsman in his scrutiny.

(iii.) If, for all his scrutiny of their perils, these bad and wrong thoughts still keep on arising, then he should ignore them and not let his mind dwell on them. As he ignores them, they will pass away and disappear, so that his heart stands firm, is steadfast, is focussed and concentrated. Just as a man with eyes to see, will, if he does not want to view visible forms that come within his field of vision, close his eyes or look another way,—even so is it with the Almsman in his ignoring of bad and wrong thoughts.

(iv.) If, for all his ignoring of them, these bad and wrong thoughts still keep on arising, then he must

bethink him how to allay all that moulds and fashions thoughts. As he does so, these thoughts will pass away and disappear, so that his heart stands firm, is steadfast, is focussed and concentrated. Just as a man who is running fast, may decide to walk slowly—or stand still—or sit down—or lie down—and thereby passes from the more violent to the easier posture,—even so is it with this Almsman in his allaying of all that moulds and fashions thoughts.

(v.) But, if, allay as he may, these thoughts continue to arise, then, with his teeth clenched and with his tongue pressed against his palate, he should, by sheer force of mind, restrain, coerce and dominate his heart. [121] As he does so, these thoughts will pass away and disappear, so that his heart stands firm, is steadfast, is focussed and concentrated. Just as a strong man, taking a weaker man by the head or shoulders, restrains and coerces and dominates him,—even so, if, allay as he may, these thoughts . . . focussed and concentrated.

When at last, whether (i.) by diverting his mind elsewhere or (ii.) by scrutiny of the perilous consequences or (iii.) by ignoring bad and wrong thoughts or (iv.) by allaying what moulds them or (v.) by subduing them, the Almsman is victorious over bad and wrong thoughts associated with appetite, hatred and delusion, so that they pass away and disappear and his heart stands firm and is steadfast, is focussed and concentrated,—[122] then indeed has he earned the style of master of the ordering of his thoughts, for, he will think only such thoughts as he wishes and not those he wishes not to think; he has hewn away cravings, has shed his fetters, and—by fathoming propensities to pride—has made an end of Ill.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXI. KAKACŪPAMA-SUTTA.

THE PARABLE OF THE SAW.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Moliya - Phaggunā was always in the society of the Almswomen, so much so indeed that, if in his presence any Almsmen ever said a word against those Almswomen, he was annoyed and displeased and made a fuss about it. With the Almswomen it was just the same ;—they were annoyed and displeased and made a fuss, if in their presence any Almsman ever said a word against him. Such were the terms he was on with the Almswomen.

Now, a certain Almsman reported all this to the Lord, who bade an Almsman [123] summon Moliya-Phaggunā to his presence. In obedience to the summons, the Elder came, with due obeisance took his seat to one side, and, being questioned about the report concerning him and the Almswomen, admitted its truth.

Was it not for faith's sake, Phaggunā, that you went forth from a comfortable home to homelessness as a Pilgrim?

Yes, sir.

Then it becomes you not, having so gone forth on Pilgrimage, to associate so much with Almswomen. Even if you hear things said in your presence against them, you should put from you every mundane impulse and thought, schooling yourself never to let your heart be led away, never to let wicked words pass your lips, but always to be kindly and compassionate, with your heart full of love and void of enmity. You should be the same, if in your presence anyone were

to strike those Almswomen with fist, clod, cudgel or knife. You should school yourself to be the same, too, if you yourself were reviled [124] or struck.

Turning to the Almsmen, the Lord said :—I was much pleased with the Almsmen once, when I told them how, personally, I only sat down to food once a day and found that on this regimen I was healthful and well, buoyant, hale, and hearty. I urged them to do likewise and they would benefit therefrom as I had. I had no need to instruct them in this ; all I had to do was to draw their attention to it.¹ It was just like a carriage—with thoroughbreds harnessed to it and with the goad lying ready to hand, on level ground at the crossroads,—into which there mounts a skilled driver who knows how to manage horses ; he takes the reins in his left hand and the goad in his right, and away he drives, up and down, where he likes and as he likes ;—even so, I had no need to instruct those Almsmen in this ; all I had to do was to draw their attention to it.

So put from you what is wrong and yoke yourselves to right states of mind, because thereby you will develop and grow and increase in this Doctrine and Rule. It is just like a great grove of Sāl-trees near a village or township, which is overgrown with creepers, and to which there comes a man who wants the grove to thrive and flourish and has amiable and kindly feeling towards it ; he cuts out and carries off all crooked and hurtful growths so that the grove is cleaned and clean within ; he tends with every care whatever wood grows straight and fair, so that later on the grove may develop and grow and increase.—Even so should you put from you what is wrong and yoke yourselves to right states of mind, because [125] thereby you will develop and grow and increase in this Doctrine and Rule.

Once on a time in this same Sāvattthī there was a lady named Videhikā, who was reputed gentle, and

¹ But in the 65th Sutta he had trouble with Bhaddāli on this.

meek, and mild. She had a maid-servant named Darkie, a bright girl, an early riser and a good worker. I wonder, thought Darkie, whether my mistress, who is so well spoken of, has really got a temper of her own which she does not show or whether she has got no temper at all? Or do I do my work so well that, though she has got a temper, she does not show it? I will try her.

So next morning she got up late. Darkie! Darkie!—cried the mistress.—Yes, madam, answered the girl.—Why did you get up so late?—Oh, that's nothing, madam.—Nothing, indeed, the naughty girl! thought the mistress, frowning with anger and displeasure.

So she has got a temper, though she does not show it, thought the maid; it is because I do my work so well that she does not show it; I will try her further. So she got up later next morning. Darkie! Darkie! cried the mistress.—Yes madam, answered the girl.—Why did you get up so late?—Oh, that's nothing, madam.—Nothing, indeed, you naughty girl! exclaimed the mistress, giving vent in words to her anger and displeasure.

Yes, thought the maid; she has got a temper, though she does not show it because I do my work so well; I will try her yet further. So next morning she got up later still. [126] Darkie! Darkie! cried her mistress.—Yes, madam, answered the girl.—Why did you get up so late?—Oh, that's nothing, madam.—Nothing indeed, you naughty girl, to get up so late! exclaimed the mistress; and in her anger and displeasure she snatched up the lynch-pin and struck the girl on the head with it, drawing blood. With her broken head streaming with blood, Darkie roused the neighbourhood with shrieks of—See, lady, what the gentle one has done! See, lady, what the meek one has done! See, lady, what the mild one has done! What for? Just because her only maid got up late, she was so angry and displeased that she must up with the lynch-pin to strike her on the head and break it.

In the result the lady Videhikā got the repute of being violent and anything but meek and mild.

—In like manner an Almsman may be gentle, and meek, and mild enough so long as nothing unpleasant is said against him. It is only when unpleasant things are said against him that you can begin to dub him gentle, and meek, and mild. I do not call that Almsman docile who is docile and evinces docility only to get clothes and food and so forth. For, if he fails to get these things, he is not docile and evinces no docility. Him only do I call docile whose docility springs from honouring and venerating and revering the Doctrine. Be it your task, Almsmen, to become docile and to evince docility by honouring and venerating and revering the Doctrine.

There are five ways in which you may be addressed,—(i.) in or out of season, (ii.) truthfully or untruthfully, (iii.) mildly or harshly, (iv.) profitably or unprofitably, and (v.) in love or in hate; people may speak to you from time to time in each of these ways. [127] Your task should be to preserve your hearts unmoved, never to allow an ill word to pass your lips, but always to abide in compassion and goodwill, with no hate in your hearts, enfolding in radiant thoughts of love the person addressing you and proceeding thence to enfold the whole world in your radiant thoughts of love,—thoughts like the solid earth beneath thoughts great, vast and beyond measure, in which no hatred is or thought of harm.

It is like a man who comes with basket and shovel to do away with the solid earth! So here he digs and there he digs; dumps it down here and dumps it down there; spits here and stales there;—confident that the earth is being got rid of bit by bit! Do you think he will succeed in doing away with the earth?

No, sir;—because the solid earth is so deep and so measureless, that it will not readily cease to exist before the man is tired out and worn out himself.

—Even so (futile) are the five ways in which others may address you,— . . . thoughts of love,—thoughts

like the solid earth, great, vast and beyond measure, in which no hatred is or thought of harm.

It is like a man who comes with lac and colours, yellow or blue or madder, to paint pictures on the air. Do you think he could do so ?

No, sir ; because the air is void of form and attributes, so that pictures will not readily be painted on it before the man himself is [128] tired out and worn out.

—Even so (futile) are the five ways in which others may address you . . . thoughts of love, thoughts like the air above, great, vast and beyond measure, in which no hatred is or thought of harm.

It is like a man who comes with a blazing wisp of bracken to set the river Ganges on fire and burn it all up. Do you think he could do so ?

No, sir ; because the Ganges is so deep and so measureless that it will not readily be fired and burnt up by wisps of bracken before the man himself is tired out and worn out.

—Even so (futile) are the five ways in which others may address you . . . thoughts of love, thoughts like the Ganges, great, vast and beyond measure, in which no hatred is or thought of harm.

It is like a wallet of cat's skin that has been rubbed and scrubbed until it is as supple as supple can be, and as soft now as gossamer, with never a purr or a hiss left in it ; and if there came along a man with a chip of wood or a potsherd, professing therewith to start it purring and hissing again ;—do you think he could succeed ?

No, sir ; because that cat's skin has been rubbed and scrubbed till it is as supple as supple can be, and as soft now as gossamer, with never a purr or a hiss left in it ; so that it will not readily be started purring and hissing again, with his chip or potsherd, before the man himself is tired out and worn out.

—Even so (futile) are the five ways in which others may address you . . . [129] thoughts of love, thoughts like that supple and tempered wallet of cat's

skin, thoughts great, vast and beyond measure, in which no hatred is or thought of harm.¹

If villainous bandits were to carve you limb from limb with a two-handled saw, even then the man that should give way to anger would not be obeying my teaching. Even then be it your task to preserve your hearts unmoved, never to allow an ill word to pass your lips, but always to abide in compassion and goodwill, with no hate in your hearts, enfolding in radiant thoughts of love the bandit (who tortures you) and proceeding thence to enfold the whole world in your radiant thoughts of love, thoughts great, vast and beyond measure, in which no hatred is or thought of harm.

If, Almsmen, you were to ponder again and again over this parable of the saw, do you perceive anything, great or small, which you could not endure to have said to you?—No, sir.—Then, Almsmen, ponder again and again on this parable of the saw; it will make for your abiding good and welfare.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXII. ALAGADDŪPAMA-SUTTA.

THE VENOMOUS SNAKE.

[130] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, an Almsman named Ariṭṭha who had originally been a vulture-catcher had come to hold the pernicious heresy that, as he understood the Lord's exposition of the Doctrine, the states of mind declared by the Lord to be the stumbling-blocks are not such at all to him who indulges in them.²

¹ As the cat cannot be brought back to life, nor can its dressed skin rustle or crackle when handled, so is the Arahat who 'answers not again.'

² Cf. I, 72. The whole Ariṭṭha episode occurs verbatim in Vinaya Texts, II, 377. See Vinaya Texts, I, 47 for the penalty

As soon as this reached their ears, a number of Almsmen went to ask Aritṭha whether he was correctly reported as holding a heresy so pernicious; and, on learning from him that he undoubtedly did hold it, they sought to wean him from it by enquiry, expostulation, and remonstrance. Do not, said they, misrepresent the Lord; it is not right to impute this to him, for he would not say so; (on the contrary) it has been by the Lord laid down in many a figure that the states of mind declared by him to be stumbling-blocks are veritable stumbling-blocks to him who indulges in them. Pleasures of sense he has described as giving little satisfaction, much Ill and much tribulation, and as being dogged by perils greater still. He has described these pleasures of sense in the (ten) Parables,¹—of the bare bone, the lump of carrion, the hay-torch, the pit of embers, the dream, the loan, the hanging fruit, the slaughter-house, the impaling stake, the snake's head,—always as giving little satisfaction, much Ill, and much tribulation, and always as being dogged by perils greater still. But say what they might, Aritṭha would not yield to their expostulations but stoutly maintained and upheld his pernicious heresy. So, when Aritṭha could not [131] be got to recede from his position, those Almsmen went to the Lord and recounted all that passed; and he sent an Almsman to summon Aritṭha to his presence.

[132] When Aritṭha had obediently come and had taken his seat to one side after due obeisance, the Lord asked him whether he was correctly reported as having come to hold that, as he understood the Doctrine taught by the Lord, the states of mind declared to be stumbling-blocks were not such at all to him who indulged in them.—Yes, he undoubtedly did so hold.—Then said the Lord:—To whom, foolish man, do you aver that I ever so taught the Doctrine? Have I not,

of excommunication for maintaining that a Saint cannot fall from grace. It will be noted that here, as in Sutta 38, the recalcitrant is branded as belonging by origin to a murderous calling.

¹ See Sutta No. 54 for the first seven of these in detail.

foolish man, laid it down in many a figure that the states of mind declared by me to be stumbling-blocks are veritable stumbling-blocks to him who indulges in them? Pleasures of sense I have described as giving little satisfaction, much Ill, and much tribulation, and as being dogged by perils greater still; I have so described pleasures of sense in ten Parables. Yet you, foolish man, employ what you yourself misunderstand not only to misrepresent me but also to undermine yourself and to lay up a store of demerit,—to your lasting hurt and harm.

Turning then to the Almsmen, the Lord said :—Do you think this Brother Ariṭṭha, the vulture-catcher of the past, has got even a spark of illumination in this Doctrine and Rule?

How could he, sir? For, it is not the fact.

Hereat, Ariṭṭha sat silent and glum, with his shoulders hunched up and eyes downcast, much exercised in his mind but finding no words to utter. Marking his plight, the Lord said :—And now, foolish man, you shall be shewn up in respect of this pernicious view; I will question the Almsmen on the point.

Accordingly the Lord addressed the Almsmen as follows :—[133] Now do you too, Almsmen, understand me to have taught the Doctrine in the fashion in which Ariṭṭha here, this whilom vulture-catcher, employs what he himself misunderstands, not only to misrepresent me but also to undermine himself and to lay up a store of demerit?

No, sir; for, in many a figure we have heard from the Lord that the states of mind declared by him to be stumbling-blocks are veritable stumbling-blocks to him who indulges in them; pleasures of sense the Lord has described as giving little satisfaction, much Ill, and much tribulation, and as being dogged by perils greater still.

Quite right, Almsmen; you rightly understand my teaching; for, indeed, I have, as you say, so taught in many a figure and parable. Yet here is this former vulture-catcher, Ariṭṭha, employing what he himself

misunderstands, not only to misrepresent me but also to undermine himself and to lay up a store of demerit, —to his lasting hurt and Ill. No one can possibly indulge in pleasures of sense without harbouring sensuality within himself or without perceiving it and thinking about it.

Take the case of some foolish persons who have learned by heart the Doctrine,—the Suttas¹ in prose or in prose and verse, with the Poems and the Triumphant Utterances and the Quotations and the Jātākas and the Miracles and the Miscellanies,—yet, though they have learned it all by heart, fail to study its import for the comprehension of all it embodies, and consequently find no joy in it, profiting by their learning by rote solely for strictures on others or for bandying verbal quotations, and quite missing the real object of their memorizing; so that these divers aspects of the Doctrine which they have failed to grasp conduce to their lasting hurt and Ill. And why?—Because they have grasped it all wrong.

It is just like a man who is in quest of a serpent for his needs and who in the course of his searching finds a big serpent, which he seizes by its coils or tail, with the result that it turns on him and bites him on hand or arm or elsewhere on his body, so that he [134] comes thereby by his death or deadly hurt. And why?—Because he has wrongly grasped his snake. And it is just the same with those foolish persons who have learned by heart . . . wrongly grasped them.

Take now the case of young men who have likewise learned the Doctrine by heart in all its aspects but study its import for the comprehension of all it embodies, and consequently find joy in it,—learning it

¹ In this stock passage—here naïvely put into the mouth of the still living and preaching Buddha by later recensionists—Bu. interprets Sutta as including the Vinaya and Abhidhamma, and therefore as signifying the Pitakas at large,—not being either exclusively in verse (like the Dhammapada and the Thera- and Therī-gāthās) or purely expository (like Sutta No. 9 above or the Vedalla Suttas Nos. 43 and 44 *infra*) or florilegia (like the Udāna).

by heart not for strictures on others or for bandying verbal quotations, but for securing the real object of their memorizing, so that the divers aspects of the Doctrine which they have succeeded in mastering conduce to their lasting good and welfare. And why?—Because they have grasped it all aright.

It is just like a man who is in quest of a serpent for his needs and who in the course of his searching finds a big serpent which he pins securely down with a forked stick before grasping it tightly by its neck. Coil itself as the serpent may round his hand or arm or other part of his body, the man does not come thereby by his death or deadly hurt. And why?—Because he has grasped it aright. And it is just the same with those young men who have likewise learned by heart . . . grasped it all aright.

Therefore, Almsmen, when you understand the import of what I say, so treasure it up in your memories; but if you fail to understand, then ask me or some outstanding Almsmen.

By the parable of the raft I will teach how to abandon and not to retain. Listen and pay attention; and I will speak. Yes, sir, said they in response; and the Lord began:—It is like a man who after travelling a long way finds the floods out, with danger and peril on the hither side and with security and safety on the further side, but with no ferry or suspension-bridge; and to him comes the thought [135] to win his way across the floods to safety from the perils which encompass him by collecting grass and sticks and branches and boughs wherewith to fashion a raft on which to paddle himself safely across with his hands and feet; and to him, when he has done all this and has paddled himself safely across, the thought comes that the raft had been so useful that he might do well to take it along with him packed on his head or shoulders. Think you he would be doing the right thing with the raft?—No, sir.—How should he act so as to do the right thing with his raft? Well, suppose that, when he was safely over, he, recognizing how

useful the raft had been, were to deem it well, before going on his way, either to beach it or to leave it afloat ;—clearly thus he would be doing the right thing with his raft. In this wise I have taught you by the parable of the raft how to abandon and not to retain. If you understand this parable of the raft, you have to discard good things, and *à fortiori* bad things.

Speculative tenets are sixfold. Take the case of an uninstructed everyday man who takes no count of the Noble, who is unversed and untrained in the Doctrine of the Noble, who takes no count of the Excellent,—who is unversed in the Doctrine of the Excellent,—who regards as ‘mine’ or ‘I am this’ or ‘this is my Self,’ either (i) visible form,—or (ii) feeling— or (iii) perception— or (iv) the plastic forces— or (v) whatsoever he sees, hears, touches, is aware of, or by the mind attains, seeks out, and reflects on,— or (vi) the speculative tenet that ‘the world around me is the Self which I shall hereafter become,—eternal and permanent, everlasting and unchangeable, [136] standing fast like heaven and earth.’

But the instructed man, the disciple of the Noble who does take count of the Noble and is both versed and trained in their Doctrine, who does take count of the Excellent and is both versed and trained in their Doctrine,—he refuses to regard visible form— or the rest of the six—as mine or I am this, or this is my Self. Refusing so to regard these things, he is not worried over the non-existent.

At this point an Almsman asked whether there could be worry over the externally non-existent.

Yes, answered the Lord. Suppose a Brother thinks he once had something which he now has not got, or that he would like to have something he cannot get ; he grieves and mourns and laments, he beats his breast and is distraught.—That is how there comes worry over the externally non-existent.

Being asked further if there could be an absence of worry over the externally non-existent, the Lord said :—Yes ; suppose an Almsman never thinks that

he once had something which he now has not got, or that he would like to have something he cannot get; he does not grieve and mourn and lament, he does not beat his breast nor is he distraught.—That is how there is an absence of worry over the externally non-existent.

Being asked further if there could be worry over the internally non-existent, the Lord said :—Yes; as for instance in the case of an Almsman who comes to hold the speculative idea that the world around me is the Self, which I shall hereafter become,—eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth. From the Truth-finder or a disciple of his he hears preached the Doctrine to remove all tendency, inclination, and bias towards speculative tenets, to still all plastic forces, to discard all the material of rebirth, to extirpate cravings, in the passionless calm of Nirvana. Thinks he to himself: [137] ‘Then I shall be cut off and perish utterly, there will be an end of me for ever’; and at the thought he grieves and mourns and laments, beats his breast, and is distraught.—That is how there is worry over the internally non-existent.

Being asked further whether there could be an absence of worry over the internally non-existent, the Lord :—Yes; as for instance in the case of an Almsman who, holding no speculative idea that the world around him is the Self, into which he will hereafter merge for ever and ever, hears the Doctrine preached by the Truth-finder or a disciple of his, without a thought that this means he will be cut off and perish utterly and be ended for ever; so he does not grieve and mourn and lament, he does not beat his breast nor is he distraught.—That is how there is an absence of worry over the internally non-existent.

You would like to possess something that was eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth;—but, can you see any such possession?

No, sir.

Quite right, Almsmen;—nor do I.

You would like to have a grip on personal immortality such that thereby you would escape all grief, lamentation, sorrow, woe and tribulation ;—but, can you see any such grip ?

No, sir.

Quite right, Almsmen ;—nor do I.

You would like a foundation for speculative beliefs so sure that thereby you would escape all grief, lamentation, sorrow, woe, and tribulation ;—but, can you see any such foundation ?

No, sir.

Quite right, Almsmen ;—nor do I.

[138] If there were a Self, would there be something of the nature of a 'Self of mine' ?

Yes, sir.

And if there were something of the nature of a Self of mine, would there be a 'my-self' ?

Yes, sir.

But, if really and truly there is to be found neither Self nor anything of the nature of Self, is it not mere absolute folly to hold the speculative view that the world around me is 'the Self', into which I shall pass hereafter,—eternal and permanent, everlasting and unchangeable, standing fast like heaven and earth ?

How, sir, could it not be mere absolute folly ?

What do you think, Almsmen ? Is visible form permanent or impermanent ?

Impermanent, sir.

And is the impermanent a weal or a woe ?

A woe, sir.

But can a woe that is impermanent and changeable properly be regarded as mine, or as I am this, or as this is my Self ?

No, sir.

[And the same argument applies also to feelings, perception, plastic forces, and consciousness.]

From which it results, Almsmen, that all visible forms—or feelings—or perceptions—or plastic forces—or consciousness—all this, whether past, present, or future, whether internal or external, [139] whether

gross or subtle, high or low, far or near, have all to be viewed—if their real nature is comprehended aright—as ‘not mine’, as ‘I am not this’, and as ‘this is no Self of mine’.

So viewing all these things, the instructed disciple of the Noble grows weary of visible forms and the rest of them; weariness leads him to passionlessness, and passionlessness to Deliverance, wherein he comes to know his Deliverance in the sure conviction: Rebirth is no more; I have lived the highest life; my task is done; and now there is no more of what I have been. Such an Almsman is known as one who is quit of bolt and bar, has filled in his moat, has got rid of the itch of wanting, is cribbed and cabined no more; he is known as the Noble who has flung away pride’s banner, has cast off his burthen, and is emancipate.

Now, how is he quit of bolt and bar?—When ignorance has passed away, grubbed up by the roots, like the cleared site where once a palm-tree grew, a thing that once has been and now can be no more.

How does he fill in his moat?—When the round of birth and rebirth has passed away . . . no more.

How does he get rid of the itch of wanting?—When craving has passed away . . . no more.

How is he cribbed and cabined no more?—When the five worldly bonds have passed away . . . no more.

How is he the Noble who has flung away pride’s banner, has cast off his burthen, and is emancipate?—When the pride in an Ego¹ has passed away . . . no more.

[140] When his heart is thus Delivered, not Indra or Brahmā or Pajāpati, with all their trains of gods, can succeed in tracking down aught on which depends a truth-finder’s consciousness. And why?—Because, say I, already, here and now, the truth-finder² is untrace-

¹ So in the earliest days of his Buddhahood, Gotama (Vinaya Texts, I, 81) preached that supreme bliss came from the putting away of the conceit which comes from the thought ‘I am.’

² Here, clearly, *tathāgata* means not a Buddha but simply an arahat.

able. Though this is what I affirm and what I preach, yet some recluses and brahmins—wrongly, erroneously, and falsely—charge me, in defiance of facts, with being an annihilationist and with preaching the disintegration, destruction and extirpation of existing creatures. It is just what I am not, and what I do not affirm, that is wrongly, erroneously, and falsely charged against me by these good people who would make me out to be an annihilationist. Both in the past and to-day, I have consistently preached Ill and the ending of Ill. If therein people denounce and abuse and revile the truth-finder,—this begets in him no resentment or annoyance or dissatisfaction. Nor, again, if people shew the truth-finder honour and reverence, devotion and worship,—does that bring him pleasure, satisfaction or elation ; he only thinks that such homage is consequent on the truth he mastered long ago. Therefore, if people denounce and abuse and revile you too, let this breed in you no resentment or annoyance or dissatisfaction. Nor, if people shew you too honour and reverence, devotion or worship, let that not bring you pleasure, satisfaction, or elation ; let your sole thought be that such homage is consequent on the truth you mastered long ago.

Put from you then what is not yours ; and thereby you will come to lasting weal and well-being. Now what, Almsmen, is that which is not yours?—Visible forms are not yours ; and so put them from you and ensure thereby your lasting weal and well-being. Similarly, put from you feelings, [141] perceptions, the plastic forces, and consciousness ; and ensure thereby your lasting weal and well-being. What think you ? If a man were to collect or burn or otherwise do what he liked with the grass, sticks, branches and foliage in this grove of Jeta's,—would it occur to you that it was you whom he was collecting or burning or otherwise doing what he liked with ?

No, sir ; and why?—Because nothing of all this is either our Self or anything of the nature of a Self of ours.

Just in the same way put from you what is not yours,—visible forms, feelings, and the rest ; and ensure thereby your lasting weal and well-being.

In this wise has the Doctrine been by me set forth aright, the Doctrine which is clear, open, luminous, and flawless, wherein and whereby—

there is no tracing of the course of those Almsmen who are Arahats, in whom the Cankers are no more, who have greatly lived, whose task is done, who have cast off their burthens, who have won their weal, and who by utter knowledge have won deliverance ;

all those who have thrown off the five fetters of this world, will all be translated to realms above, from which they will never return to earth ;

all those who have thrown off the three fetters and have also reduced passion, hate and folly to a minimum will return only once more to this world and will then make an end of Ill ;

all those who have simply thrown off three fetters, have entered the stream of sanctification, will escape all future states of misery, [142], have their future assured, and are destined to win the fullest enlightenment ;

all those whose life accords with the Doctrine and with faith, are all destined to win the fullest enlightenment ; and

all who have but faith in me and love for me, have heaven as their destiny.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXIII. VAMMĪKA-SUTTA.

THE SMOULDERING ANT-HILL.

THUS have I heard. Once when the Lord was staying at Sāvattī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the reverend Kumāra-Kassapa was staying in the Andha-vana, to whom towards dawn there came a deity of dazzling beauty, flooding the whole woodland with radiance. Standing to one side,

the deity said :—Almsman, Almsman !—There's an ant-hill which smokes by day and flames up at night. The brahmin said :—Take your tool, sage,¹ and dig. The sage dug away till he found a bar and cried : Here's a bar, Lord. Said the brahmin : Cast it out, sage, and dig on. As the sage dug on, he came on a frog. Cast it out, sage, and dig on, said the brahmin. As the sage dug, he came on a passage which forked. Said the brahmin : Cast it out, sage, and dig on. As he dug on, he came successively on—a strainer—[143] a tortoise—a cleaver—and a joint of meat ; all of which he was successively told to cast out and dig on. At last he came on a cobra.² Sage, leave the cobra alone, said the brahmin ; do not harm the cobra ; pay homage to the cobra.

Now, Almsman, take these questions to the Lord and treasure up his explanations. I see no one in the whole universe—with all its gods, Māras, Brahmās, with its recluses and brahmins, and all gods and mankind—whose interpretation of these questions can prove convincing, save only the Truth-finder or a disciple of the Truth-finder or from someone who has been told by him or them.

With these words the deity vanished from sight.

When the night was at an end, the reverend Kumāra-Kassapa came to the Lord and after salutations sat down to one side, there to relate the whole story and to end with the following questions :—What is the ant-hill ?—What is the smoking by night ?—What is the flaming by day ?—Who is the brahmin ?—Who is the sage ?—What is his tool ?—What is his digging ?—What is the bar ?—What is the frog ?—What is the passage which forked ?—What is the strainer ?—What is the tortoise ?—What is the cleaver ?—What is the joint of meat ?—What is the cobra ?

¹ The title *Su-medha*, here used of an Almsman, is given by Brahmā to the Buddha in *Sutta* 26 (*infra* p. 119).

² Cobras (says Bu.) guard buried treasure for seven generations, a belief which perhaps dictated the story here turned into an allegory.

[144] The ant-hill, Almsman, typifies the body, which is made up of the four elements, starts from a mother and father, is sustained by rice and other foods, and is impermanent, being subject to attrition, abrasion, erosion, decay, and dispersal.

The smoking by night is what by night a man thinks about, and ponders on, with reference to the day's doings.

The flames by day are what, after thinking and pondering by night, a man executes by day, with body, voice, or mind.

The brahmin typifies the Truth-finder, the Arahat all-enlightened.

The sage is an Almsman under training.

His tool is noble wisdom.

His digging is perseverance in effort.

The bar signifies ignorance, which he is bidden to cast out and fling away.

The frog is the emblem of the unrest arising from wrath, which he is bidden to cast out and fling away.

The passage which forked typifies doubting, which he is bidden to cast out and fling away.

The strain represents the five hindrances,—of passion, ill-will, torpor, worry, and doubting.

The tortoise means the five-fold grip on continuing existence—through visible forms, feelings, perceptions, plastic forces, and consciousness—which he is bidden to cast out and fling away.

The cleaver indicates the five pleasures of sense—proceeding from sights, sounds, odours, tastes, and touch, all of them pleasant, agreeable and delightful, all of them bound up with passion and lust—which he is bidden to cast out and fling away.

[145] The joint typifies passion's delights, which he is bidden to cast out and fling away.

Lastly, the cobra is the symbol of the Almsman in whom the Cankers are no more. Leave him alone, harm him not, pay him homage.¹

¹ Cf. the end of the next Sutta and of Sutta No. 5 for styling an Arahat *nāga* (cobra or elephant); and cf. the designation of *maṇussa-nāga* for Mahā-Kassapa at Vinaya Texts I, 121.

Thus spoke the Lord. Glad at heart, the reverend Kumāra-Kassapa rejoiced in what the Lord had said.

XXIV. RATHA-VINĪTA-SUTTA.

ON RELAYS.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, there came to the Lord many Almsmen of the locality who had been passing the rainy season there; and these, after due obeisance, seated themselves to one side, and were thus addressed by the Lord:—Who among the Almsmen from hereabouts is by his fellows in the higher life who come also from here, esteemed—as wanting little himself and as urging Almsmen too to want but little; as being contented in himself and also preaching contentment to Almsmen; as living aloof in the inner life himself and also preaching it to Almsmen; as eschewing mundane society and also urging Almsmen to eschew it; as being strenuous himself and also inciting Almsmen to be strenuous; as leading a virtuous life himself and also inciting Almsmen to virtue; as having won rapt concentration for himself and also exhorting Almsmen thereto; as having won wisdom for himself and also exhorting Almsmen thereto; as having found Deliverance for himself and also encouraging Almsmen thereto; as having himself attained to the full Vision of Deliverance and also urging Almsmen thereto; as one who exhorts, informs, instructs, enlightens, [146] cheers onward, and helps forward his fellows on the higher life?

Puṇṇa, sir, was the answer; the venerable Puṇṇa Mantāṇi-putta;—he is esteemed as being all this by his fellows in the higher life who come, like him, from round here.

Now, at that time, near the Lord there was sitting the reverend Sāriputta, to whom the thought came how

great a thing, how very great a thing, it was for the reverend Puṇṇa Mantāṇi-putta that, in the presence of the Master, his well-informed fellows in the higher life should thus extol him, point after point, and that the Master should so appreciate him ; it would be good to meet Puṇṇa somewhere some day and have a talk with him.

When the Lord had stayed at Rājagaha as long as he wished to, he set out on an alms-pilgrimage for Sāvattthī and, arriving there in due course, stayed in Jeta's grove in Anāthapiṇḍika's pleasure-land. Hearing of the Lord's movements, Puṇṇa packed away his bedding, took his bowl and robes, and set out on an alms-pilgrimage for Sāvattthī, and in the pleasure-land found the Lord, by whom he seated himself after due obeisance. As he sat there, the Lord discoursed to him on the Doctrine, informing, enlightening, cheering him forward and helping him onwards, after which Puṇṇa, rejoicing greatly in what he had heard from the Lord, rose up and with deep obeisance withdrew to Andha grove, there to stay during the noontide heat.

Hereupon, an Almsman went and told Sāriputta that Puṇṇa Mantāṇi-putta, of whom he was always speaking so highly, had [147] just left the Lord after a heartening discourse on the Doctrine and was off to Andha grove there to stay during the noontide heat. Snatching up his mat hurriedly, Sāriputta followed Puṇṇa up closely from behind, never letting him get out of sight. Entering the grove, Puṇṇa sat down under a tree for the noontide ; and Sāriputta found a tree for himself. When at even Sāriputta rose up from his meditations, he moved towards Puṇṇa and after exchange of greetings took his seat to one side, saying—Do you, reverend sir, lead the higher life with our Lord?—Yes, reverend sir.—Is this in order to purify your life?—No, sir.—Is it to purify your heart?—No, sir.—Is it to purify your views?—No, sir.—Is it to ensure purity by dispelling doubts?—No, sir.—Is it to ensure purity by fullest insight into paths right and wrong?—No, sir.—Is it to ensure by fullest insight

into the way by which to walk?—No, sir.—What is it for then, as you answer no to all these questions?

[148] To attain absolute Nirvana, sir.

Is that purity of life?—No, sir.—Is it purity of heart?—No, sir.—Is it purity of view?—No, sir.—Is it the purity which comes from dispelling doubts?—No, sir.—Is it the purity which comes from fullest insight into paths right and wrong?—No, sir.—Is it the purity which comes from fullest insight into the way by which to walk?—No, sir.—Is it the purity which insight gives?—No, sir.—Does absolute Nirvana lack these states of mind?—No, sir.—As you answer no to all these questions, pray how is the meaning of your words to be understood?

If, sir, the Lord were to explain absolute Nirvana as purity of life or as any other of the purities you name, then he would make it contingent and not absolute; and if absolute Nirvana simply meant the lack of those states of mind, then the ordinary man would have Nirvana,—for, he has none of those states of mind.

Consequently, sir, I will give you an illustration;—by an illustration some men of understanding apprehend the meaning of a statement. It is just as if, while King Pasenadi of Kosala was in residence here in Sāvattthī, [149] some emergency were to arise in Sāketa and his people were to arrange seven carriages for him in relays along the road between Sāvattthī and Sāketa. Suppose now the King were to get into the first carriage at the palace door and to drive along in it till he came to the second carriage, and were then to dismiss the first and get into the second carriage, and so on until the seventh carriage brought him to the door of his palace in Sāketa; and suppose within the palace he were asked by his entourage and kinsfolk whether it was in that last relay he had come from Sāvattthī to the door of his palace in Sāketa,—what would be the correct answer for his majesty to give?

His correct answer would be that, on an emergency requiring him to leave for Sāketa, his people arranged seven carriages in relays for him along the road; that

at the door of his palace in Sāvattthī he got into the first carriage, in which he drove along till he came to the second carriage into which he changed, and so on till at last the seventh carriage brought him to the door of his palace in Sāketa.

In just the same way, sir, purity of life takes a man as far as purity of heart and no further ; purity of heart takes him only up to purity of views ; [150] and so on till fullest insight carries him on to absolute Nirvana,—for which it is that I lead the higher life with the Lord.

Hereupon, the reverend Sāri-putta said to the reverend Puṇṇa Mantāṇi-putta :—What is your reverence's name, and how are you known to your fellows in the higher life ?

Puṇṇa, reverend sir, is my name ; and as Mantāṇi-putta (son of the brahmin lady, Mantāṇī) am I known to my fellows in the higher life.

Wonderful, sir ! Marvellous, sir ! How like a well-instructed disciple who understands the Master's teaching to the full, has the reverend Puṇṇa Mantāṇi-putta answered, point by point, questions deep and profound ! It is a great thing, a very great thing, that his fellows in the higher life have the reverend Puṇṇa to see and to consort with. Yes, it would be a great thing for them, a very great thing, to see and to consort with him, even if they had to carry him about upon a cushion on their heads. A great thing too, a very great thing, is it for me that it has been mine to see and to consort with the reverend Puṇṇa Mantāṇi-putta.

Thereupon, the reverend Puṇṇa Mantāṇi-putta said to the reverend Sāriputta :—What is your reverence's name, and how are you known to your fellows in the higher life ?

Upatissa, reverend sir, is my name ; and as Sāri-putta (son of the brahmin lady Sārī) am I known to my fellows in the higher life.

And here have I been talking, without knowing it was Sāriputta, to the disciple whom men liken to the

Master himself! Had I but known it was Sāriputta, I should certainly not have presumed to answer him at such length. Wonderful, sir! Marvellous, sir! How like a well-instructed disciple who understands the Master's teaching to the full, has the reverend Sāriputta, point by point, put questions deep and profound! It is a great thing, a very great thing, that his fellows in the higher life have the reverend Sāriputta to see and consort with. Yes, it would be a great thing for them, a very great thing, to see and to consort with him, even if they had to carry him about on a cushion on their heads. [151] A great thing too, a very great thing, is it for me that it has been mine to see and to consort with the reverend Sāriputta.

In such wise did each of that noble pair of Arahats (mahā-nāgā) applaud what the other had said so well.

XXV. NIVĀPA-SUTTA.

AINS AND SNARES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the listening Almsmen as follows: It is with no idea of providing deer with a crop grown solely to keep them in good condition for many a long day, that the trapper sows his crop; no, it is with the quite different object that, with an infatuated inrush on the crop, the deer will browse on the fodder, and that, as they browse, they will lose their heads and thereby get off their guard, so that being off their guard, they can be dealt with as he pleases amid the crop.

And this is just what a first herd of deer did, so that they escaped not from the trapper's mastery of craft.

Realizing precisely how the first herd [152] had met their doom, a second herd concluded to keep quite clear of the crop and to retire to the depths of the jungle, leaving that fearsome pasturage untouched. This they did, until, with the coming of the last month of the hot season, grass and water gave out and their bodies grew emaciated in the extreme, so that their hearts and spirits failed them,—and back they came to the crop the trapper had sown. With an infatuated inrush, they fell to browsing on the fodder, and, as they browsed, lost their heads and got off their guard, so that, being off their guard, they could be dealt with by the trapper as he pleased amid the crop. That is how the second herd too escaped not from the trapper's mastery of craft.

Realizing precisely how the first and second herds had come to their doom, a third herd of deer resolved

instead to [153] take up their abode hard by the standing crop, but, making no mad rush in, to browse on it with circumspection and without losing their heads and without getting off their guard,—so as not to be at the trapper's mercy amid the crop. And this they did, thereby escaping him.

Hereupon, the trapper and his people thought to themselves:—This third herd is guileful and wily, diabolically clever and outlandish; they graze on our crop, but we know nothing of their comings or of their goings; it would be well to put high stake-nets round the whole crop, to see if we can find out what lair they disappear to. So they staked in the whole crop all round about, till they discovered the lair the deer disappeared to. And that is how the third herd too escaped not from the trapper's mastery of craft.

Realizing precisely how the first three herds had respectively come to their doom, [154] a fourth herd resolved to make their lair where the trapper and his people could not penetrate, and, from this security, making no mad rush in, to browse on the crop with circumspection and without losing their heads and without getting off their guard, and so [155] not to be at the trapper's mercy amid the crop. And this they did, thereby escaping him.

Hereupon, the trapper and his people thought to themselves:—This fourth herd is guileful and wily, diabolically clever and outlandish; they graze on our crop, but we know nothing of their comings or of their goings; it would be well to put high stake nets round the whole crop, to see if we can find out what lair they disappear to. So they staked in the whole crop all round about,—but failed to discover the lair the deer disappeared to. Then the trapper and his people thought to themselves:—If we upset this fourth herd, they in turn will upset their neighbours and so on all along the line, so that no deer at all will ever come near our crop; we had better take no notice of them at all. So they took no notice of that fourth herd,—which thus succeeded in escaping the trapper's mastery in craft.

This is an allegory, Almsmen, framed by me to illustrate my meaning, which is as follows :—The crop typifies the five pleasures of sense ; the trapper stands for Māra, the Evil One ; the trapper's people are Mara's train ; and the deer represent recluses and brahmins.

Here, a first set of recluses and brahmins, wildly rushing in on the crop Māra had sown and on what the world can bestow, [156] have taken their fill thereof, thereby losing their heads and thus getting off their guard, so that, being off their guard, they can be dealt with by Māra as he pleases amid the crop he has sown and amid what the world can bestow. And this is how the first set of recluses and brahmins failed to escape from Māra's mastery of craft ;—they, say I, are like the first herd of deer.

Realizing precisely how the first set of recluses and brahmins came by their fate, a second set resolved to keep quite clear of the lure of what the world could bestow, leaving untouched so fearsome a diet, and to retire to the forest, there to subsist on green herbs, the grain of wild millets and paddy, snippets of hides, water-plants, the red dust that lines the rice husk, the discarded scum of boiling rice, the flour of oil-seeds, grass, cowdung, wild roots and fruits, or on windfalls alone. This they did until, with the coming of the last month of the hot season, when grass and water gave out and their bodies grew emaciated in the extreme, their heart's Deliverance failed, and back they came to the crop Māra had sown and what the world can bestow. With an infatuated inrush, they took their fill, thereby losing their heads and getting off their guard, so that, being off their guard, they could be dealt with by Māra as he pleased amid the crop he had sown and amid what the world had to bestow. That is how the second set of recluses and brahmins failed [157] to escape from Māra's mastery of craft ;—they, say I, are like the second herd of deer.

Realizing precisely how the first and second sets of

recluses and brahmins had come by their fate, a third set resolved instead to take up their abode hard by the crop Māra had sown and what the world could bestow, but, making no mad rush in, to partake thereof with circumspection and without losing their heads and without getting off their guard, so as not to be at Māra's mercy amid the crop he had sown and amid what the world could bestow. This they did. But they came to entertain such speculative views as the following :—The world is everlasting,—the world is not everlasting,—the world is finite,—the world is infinite, the body is the life (*jīva*),—the body is one thing and the life another,—a truth-finder exists after death,—a truth-finder does not exist after death,—he both exists and does not exist after death,—he neither exists nor does not exist after death. [158] That is how the third set of recluses and brahmins failed to escape from Māra's mastery of craft ;—they, say I, are like the third herd of deer.

Realizing precisely how the first three sets of recluses and brahmins had respectively come by their fate, a fourth set resolved instead to take up their abode where Māra and his train could not penetrate, and, from this security, making no mad rush in, to partake of Māra's crop and what the world could bestow, but with circumspection and without losing their heads and without getting off their guard, so as not to be at Māra's mercy amid the crop he had sown and what the world had to bestow. This they did. [159] And that is how the fourth set of recluses and brahmins succeeded in escaping Māra's mastery of craft ;—they, say I, are like the fourth herd of deer.

But, how find a retreat where Māra and his train cannot penetrate?

Take an Almsman who, divested of pleasures of sense, divested of wrong states of mind, has entered on, and abides in, the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection. Such a Brother is said to have hoodwinked Māra and to have

put Māra's sight out of gear, so as to have passed out of range of vision of the Evil One.—Further, by rising above observation and reflection the Almsman enters on, and abides in, the Second Ecstasy with all its zest and satisfaction,—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by shedding the emotions of zest and satisfaction, the Almsman enters on, and abides in, the Third Ecstasy with its poised equanimity, mindful and alive to everything, feeling in his frame the satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, the Almsman enters on, and abides in, the Fourth Ecstasy,—the state that knows neither the pleasant nor the unpleasant, the clarity that comes of poised equanimity and alert mindfulness. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by passing altogether beyond perception of visible forms, by ceasing from perception of sense-reactions, by not heeding perception of diversified impressions, he enters on, and abides in, the plane of infinity of space. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by passing altogether beyond the plane of infinity of space, he enters on, and abides in, the plane of infinity of consciousness. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by passing altogether beyond the plane of infinity of consciousness, [160] he enters on, and abides in, the plane of Naught. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by passing altogether beyond the plane of Naught, he enters on, and abides in, the plane of neither perception nor non-perception. Such an Almsman is said to have hoodwinked . . . the Evil One.—Further, by

passing altogether beyond the plane of neither perception nor non-perception, he enters on, and abides in, the plane where feeling and perception cease, and where, because wisdom gives him vision, the Cankers become eradicated. Such an Almsman is said to have hoodwinked Māra and to have put Māra's sight out of gear, so as to have passed out of range of vision of the Evil One and to have passed—here and now—beyond desires.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXVI. ARIYA-PARIYESANA-SUTTA.

THE NOBLE QUEST.

THUS have I heard. Once, when staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-grounds, the Lord, early in the morning, duly robed and bowl in hand, went into the city for alms. To the reverend Ānanda there came a number of Almsmen to represent that it was a long time since they had heard a discourse on the Doctrine from the Lord and that they would like to listen to one from his own lips. In reply, Ānanda told them to repair to the hermitage of the brahmin Rammaka, where their wishes might perhaps be gratified ; and to this they assented.

Having gone his round for alms in Sāvattthī, the Lord, on his return after his meal, said to Ānanda that they would go to the Eastern pleasure-grounds and the mansion of (Visākhā) the Mother of Migāra. Yes, sir, said Ānanda in assent. [161] So thither the Lord went with Ānanda to pass the noontide.

Rising towards evening from his meditations, the Lord told Ānanda they would now go to the Eastern bath to bathe. Ānanda assenting, they went there ; and, after bathing, the Lord came out of the water and stood in a single garment to dry himself. Then said Ānanda :—The hermitage of the brahmin Rammaka is

hard by ; and a pleasant, agreeable place it is. Pray, sir, be pleased to proceed thither. Silently consenting, the Lord went to the hermitage, in which a number of Almsmen were then seated, discoursing of the Doctrine. Standing outside the door till he knew their discourse was at an end, the Lord coughed and tapped on the bar of the door. They opened unto him, and he went in, seating himself on the seat set for him. Being seated, he asked them what had been their theme and what was the topic of their previous talk. They answered that it was on the Lord himself that their discourse about the Doctrine had centred,—when he arrived in person.

Quite right, Almsmen, said he ; it is meet that you young men who have gone forth on Pilgrimage from home to homelessness for faith's sake should sit talking of the Doctrine. When you meet together, you have the choice of two things,—either to talk about the Doctrine or else to preserve a noble silence.

There are two quests, Almsmen,—the noble and the ignoble. First, what is the ignoble quest?—Take the case of a man who, being in himself subject to rebirth, pursues what is no less subject thereto ; who being in himself subject to decay, [162] pursues what is no less subject thereto ; who, being himself subject thereto, pursues what is subject to disease—death—sorrow—and impurity. What, you ask, is subject to the round of rebirth?—Why, wives and children, bondmen and bondwomen, goats and sheep, fowls and swine, elephants, cattle, horses and mares, together with gold and coins of silver. Although subjection to birth marks all these ties, yet a man—himself subject to birth—pursues these things with blind and avid appetite.

[The same applies (i), in full, to decay and impurity and also (ii) to disease, death and sorrow, with the exception of inanimate gold and coins of silver.]

Secondly, what is the noble quest?—Take the case of a man who, being himself subject to the round of rebirth—decay—disease—death—sorrow—and impurity,

sees peril in what is subject thereto, and so [163] pursues after the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity.—This is the Noble Quest.

Yes, I myself too, in the days before my full enlightenment, when I was but a Bodhisatta, and not yet fully enlightened,—I too, being subject in myself to rebirth, decay and the rest of it, pursued what was no less subject thereto. But the thought came to me :—Why do I pursue what, like myself, is subject to rebirth and the rest ? Why, being myself subject thereto, should I not, with my eyes open to the perils which these things entail, pursue instead the consummate peace of Nirvana,—which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity ?

¹ There came a time when I, being quite young, with a wealth of coal-black hair untouched by grey and in all the beauty of my early prime—despite the wishes of my parents, who wept and lamented—cut off my hair and beard, donned the yellow robes and went forth from home to homelessness on Pilgrimage. A pilgrim now, in search of the right, and in quest of the excellent road to peace beyond compare, I came to Ālāra Kālāma and said :—It is my wish, reverend Kālāma, to lead the higher life in this your Doctrine and Rule. Stay with us, venerable sir, was his answer ; my Doctrine is such that ere long an intelligent man [164] can for himself discern, realize, enter on, and abide in, the full scope of his master's teaching. Before long, indeed very soon, I had his Doctrine by heart. So far as regards mere lip-recital and oral repetition, I could say off the (founder's) original message and the elders' exposition of it, and

¹ Cf. also Suttas Nos. 36, 85, and 100 for this biographical record, which—as is noted at page 118 *infra*—is in part repeated in the Vinaya and Dīgha. The austerities of our 12th Sutta presumably preceded his study under Ālāra Kālāma and Uddaka Rāmaputta ; but they may be the austerities practised at Uruvelā with the Five Brethren (see *infra*, p. 122).

could profess, with others, that I knew and saw it to the full. Then it struck me that it was no Doctrine merely accepted by him on trust that Ālāra Kālāma, preached, but one which he professed to have entered on and to abide in after having discerned and realized it for himself; and assuredly he had real knowledge and vision thereof. So I went to him and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of Naught, answered he.

Hereupon, I reflected that Ālāra Kālāma was not alone in possessing faith, perseverance, mindfulness, rapt concentration, and intellectual insight; for, all these were mine too. Why, I asked myself, should not I strive to realize the Doctrine which he claims to have entered on and to abide in after discerning and realizing it for himself? Before long, indeed very soon, I had discerned and realized his Doctrine for myself and had entered on it and abode therein. Then I went to him and asked him whether this was the point up to which he had discerned and realized for himself the Doctrine which he professed. He said yes; and I said that I had reached the same point for myself. It is a great thing, said he, a very great thing for us, that in you, reverend sir, we find such a fellow in the higher life. That same Doctrine which I for myself have discerned, realized, entered on, and profess, — that have you for yourself discerned, realized, entered on and abide in; and that same [165] Doctrine which you have for yourself discerned, realized, entered on and profess,—that have I for myself discerned, realized, entered on, and profess. The Doctrine which I know, you too know; and the Doctrine which you know, I too know. As I am, so are you; and as you are, so am I. Pray, sir, let us be joint wardens of this company! In such wise did Ālāra Kālāma, being my master, set me, his pupil, on precisely the same footing as himself and show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of Naught

and not to Renunciation, passionlessness, cessation, peace, discernment, enlightenment and Nirvana,—I was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came to Uddaka Rāmaputta and said :—It is my wish, reverend sir, to lead the higher life in this your Doctrine and Rule. Stay with us, . . . vision thereof. So I went to Uddaka Rāmaputta and asked him up to what point he had for himself discerned and realized the Doctrine he had entered on and now abode in.

Up to the plane of neither perception nor non-perception, answered he.

Hereupon, I reflected that Uddaka Rāmaputta was not alone in possessing faith [166] . . . show me great worship. But, as I bethought me that his Doctrine merely led to attaining the plane of neither perception nor non-perception, and not to Renunciation, passionlessness, cessation, peace, discernment, enlightenment and Nirvana,—I was not taken with his Doctrine but turned away from it to go my way.

Still in search of the right, and in quest of the excellent road to peace beyond compare, I came, in the course of an alms-pilgrimage through Magadha, to the Camp township at Uruvelā and there took up my abode. Said I to myself on surveying the place :—Truly a delightful spot, with its goodly groves and clear flowing river with ghâts and amenities, hard by a village for sustenance. What more for his striving can a young man need whose heart is set on striving? So there I sat me down, needing nothing further for my striving.

Subject in myself to rebirth—decay—disease—death—sorrow—and impurity, and seeing peril in what is subject thereto, I sought after the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity ;—this I pursued, and this I won ; and there arose within me the conviction, the insight, that now

my Deliverance was assured, that this was my last birth, nor should I ever be reborn again.

¹ I have attained, thought I, to this Doctrine profound, recondite, hard to comprehend, serene, excellent, beyond dialectic, abstruse, and only to be perceived by the learned. But mankind delights, takes delight, and is happy in what it clings on to, so that for it, being thus minded, it is hard to understand casual relations and the chain of causation,—hard to understand the stilling of all plastic forces, or the renunciation of all worldly ties, the extirpation of craving, passionlessness, peace, and Nirvana. [168] Were I to preach the Doctrine, and were others not to understand it, that would be labour and annoyance to me! Yes, and on the instant there flashed across my mind these verses, which no man had heard before :—

*Must I now preach what I so hardly won ?
Men sunk in sin and lusts would find it hard
to plumb this Doctrine,—up stream all the way,
abstruse, profound, most subtle, hard to grasp.
Dear lusts will blind them that they shall not see,
—in densest mists of ignorance befogged.*

As thus I pondered, my heart inclined to rest quiet and not to preach my Doctrine. But, Brahmā Sahampati's² mind came to know what thoughts were passing within my mind, and he thought to himself :—The world is undone, quite undone, inasmuch³ as the heart of the Truth-finder⁴ inclines to rest quiet and not

¹ Here the Vinaya (I, 4, translated at S.B.E. XIII, 84) and the Dīgha Nikāya (II, 36, translated at *Dialogues* II, 29) have versions practically identical with this. All agree, as do later compilations like the Introduction to the Jātakas, in recording the initial reluctance of Gotama to preach his new gospel to others.

² The Dīgha speaks merely of one of the Great Brahmās,—the specific reference to Sahampati being regarded as a later gloss by Rhys Davids (*Dialogues* II, 70), though there is no justification for assigning seniority here to the Dīgha over the Majjhima and Vinaya versions.

³ Bu. understands *yatra hi nāma as yasmim nāma* loke.

⁴ This, the first use of the term Tathāgata in the Buddha's

to preach his Doctrine! Hereupon, as swiftly as a strong man might stretch out his arm or might draw back his outstretched arm, Brahmā Sahampati vanished from the Brahmā-world and appeared before me. Towards me he came with his right shoulder bared, and with his clasped hands stretched out to me in reverence, saying:—May it please the Lord, may it please the Blessed One, to preach his doctrine! Beings there are whose vision is but little dimmed, who are perishing because they do not hear the Doctrine;—these will understand it! And Brahmā Sahampati went on to say:

*¹ An unclean Doctrine reigns in Magadha,
by impure man devised. Ope thou the door
of Deathless truth. Let all the Doctrine hear
from his pure lips who first conceived its thought.
As from a mountain's rocky pinnacle
the folk around are clear to view, so, Sage,
from thy truth's palace, from its topmost height,
survey with eye all-seeing folk beneath,
—poor thralls of birth and swift decay, whose doom
is that same sorrow thou no more wilt know.
[169] So up, great hero, victor in the fight!
Thy debt is paid. Lead on thy Pilgrim train
through all the world. Thy Doctrine preach;
—among thy hearers some will understand.*

Thereupon, Almsmen, heeding Brahmā's entreaties and moved by compassion for all beings, I surveyed the world with the eye of Enlightenment and therewith saw beings with vision dimmed little or much, beings with acute or dull faculties, beings of dispositions good or bad, beings docile or indocile, with some among

life-history, follows immediately on his attaining Buddhahood and is designedly put into the mouth of Mahā-Brahmā himself, the supreme deity of the superseded cosmology.

¹ These verses are somewhat differently arranged in D. II, 39, and Vin. I, 5,—the Dīgha version omitting the first four lines. In the Dīgha and Vinaya versions, Brahmā thrice repeats his entreaties, in stereotyped fashion.

them alive to the terrors hereafter, of present wrongdoing. As in a pond of lotuses, blue or red or white, some lotuses of each kind are born and grow in the water, never rising above the surface but flourishing underneath; while others, born and growing in the water, either rise level with the surface or stand right out of the water and are not wetted by it;—even so with the eye of Enlightenment did I see beings with vision dimmed . . . wrongdoing now. Thereon, I made answer to Brahmā Sahampati in these verses:

*Nirvāṇa's doors stand open wide to all
with ears to hear. Discard your outworn creeds!
The weary task ahead made me forbear
to preach to men my Doctrine's virtues rare.*

Mine has it been to secure from the Lord the preaching of the Doctrine! said Brahmā Sahampati, and, so saying, with due obeisance and reverently keeping his right side towards me as he passed, he vanished there and then.

I now asked myself to whom first I should preach the Doctrine, and who would understand it quickly. The thought came to me that there was Ālāra Kālāma, who was learned, able, and intelligent, whose vision had long been but little dimmed; suppose I chose him [170] to be my first hearer, for he would be quick to understand? Word, however, was brought to me by deities that he had died seven days before, and insight assured me this was so. Great nobility, thought I, was his! Had he heard my Doctrine, he would have understood it quickly.

Again I asked myself to whom first I should preach the Doctrine, and who would understand it quickly. The thought came to me that there was Uddaka Rāmaputta, who was learned . . . Word, however, was brought me by deities that he had died yesterday at midnight, and insight . . . understood it quickly.

Again I asked myself to whom first I should preach the Doctrine and who would understand it quickly. The thought came to me that there were the five

Almsmen who had served me so well in my struggles to purge myself of self; suppose I chose them to be my first hearers? Wondering where they were dwelling now, I saw with the Eye Celestial—which is pure and far surpasses the human eye—those Five Almsmen dwelling at Benares in the Isipatana deer-park. So, when I had stayed as long as pleased me at Uruvelā, I set out on an alms-pilgrimage for Benares.

On the highway from the Bo-tree to Gayā, Upaka the Mendicant (ājīvika) saw me and said :—Reverend sir, your faculties are under control, and your complexion is clear and bright. To follow whom have you gone forth on pilgrimage? Or who is your teacher? Or whose Doctrine [171] do you profess? Him I answered in these verses :—

*All-vanquishing, all-knowing, lo ! am I,
from all wrong thinking wholly purged and free.
All things discarded, cravings rooted out,
—whom should I follow ?—I have found out all.
No teacher's mine, no equal. Counterpart
to me there's none throughout the whole wide world.
The Arahat am I, teacher supreme,
utter Enlightenment is mine alone ;
unfever'd calm is mine, Nirvāna's peace.
I seek the Kāsis' city, there to start
my Doctrine's wheel, a world purblind to save,
sounding the tocsin's call to Deathlessness.*

According to your claim, sir, said Upaka, you should be the Universal Conqueror.

*Like me, those conquer who the Cankers quell ;
—by conquering bad thoughts, I'm Conqueror.*

When I had thus answered, Upaka the Mendicant said : Mebbe,¹ sir, and, shaking his head, took a different road and went his way.

In the course of my alms-pilgrimage, I came at last

¹ Huveyya is a dialectical form for bhavyya.

to Benares and the deerpark of Isipatana, in which were the Five Almsmen. From afar the five saw me coming and agreed among themselves as follows:—Here come the recluse Gotama, the man of surfeits, who has abandoned the struggle and reverted to surfeiting. We must not welcome him, nor rise to receive him, nor relieve him of bowl and robes. Yet let us put out a seat ; he can sit on it if he wants to. But, as I drew nearer and nearer, those Five Almsmen proved less and less able to abide by their compact ;—some came forward to relieve me of my bowl and robes ; others indicated my seat ; while others brought water for me to wash my feet. But they addressed me by my name and by the style of reverend. So I said to the Five Almsmen : Almsmen, do not address the Truth-finder by his name or by the style of reverend. Arahāt all enlightened is the Truth-finder. [172] Hearken to me, Almsmen. The Deathless has been won ; I teach it ; I preach the Doctrine. Live up to what I enjoin, and in no long time you will come—of yourselves, here and now—to discern and realize, to enter on and to abide in, that supreme goal of the higher life, for the sake of which young men go forth from home to homelessness on Pilgrimage.

Said the Five Almsmen :—Reverend Gotama, the life you led, the path you trod, and the austerities you practised,—all failed to make you transcend ordinary human scope and rise to special heights of discernment of the truly Noble Knowledge. How now shall you rise to those heights when you surfeit, abandon the struggle, and revert to surfeiting ? To which I made answer :—Arahāt all enlightened is the Truth-finder. Hearken to me, Almsmen. The Deathless has been won ; I teach it ; I preach the Doctrine. Live up to what I enjoin, and in no long time you will come—of yourselves, here and now—to discern and realize, to enter on and to abide in, that supreme goal of the higher life, for the sake of which young men go forth from home to homelessness on Pilgrimage.

A second time did the Five Brethren repeat their

words to me ; and a second time did I return them the same answer. But when they repeated their words yet a third time, I asked these Five whether they agreed that I had never heretofore spoken like that ; and they admitted that I had not.

Arahat all enlightened—repeated I—is the Truthfinder. Harken . . . homelessness on Pilgrimage.

[173] I succeeded in convincing the Five. I instructed two of their number, while the three others went abroad for alms ; and what those three brought back from their round, maintained all six of us. Or, I instructed three, while two went abroad for alms ; and what those two brought back from their round, maintained all six of us.

In the course of receiving this teaching and instruction from me, those Five Almsmen—being themselves subject to rebirth, decay, disease, death, sorrow, and impurity—saw peril in what is thereto subject, and so sought after the consummate peace of Nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity ; and there arose within them the conviction, the insight, that their Deliverance was now assured, that this was their last birth, nor would they ever be reborn again.

Fivefold are the pleasures of sense, Almsmen, namely, visible shapes apparent to the eye, sounds apparent to the ear, odours apparent to the nostrils, tastes apparent to the tongue, touch apparent to the body ;—all of them pleasant, agreeable, and delightful, all of them bound up with passion and lusts. All recluses or brahmins who partake of these pleasures with avid greed and blind appetite, without seeing the perils which dog them and without realizing that they afford no refuge,—all such people are to be conceived of as having fallen into misery and into calamity, and as being at the mercy of the Evil One. Even as a deer of the forest in the toils of the baited trap it has found, would be conceived of as having fallen into misery and into calamity, as being at the trapper's mercy, and as being unable to escape at will when the

trapper comes,—even so are all recluses or brahmins who . . . mercy of the Evil One. But all those other recluses or brahmins who partake of the fivefold pleasures of sense without avid greed and blind appetite, but with discernment of the perils which dog them and [174] with a realization that these things afford no refuge,—all these are to be conceived of as not having fallen into misery or into calamity and as not being at the mercy of the Evil One. Even as a deer of the forest which is not in the toils of the baited trap it has found, would be conceived of as having fallen into no misery or calamity, and as not being at the trapper's mercy, but as being able to escape at will when the trapper comes;—even so all these other recluses or brahmins who . . . and as not being at the mercy of the Evil One.

Even as a deer of the forest roaming the forest's fastnesses is confident and secure as it walks or stands, reclines or slumbers,—because the trapper cannot get to it, even so, divested of pleasures of sense, divested of wrong states of mind, an Almsman enters on and abides in the First Ecstasy, with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection. Such an Almsman is said to have hoodwinked Māra . . . (etc., as at pp. 111-3 of Sutta 25) . . . [175] the Cankers become eradicated. Such an Almsman is said to have hoodwinked Māra and to have put Māra's eyes out of gear, so as to have passed out of range of vision of the Evil One and to have passed—here and now—beyond desires. He is confident and secure as he walks or stands, sits or slumbers,—because the Evil One cannot get to him.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXVII. CŪḶA-HATTHI-PADOPAMA-SUTTA.

THE SHORT TRAIL.

THUS have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the brahmin Jāṇussoṇi was coming out of the city early in the day in a carriage which was all white and was drawn by four white mares, when at a distance he espied the Wanderer Pilotika returning to the city and asked :— Whence, pray, comes Vacchāyana so early in the day ?

I am on my way back from the recluse Gotama.

And what is your view of him, Vacchāyana ? Has he got depth of thought ? Is he learned, do you think ?

Who, who am I to comprehend the depth of the recluse Gotama's thought ? Only his peer could comprehend that.

It is lofty praise indeed that you accord him.

Who, who am I to praise him ? Naught but praise upon praise is his, that foremost among gods and men.

What rich blessing did you find in the recluse Gotama to make you so ardent an adherent of his ?

It is as if to an elephant forest there came an expert elephant-tracker, who should see there [176] a long and broad footprint of an elephant and should conclude it indicated a really big elephant. Even so, when I saw the four footprints of the recluse Gotama, I concluded that the Lord was all-enlightened, that he had well and truly revealed his Doctrine, and that his Confraternity walked aright.

What are his four footprints ?

From the class of learned Nobles there have come, as I have seen, keen and tried disputants, verbal archers skilled in hair-splitting, and journeying about to split in twain by their lore, methinks, any views propounded. These, hearing that the recluse Gotama would be at this or that village or township, frame a question to ask him, calculating to confute him one way if his answer be in this sense, and another way if

his answer be in that sense. When they hear that he has come, they go to him ; and then, he, by a discourse on his Doctrine, so informs and enlightens them, so cheers them forward and helps them onwards, that in the end they never put their question at all, much less do they confute him, but actually become Gotama's disciples.—When I saw this first footprint of the recluse Gotama, I concluded that the Lord was all-enlightened, that he had well and truly revealed his Doctrine, and that his Confraternity walked aright.

From the class too of learned brahmins there have come . . . become Gotama's disciples.—When I saw this second footprint . . . walked aright.

From the class of learned heads of houses there have come . . . become Gotama's disciples.—When I saw this third footprint . . . walked aright.

From the class of learned recluses there have come . . . [177] much less do they confute him, but have actually begged him to let them leave home for homelessness as Pilgrims ; and he has admitted them as such. So admitted, and dwelling alone and aloof, strenuous, ardent, and purged of self, they, after no great while, come—of themselves, here and now—to discern and realize, to enter on and abide in, that supreme goal of the higher life, for the sake of which young men go forth from home to homelessness on Pilgrimage. Say they : We were near to being undone, quite undone ! For, we that before were no true recluses, now know we are recluses indeed ; we that before were no true brahmins, now know we are brahmins indeed ; we that before were 'un-worthy' (anarahants) now know we have 'Worth' indeed (are Arahats). To-day we are in very truth recluses and brahmins of real Worth.—When I saw this fourth footprint of the recluse Gotama, I concluded that the Lord was all-enlightened, that he had well and truly revealed his Doctrine, and that his Confraternity walked aright.

Such were the four footprints of the recluse Gotama, the sight of which led me to this conclusion.

Thereupon, the brahmin Jāṇussoṇi alighted from his carriage so white, and, with right shoulder reverently bared and with clasped hands stretched out towards the Lord, thrice burst forth with this utterance : 'Homage to the Lord, the Arahāt all-enlightened ! Homage to the Lord, the Arahāt all-enlightened ! Homage to the Lord, the Arahāt all-enlightened ! May it be mine some day [178] and somewhere to meet the reverend Gotama and to have speech with him !'

Then the brahmin proceeded to the Lord and, after friendly greetings, related the talk he had had with the Wanderer Pilotika.

Said the Lord :—At this point, brahmin, the allegory of the elephant's footprint is not complete in all its details. Give ear and hearken, and I will tell you what will complete it. Certainly, sir, said the brahmin in assent ; and the Lord spoke as follows :—

It is as if to an elephant forest there came an elephant-tracker, who should see there long and broad footprints of an elephant, but, being an expert in tracking elephants, should not conclude that this indicated a really big elephant. And why ?—Because in an elephant forest there are stunted cow-elephants who have large feet ; and it might also be their footprints. So on he goes till he comes on long and broad footprints making a deep lane through the underwood. Still the expert tracker does not conclude that this indicates a really big elephant. And why ?—Because in an elephant forest there are cow-elephants with tushes, who have large feet ; and it might be one of these. So on he goes till he comes on long and broad footprints making a deep lane through the underwood and with marks of slashing tusks high up. Still he does not conclude that this indicates a really big elephant. And why ?—Because in an elephant forest there are cow-elephants with stumpy tusks, who have large feet ; and it might be one of these. So on he goes till he comes on long and broad footprints making a deep lane through the underwood and with marks of

slashing tusks high up and also with high branches torn off; and there he espies that elephant beneath a tree or in the open, walking or standing still, couching or reclining. Then at last he concludes that here is his big elephant.

Even so, [179] brahmin, there arises in the world here a Truth-finder, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. This universe—with its gods, Māras, Brahmās, recluses and brahmins, embracing all gods and mankind,—all this he has discerned and realized for himself, and makes known to others. He preaches his Doctrine, which is so fair in its outset, its middle, and its close, with both text and import; he propounds a higher life that is wholly complete and pure. This Doctrine is heard by the head of a house or his son or by one of other birth, who hearing it puts his trust in the Truth-finder, and in this trust bethinks him that—A hole and corner life is all a home can give, whereas Pilgrimage is in the open; it is hard for a home-keeping man to live the higher life in all its full completeness and full purity and perfection; what if I were to cut off hair and beard, don the yellow robes, and go forth from home to homelessness as a Pilgrim? Later, parting from his substance, be it small or great, parting too from the circle of his kinsfolk, be they few or many, he cuts off hair and beard, dons the yellow robes, and goes forth from home to homelessness as a Pilgrim.

A Pilgrim now, schooled in the Almsmen's precepts and way of life, he puts from him all killing and abstains from killing anything. Laying aside cudgel and sword, he lives a life of innocence and mercy, full of kindliness and compassion for everything that lives. Theft he puts from him and eschews; taking only what is given to him by others, and waiting till it is given, he lives an honest and clean life. Putting from him all that does not belong to the higher life, he leads the higher life in virtue, abstaining from low sensuality.

Putting from him and abstaining from all lying, he speaks the truth, cleaves to the truth, and is staunch and leal, never deceiving the world with his lips. Calumny he puts from him and eschews, not repeating elsewhere to the harm of people here what he hears there, nor repeating here to the harm of people elsewhere what he hears elsewhere ; thus he heals divisions and cements friendship, seeking peace and ensuing it ; for in peace is his delight and his words are ever the words of a peacemaker. Reviling he puts from him, and abstains from reviling people ; his words are without gall, pleasant, friendly, going home to the heart, courteous, agreeable and welcome to all. [180] Tattle he puts from him and abstains therefrom, he speaks, in season and according to the facts, words of help concerning the Doctrine and the Rule, words to be stored in the heart, words duly illustrated, fraught with purpose, and pithy. He sedulously avoids hurting the seeds or plants of a village. He takes but one meal a day, never eating at night or after hours. He refrains from looking on at shows of dancing, singing, and music. He eschews all use and employment of smart garlands, scents and perfumes. He sleeps on no tall or broad beds. He refuses to accept gold or coins of silver,—uncooked grain or meat,—women or girls,—bondwomen or bondmen,—sheep or goats,—fowls or swine,—elephants or cattle or horses or mares,—fields or land. He refrains from the practice of sending or going on messages. He neither buys nor sells. He never cheats with weights, coins, or measures. He takes no part in bribery, cozening, cheating, or other crooked ways. He never joins in wounding, murdering, and manacling, or in highway robbery, brigandage, and fraud. Contented is he with whatever robes are given him as clothing, and with whatever alms are given for his belly's needs. Wheresoever he goes, he takes all his belongings with him. Just as a winged bird, wheresoever it goes, carries with it its feathers and all,—so, wheresoever he goes, he takes all his belongings with him.

A master of this noble code of virtue, he enjoys unsullied well-being within.—When with his eye he sees a visible shape, he is not absorbed by either its general appearance or its details ; but, since the eye uncontrolled might lead to covetousness and discontent, to evil and wrong states of mind, he schools himself to control it, to keep watch and ward over it, and to establish control. And he does the like with his five other faculties of sense.

[181] A master of this noble control over his faculties, he enjoys unalloyed well-being within. Purposeful is he in all his doings,—whether in coming in or going out, in looking ahead or around, in stretching out his arm or in drawing it back, in wearing his clothes or carrying his bowl, in eating or drinking, in chewing or savouring food, in attending to the calls of nature, in walking or standing or sitting, in sleeping or waking, in speech or in silence ;—he is always purposeful in all he does.

A master of this noble code of virtue, a master of this noble code of control of his faculties of sense, and a master of noble mindfulness and purpose in all he does, he resorts to a lonely lodging,—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground, in a thicket, or on bracken in the open. After his meal, when he is back from his round for alms, he seats himself cross-legged and with body erect, with his heart set on mindfulness. His life is purged (i.) of appetite for things of the world, for he has put from him all appetite therefor ;—(ii.) of all spiteful thoughts, for he is filled only with loving-kindness and compassion for all that lives ;—(iii.) of all torpor, for all torpor has left him, driven out by clarity of vision, by mindfulness, and by purpose in all he does ;—(iv.) of all flurry and worry, for he is serene, and his heart within is at peace and quit of all worries ;—and (v.) of all doubts, for his life is unclouded by doubt, he is troubled by no questionings, right states of mind have purged his heart of all doubting. When he has put from him these Five Hindrances, those defilements of

the heart which weaken a man's insight, then, divested of pleasures of sense and divested of wrong states of consciousness, he enters on, and abides in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection.

This, brahmin, is known as the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's slash.

But it is not yet that the disciple of the Noble [182] concludes that the Lord is all-enlightened, that he has well and truly revealed his Doctrine, and that his Confraternity walks aright.

Nor does he so conclude as he successively attains to the three other Ecstasies,—each of which is called the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's slash.

With heart thus stedfast . . . (etc., as in Sutta No. 4) . . . divers existences of the past in all their details and features. This too is called the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's slash. But not yet does he conclude that the Lord is all-enlightened, that he has well and truly revealed his Doctrine, and that his Confraternity walks aright.

[183] That same stedfast heart he now applies . . . (etc., as in Sutta 4) . . . appeared after death in states of bliss and in heaven. This too is called the Truth-finder's footprint . . . walks aright.

That same stedfast heart he next applies to the knowledge of the eradication of the Cankers . . . (etc., as in Sutta 4) . . . course that leads to their cessation. This too is called . . . walks aright.

When he knows this and sees this, his heart is [184] delivered from the Canker of sensuous pleasure, from the Canker of continuing existence, and from the Canker of ignorance ; and to him thus delivered comes the knowledge of his Deliverance in the conviction—Rebirth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been.

This is known as the Truth-finder's footprint, the Truth-finder's track, the Truth-finder's slash. And now at last the disciple of the Noble concludes that the Lord is all-enlightened, that he has well and truly revealed his Doctrine, and that his Confraternity walks aright.

And now at last, brahmin, the allegory of the elephant's footprints has been completed in all its details.

Thereupon, the brahmin Jāṇussoṇi said to the Lord :—Excellent, Gotama ! most excellent ! Just as if a man should set upright again what had been cast down, or reveal what was hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has Gotama made his Doctrine clear. I come to the reverend Gotama as my refuge, and to his Doctrine, and to his Confraternity. May the reverend Gotama accept me as a follower who has found an abiding refuge from this day onward while life lasts.

XXVIII. MAHĀ-HATTHI-PADOPAMA-SUTTA.

THE LONG TRAIL.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the reverend Sāriputta addressed the Almsmen, saying, Reverend sirs! Yes, reverend sir; said they in response. The reverend Sāriputta spoke as follows:—Just as the foot of every creature that walks the earth will go into the elephant's footprint, which is pre-eminent for size,—even so, sirs, are all right states of mind comprised within the Four Noble Truths,—which are the Noble Truth of Ill, [185] the Noble Truth of the origin of Ill, the Noble Truth of the cessation of Ill, and the Noble Truth of the way that leads to the cessation of Ill.

This is the Noble Truth of Ill:—Ill is birth, Ill is decay, death, sorrow, lamentation, depression of body and of mind, failure to get what one desires,—together, in brief, with all that makes up the Five Attachments to existence, namely, the Attachments of visible shapes, of feeling, of perception, of the plastic forces, and of consciousness.

What makes up the Attachment of visible shapes?—The four principal elements (i.e. earth, water, fire, and air) and whatever visible shapes are derivative therefrom.

Now, as to the nature of the earth-element; it is either personal or external. If personal, it embraces everything personal and referable to an individual which is hard or solid or derived therefrom,—such as the hair of the head or body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura,

spleen, lungs, inwards, bowels, stomach, fæces, together with everything else personal and referable to an individual which is hard or solid or derived therefrom. All this is called the personal earth-element, and, in combination with the external earth-element, makes up the totality of the earth-element. The right way to regard this as it really is, and to comprehend it aright, is to say : This is not mine, This is not I, This is no self of mine. So regarding and so comprehending it, a man turns from it in disgust and loathing of heart. There comes a time when the external water-element is wroth and the external earth-element disappears before it. Then will this external earth-element, ancient though it be, reveal how transient is its nature, how subject to dissolution and decay, how mutable ! And what of this short-lived body, bred of cravings ? No 'I' is here, no 'mine,' no 'I am,'—nothing at all. Therefore, if others revile or defame, assail or harry an Almsman, he knows well that it is through his sense of hearing that he has experienced these painful feelings, and that they come to him as effects, with a cause behind them [186],—which cause is Contact. He is clear that Contact is transient. So are feelings ; so are perceptions ; so are the plastic forces ; and so is consciousness. This relativity of the elements attracts and satisfies him ; he takes his stand on it and holds to it. If others act harshly, unpleasantly, and disagreeably towards an Almsman, if they deal him blows with fist or clod or cudgel or sword, he is clear that the nature of this body of his is such that it is affected by such blows. He remembers that in the Saw Homily (Sutta 21) the Lord taught that, even if villainous bandits were to carve us limb from limb with a two-handled saw, even then the mind that should harbour enmity would not be obedient to his teaching. He resolves, therefore, that indomitable and unflagging shall his resolution be, with a steady mindfulness that knows no distraction, with a tranquil body that has found rest, and with a steadfast heart that never wavers;—let them deal their blows, if they

will, with fist, clod, cudgel, or sword ; the commandments of the Buddhas are being fulfilled ! If, with this present remembrance of the Buddha¹ and his Doctrine and his Confraternity, there is not strong within him the equanimity which is founded on the right, then is he deeply moved and in his emotion he cries :—Failure is mine, instead of success ; I have failed and not succeeded, in that, with this present remembrance of the Buddha and his Doctrine and his Confraternity, equanimity is not strong within me. Just as a young wife is deeply moved in the presence of her husband's father, so if, with the present remembrance . . . not strong within me. But if, with that same present remembrance of the Buddha and his Doctrine and his Confraternity, there is strong within him the equanimity which is founded on the right, then [187] he rejoices thereat. At this stage the Almsman has achieved much.

Next as to the nature of the water-element, which may be either personal or external. If personal, it embraces everything personal and referable to an individual which is water or watery or derived therefrom,—such as bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine, together with everything else personal and referable to an individual, which is water or watery or derived therefrom. All this is called the personal water-element, and, in combination with the external water-element, makes up the totality of the water-element. The right way to regard this as it really is, and to comprehend it aright, is to say : This is not mine, This is not I, This is no self of mine. So regarding and so comprehending it, a man turns from it in disgust and loathing of heart. There comes a time when the external water-element is wroth, sweeping away village, township and city, countries and whole continents.

¹ Here, it will be noted, the style of 'Buddha' is used by Sāriputta of his master (who does not use it of himself) in lieu of Tathāgata, etc. (See Dialogues II, 6.) The plural is used in the line immediately above.

There comes a time when the ocean will be a hundred leagues deep, yea, two, three . . . seven hundreds of leagues deep. There comes a time when the depth of ocean's waters will equal only seven, six . . . two palmyra-trees' height, or a single tree. There comes a time when the depth of ocean's waters will equal only seven, six . . . two men's height, or the height of but one man. There comes a time when ocean's waters will reach only to a man's waist, then only to his loins, then only to his knees, then only to his ankles. There comes a time when ocean's waters will not cover a single joint of a man's finger. Then will this external water-element, ancient though it be, [188] reveal how transient is its nature, how subject to dissolution and decay . . . (etc., as above) . . . he rejoices thereat. At this stage too the Brother has achieved much.

Next as to the nature of the fire-element, which may be personal or external. If personal, it embraces everything personal and referable to an individual which is fire or fiery or is derived therefrom,—such as whatever heats, consumes or burns up, or whatever wholly transmutes food and drink in digestion; together with everything else that, being personal and referable to an individual, is fire or fiery or is derived therefrom. All this is called the personal fire-element, and, in combination with the external fire-element, makes up the totality of the fire-element. The right way to regard this as it really is, and to comprehend it aright, is to say: This is not mine, This is not I, This is no self of mine. So regarding and so comprehending it, a man turns from it in disgust and loathing of heart. There comes a time when the external fire-element is wroth and burns up village, township and city, countries and whole continents; nor will it stop till, spreading to green growths or roads or rocks or water or verdant scenes, it fails for lack of sustenance. There comes a time when people try to light fires with fowls' feathers or snippets of sinews and shrivelled hide. Then will the external fire-element, ancient though it be, reveal how transient . . . he rejoices

thereat. At this stage too the Almsman has achieved much.

Next as to the nature of the air-element, which may be either personal or external. If personal, it embraces everything personal and referable to an individual which is air or airy or derived therefrom,—such as wind discharged upwards or downwards, wind in the abdomen or belly, vapours that traverse the several members, inhalings and exhalings of breath, together with everything else that, being personal and referable to an individual, is air or airy or derived therefrom. All this is called the personal air-element, and, in combination with the external air-element, makes up the totality of the air-element. The right way to regard this as it really is, and to comprehend it aright, is to say: This is not mine, This is not I, This is no self of mine. So regarding and so comprehending it, a man turns from it in disgust and with loathing of heart. [189] There comes a time when the external air-element is wroth and sweeps away before it village, township, and city, countries and whole continents. There comes a time when, in the last month of the hot season before the rains break, men try to create a current of air with fans and the like, nor do they now look to see grass growing even on the thatch. Then will the air-element, ancient though it be, reveal how transient . . . [190] he rejoices thereat. At this stage too an Almsman has achieved much.

Just as it is by and because of wattle and withies, grass and clay, that a space is enclosed which is called a house, so it is by and because of bones and sinews, flesh and skin that a space is enclosed which is called a visible shape. If the eye within is intact but if visible shapes external to it do not come to focus and there is developed no pertinent material to sustain it, then there is developed no manifestation of the pertinent section of consciousness. If the eye within is intact and visible shapes external to it do come to focus, but if there is developed no pertinent material to

sustain it, again there is developed no manifestation of the pertinent section of consciousness. But when the eye within is intact and visible shapes external to it do come to focus, and when there is developed pertinent material to sustain it, then there is developed a manifestation of the pertinent section of consciousness. Any visible shape that appertains to a man so conscious, unites with all that goes to make up the Attachment of Form; feelings unite with all that goes to make up the Attachment to feelings; and so too with perceptions, plastic forces, and consciousness.

And what is true of visible objects, is equally true of sounds, smells, tastes, touch, and mind.

Thus the Almsman recognizes that:—This is how all that makes up the Five Attachments is collected, assembled, and brought together. Now, the Lord has laid it down that whoso sees the Chain of Causation [191] sees the Doctrine, and whoso sees the Doctrine sees the Chain of Causation. It is the Chain of Causation which entails all that makes up these Five Attachments. The origin of Ill is the yearning for, and the resort to, these Five, the appetite for them and the cleaving to them. And the cessation of Ill is the avoidance and the rejection of all such yearnings and appetites. At this stage too the Almsman has achieved much.

Thus spoke the reverend Sāriputta. Glad at heart, those Almsmen rejoiced in what the reverend Sāriputta had said.

XXIX. MAHĀ-SĀROPAMA-SUTTA.

TIMBER: OR DISCOVERIES

[192] THUS have I heard. Once when the Lord was staying at Rājagaha on the heights of the Vulture's Peak, not long after Devadatta's secession,¹ he addressed the Almsmen on the subject of Devadatta:

¹ See Vinaya Texts III, 238 et seqq.

Take the case, Almsmen, of a young man who for faith's sake goes forth from home to homelessness on Pilgrimage,—feeling himself beset by birth and decay and death, by sorrow and lamentation, by ills of body and of mind, and by tribulation ; feeling himself beset by ills, spent with ills ; and asking to be shewn how to make an end of all that makes up Ill. A Pilgrim now, he finds himself the recipient of presents, esteem, and repute, all of which things so rejoice him and so satisfy his aspirations that thereby he becomes puffed-up and disparages others. It is I, says he to himself, who get things given to me and who am thought so much of, while these other Almsmen are little known and rank nobodies. Intoxicated, very much intoxicated, with the presents, esteem, and repute which he enjoys, he grows remiss and, having become remiss, lives a prey to Ill.

It is just as if a man who was in need, search, and quest of the best of wood, were to come on just the fine upstanding tree for his purpose, but were to disregard not only the best but also the poorer timber and the bark and the wood that had fallen to the ground, and were to cut the leafy foliage and go off with that in the belief that he had got the pick of the wood. At the sight, an observer with eyes to see would say this good man understood nothing about grades of wood and had gone off with the twiggage to the disregard of all the rest,—in the vain belief that he had got the pick of the wood ;—nor would what he had got ever be any good to him where the best of wood was needed. —Just the same is it with our Pilgrim who finds himself the recipient [193] a prey to Ill. Of such an Almsman it is said that he has got the twiggage of the higher life and has ended there.

Take now the case of a young man who for faith's sake goes forth . . . that makes up Ill. A Pilgrim now, he finds himself the recipient of presents, esteem, and repute, none of which things either rejoices his heart or satisfies his aspirations, or makes him puffed-up to the disparagement of others ; nor is he so intoxicated therewith as to grow remiss ; with unremitting zeal he

succeeds in living the life of virtue. This success in living the life of virtue so rejoices him and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I am the man of virtue, I am the man of fine character, while these other Almsmen lack virtue and are of evil character. Intoxicated, very much intoxicated, with his success in the life of virtue, he grows remiss, and, having become remiss, lives a prey to Ill.

It is just as if a man who was in need, search, and quest . . . and the bark, and were to cut up the wood that had fallen to the ground and were to go off with this in the belief that he had got the pick of the wood. At the sight, an observer with eyes to see would say that the good man knew nothing about grades of wood and had gone off with the fallen wood to the disregard of all the rest, in the vain belief that he had got the pick of the wood ;—nor would what he had got ever be of any good to him where the best of wood was needed. —Just the same is it with our second Pilgrim who for faith's sake . . . intoxicated with his success in the life of virtue, he grows remiss, and, having become remiss, lives a prey to Ill. [194] Of such an Almsman it is said that he has got the windfalls of the higher life and has ended there.

Take next the case of a young man who for faith's sake goes forth . . . succeeds in living the life of virtue. This success in living the life of virtue does not so rejoice him and so satisfy his aspirations as to make him puffed-up to the disparagement of others, nor is he so intoxicated therewith as to grow remiss ; with unremitting zeal he succeeds in winning rapt concentration. This success so rejoices him and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I am the man of steadfastness, I am the man with focussed heart, while these other Almsmen are not steadfast but all in a whirl. Intoxicated, very much intoxicated, with winning rapt concentration, he grows remiss, and, having become remiss, lives a prey to Ill.

It is just as if a man who was in need, search, and quest . . . but also the poorer timber, and were to cut off the bark and go off with this in the belief that he had got the pick of the wood. At the sight, an observer with eyes to see would say the good man knew nothing about grades of wood and had gone off with the bark in the belief that he had got the pick of the wood ; nor would what he had got ever be any good to him where the best of wood was needed. Just the same is it with our third Pilgrim who for faith's sake . . . intoxicated with winning rapt concentration, he grows remiss, and, having become remiss, lives a prey to Ill. Of such [195] an Almsman it is said that he has got the bark of the higher life and has ended there.

Take next the case of a young man who for faith's sake . . . succeeds in winning rapt concentration. This success rejoices him but does not so satisfy his aspirations as to make him puffed-up to the disparagement of others, nor is he so intoxicated therewith as to grow remiss ; with unremitting zeal he succeeds in winning Mystic Insight.¹ This success so rejoices his heart and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I know and see, while these other Brethren neither know nor see. Intoxicated, very much intoxicated, with winning this Insight, he grows remiss, and, having become remiss, lives a prey to Ill. It is just as if a man who was in need, search, and quest . . . were to disregard the best timber, and were to cut out the poorer timber and go off with this in the belief that he had got the pick of the wood. At the sight, an observer with eyes to see would say the good man knew nothing about grades of wood and had gone off with the poorer timber in the belief that he had got the pick

¹ Bu. explains ñāṇa-dassana in this Sutta as meaning the Eye Celestial of Sutta 6, i.e. the highest of the five Psychic Powers, of which (alone) Devadatta was master. See Vinaya Texts III, 230 for the ignoble iddhi of Devadatta ; and cf. Dialogues I, 56-64.

of the wood ; nor would what he had got ever be any good to him where the best of wood was wanted. [196] Just the same is it with our fourth Pilgrim who for faith's sake . . . intoxicated with winning Mystic Insight, grows remiss, and, having become remiss, lives a prey to Ill. Of such an Almsman it is said that he has got the poorer timber of the higher life and has ended there.

Next, take the case of the young man who for faith's sake . . . succeeds in winning Mystic Insight. This success rejoices him but does not so satisfy his aspirations as to make him puffed-up to the disparagement of others, nor is he so intoxicated therewith as to grow remiss ; with unremitting zeal he succeeds in attaining Temporary¹ Deliverance. But it is possible he may fall from this Temporary Deliverance. It is just as if a man who was in need, search, and quest of the best of timber were to come on just the fine upstanding tree for his purpose and were to cut out the heart of the timber and to go off with this in the sure knowledge that he had got the heart of the timber. At the sight, an observer with eyes to see would say that this good man knew quite well what was the heart of the timber, what was the poorer timber, what was the bark, what was fallen wood, and what was leafy foliage ; that, being in need, search, and quest of the heart of timber, [197] he had cut out only the choicest timber and had gone off with that, in the full knowledge it was the really best ; and that what he had got would be of good to him where the best of timber was needed. Just the same is it with the young man who goes forth from home to homelessness on Pilgrimage,—feeling himself beset by birth and decay and death, by sorrow and lamentation, by ills of body and of mind, and by

¹ This, according to Bu., consists of the Four Ecstasies and the four (other) *arūpa-samāpattis* of the next Sutta. The Four Noble Paths and the four fruits of the life of the recluse (see 2nd Dīgha Sutta), together with Nirvana, make the nine constituents of the timeless or Eternal Deliverance mentioned *infra*. See Dialogues I, 56-64.

tribulation ; feeling himself beset by ills and spent with ills ; and asking to be shewn how to make an end of all that makes up Ill. A Pilgrim now, he finds himself the recipient of presents, esteem, and repute, none of which so rejoices his heart and so satisfies his aspirations that thereby he becomes puffed-up and disparages others. Not intoxicated with his presents, esteem, and repute, he grows not remiss but with unremitting zeal wins success first in the life of virtue, next in rapt concentration, and then in Mystic Insight ; but his success herein, while it rejoices his heart, does not satisfy his aspirations or puff him up or lead him to disparage others ; it does not intoxicate him or make him remiss ; with unremitting zeal he succeeds in winning the Deliverance which is Eternal. Now it is wholly impossible that he should fall from Eternal Deliverance.

Therefore, Brethren, the guerdon of the higher life is not to be found in presents, esteem, and repute, nor in a life of virtue, nor in rapt concentration, nor in Mystic Insight. It is immutable Deliverance which is the prize and the heart and the goal of the higher life.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXX. CŪĻA-SĀROPAMA-SUTTA.

MORE ABOUT TIMBER.

[198] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, there came to him the brahmin Pingala-Koccha, who, after exchange of courteous greetings, took his seat to one side, saying :—As touching those recluses and brahmins with Confraternities and followings, who are known and famous teachers of followers, and are founders of sects¹ of wide-

¹ *Tittha-karo* (explained by Bu. here, as at Sum. Vil. I, 143, by *laddhi-karo* or tenet-maker) literally means one who makes a ford across a stream ; the figurative sense is set out in

spread renown,—such as Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesa-Kambali, Pakudha Kaccāyana, Sañjaya Belatthi-putta and Nāta-putta the Nigaṇṭha,—is it by reason of their own professed creed that all of them have, or have not, discerned truth, or that some have discerned it, while others have not?

Let be, brahmin ; let that question pass. I will expound the Doctrine to you. Hearken and pay attention, and I will speak. Then to the listening brahmin the Lord spoke as follows :—

It is just as if a man in need, search, and quest of the best of wood, were to come on just the fine up-standing tree for his purpose, but were to disregard not only the best but also the poorer timber and the bark and the wood that had fallen to the ground, and were to cut the leafy foliage and go off with that in the belief that he had got the pick of the wood. At the sight, an observer with eyes to see would say the good man understood nothing about grades of wood and had gone off with the twiggage to the disregard of all the rest,—in the vain belief that he had got the pick of the wood ; nor would what he had got ever be any good to him where the best of wood was needed.

And the observer with eyes to see would pass the same judgment if he saw the man going off [199] either with fallen wood—or with the bark—or with the poorer timber,—in the vain belief that he had secured the pick of the wood ;—nor would the observer say that what the man had got could ever be any good to him where the best of wood was needed.

But if the man were to go off with the best of the wood, in the knowledge that it was really the best, then the observer with eyes to see would say the good

e.g. the 34th Sutta *infra*. To the Jain, *tittha-kara* is equivalent to *tathāgata* in Buddhism.

For these six contemporary teachers and their respective tenets, see the Introduction, and the second Sutta of the *Digha* at *Dialogues* I, 58-64. Here Bu. simply reproduces verbatim what he says about these six teachers at *Sum. Vil.* I, 142-4.

man really understood about grades of wood and had [200] gone off with the choicest timber, in the knowledge that it was really the best;—and what he had got would be of good to him where the best of timber was needed.

Even so, brahmin, is the case of an individual who for faith's sake goes forth from home to homelessness on Pilgrimage,—feeling himself beset by birth and decay and death, by sorrow and lamentation, by ills of body and of mind, and by tribulation; feeling himself beset by ills, spent with ills, and asking to be shewn how to make an end of all that makes up Ill. A Pilgrim now, he finds himself the recipient of presents, esteem, and repute, all of which things so rejoice him and so satisfy his aspirations that thereby he becomes puffed-up and disparages others. It is I, says he to himself, who get things given to me and who am thought so much of, while these other Brethren are little known and rank as nobodies. Consequently, he fails to develop either desire for, or effort to realize, those other states of mind which are higher and more excellent than mere presents and esteem and repute;—he grows reprobate and slack. He is like the man who—being in need, search, and quest of the best of wood, and coming on just the fine upstanding tree for his purpose—disregarded not only the best but also the poorer timber and the bark and the fallen wood, but cut the leafy foliage and went off with that in the belief that he had got the pick of the wood, though what he had got could never be any good to him where the best of timber was needed.—That, brahmin, is my similitude for this first individual.

Take next the case of an individual who for faith's sake goes forth . . . presents, esteem, and repute, none of which things either rejoices his heart or satisfies his aspirations. He develops desire for, and effort to realize, those other states of mind which are higher and more excellent than mere presents and esteem and repute;—he does not grow reprobate or slack. He succeeds in living the life of virtue, and his success

therein so rejoices his heart and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I am the man of virtue, I am the man of fine character, while these other Almsmen lack virtue and are of evil character. So here he fails to develop desire for, and effort to realize, those other [201] states of mind which are higher and more excellent than a life of virtue ;—and here he grows reprobate and slack. He is like the man who went off with wood that had fallen down, though what he had got could never be any good to him where the best of timber was needed.—That, brahmin, is my similitude for this second individual.

Now take the individual who, though rejoiced at heart by his success in the life of virtue, is not thereby satisfied in his aspirations but still presses onward till he succeeds in attaining rapt concentration, and his success therein so rejoices his heart and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I am the man of steadfastness, I am the man with focussed heart, while these other Almsmen are not steadfast but are all in a whirl. So here he fails to develop desire for, and effort to realize, those other states of mind which are higher and more excellent than rapt concentration ;—and here he grows reprobate and slack. He is like the man who went off with the bark, though what he had got could never be any good to him where the best of timber was needed.—That, brahmin, is my similitude for this third individual.

Take now the individual who, [202] though rejoiced at heart by his success in rapt concentration, is not thereby satisfied but still presses onward till he succeeds in winning Mystic Insight, and his success therein so rejoices his heart and so satisfies his aspirations that thereby he becomes puffed-up and disparages others, saying—I know and see, while these other Almsmen neither know nor see. So here he fails to develop desire for, and effort to realize, those other states of mind which are higher and more excellent than Mystic

Insight. He is like the man who went off with the poorer timber, though what he had got could never be any good to him where the best of timber was needed.—That, brahmin, is my similitude for this fourth individual.

Lastly, take the individual [203] who, though rejoiced at heart by his success in winning Mystic Insight, is not thereby satisfied in his aspirations, nor does it puff him up and make him disparage others. He develops desire for, and effort to realize, those other states of mind which are higher and more excellent than Mystic Insight; he is neither reprobate nor slack.

Now, what are the states of mind which are higher and more excellent than Mystic Insight?

Take an Almsman who, divested of pleasures of sense, divested of wrong states of consciousness, enters on, and abides in, the First Ecstasy—and then the Second—and then the Third—[204] and lastly the Fourth Ecstasy.—Each of these four states of mind is higher and more excellent than Mystic Insight. Or, again, by passing altogether beyond perceptions of material objects, and by ceasing from perceptions of sense-reactions, and by withdrawing attention from multiplicity, the Almsman enters on, and abides in, the plane of infinity of space, or, successively, the planes of infinity of mind—or of Naught—or of neither perception nor non-perception.—Each of these planes too represents a state of mind higher and more excellent than Mystic Insight. Or, lastly, by passing altogether beyond the plane of neither perception nor non-perception, the Almsman enters on, and dwells in, the cessation of all perception of things felt. Plenitude of knowledge gives him vision, and the Cankers within him are extirpated.—This too is a state of mind higher and more excellent than Mystic Insight.

Such are the states of mind which are higher and more excellent than Mystic Insight.

He is like the man who, being in need, search, and quest of the best of timber, came on just the fine up-

standing tree for his purpose and cut out the heart of the timber, going off with this in the sure knowledge that he had got the heart of the timber ; and what he had got would be of good to him where the best of timber was needed.—That, brahmin, is my similitude for this fifth individual.

Therefore, brahmin, the guerdon of the higher life is not to be found in presents, esteem, and repute, nor in a life of virtue, nor in rapt concentration, nor in Mystic Insight. It is [205] immutable Deliverance which is the prize and the heart and the goal of the higher life.

Thereupon the brahmin Pingala-Koccha said to the Lord :—Excellent, Gotama ; most excellent ! Just as if a man should set upright again what had been cast down, or reveal what was hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear ! I come to Gotama as my refuge, and to his Doctrine, and to his Confraternity. I ask the reverend Gotama to accept me as a follower who has found an abiding refuge from this day onward while life lasts.

XXXI. CŪḶA-GOSINGA-SUTTA.

IN GOSINGA WOOD.

THUS have I heard. Once when the Lord was staying in the Giñjak-āvasatha (brick-hall) at Nāḍika, the reverend Anuruddha, Nandiya, and Kimbila¹ were staying in Gosinga wood where the sāl-trees stand. At eventide the Lord, rising up from his meditations, went to Gosinga, but the keeper, seeing

¹ These three were living together (elsewhere) at III, 155. See also I, 462 and the Vinaya account (S.B.E. XX, 228) of Gotama's six early converts (including his cousins Ānanda and Devadatta) from his own clan.

him approaching at a distance, said to the Lord: Don't go into this wood, recluse. Three young men are living there for their souls' good. Do not disturb them. Hearing the keeper cautioning the Lord, Anuruddha said: Good keeper, do not warn off the Lord. It is the Lord, our master, who has come! Then Anuruddha went and told the two others to come along, for their master, the Lord, [206] had come. So all three advanced to meet him,—one relieving him of his bowl and robe, while another set a seat for him, and the third brought water for his feet. Sitting down on the seat set for him, the Lord bathed his feet; and when, after due obeisance, the three had taken their seats to one side, the Lord spoke thus to the reverend Anuruddha:—Pray, is all well with you three? Are you getting on all right? Is there no shortage of alms?

Yes, Lord; all is well with us; we are getting on all right; there is no shortage of alms.

Pray, do you all live together in concord and amity, without quarrels, in harmony and unison, viewing one another with eyes of affection?

Yes, sir, we do.

How?

I feel, sir, that it is a great thing for me, a very great thing, to have such fellows in the higher life. I minister to my two reverend associates—both openly and in secret—with acts of love, with words of love, and with thoughts of love. My yearning—and indeed my practice, too—is to surrender my own will and to live according to the will of my reverend associates. We have more than one body but only one will, methinks.

And the venerable Nandiya and the venerable Kimbila answered the Lord's question in precisely the same words.

[207] Good, very good, said the Lord to the three,—going on to ask whether their lives were strenuous and ardent and purged of self.

Yes, sir, was their answer.

How?

¹ Among us, the first back from collecting alms in the village sets the seats ready, and gets water to drink and to wash up with, together with the bowl for the pieces. Should he find any rice over, the last back eats it if he wants to, or, if he does not want to, throws it away where no grass grows or in water where there are no living creatures. He puts away the seats and the water and the bowl for the pieces, and sweeps the refectory. Whoso sees empty the vessels for water to drink, or to wash up with, or for ablution after an occasion, sees to filling them ; but if the weight is too heavy for him alone, we sign with our hands for another to help, without uttering a word for this purpose.—This is how our lives are strenuous, ardent, and purged of self.

Good, very good, said the Lord to the three. But, tell me, he added, in living lives thus strenuous, ardent, and purged of self, have you risen beyond the ordinary to any wholly noble excellence of well-being ?

How, sir, could it be otherwise with us? For as long as we will, it is ours, divested of pleasures of sense and divested of wrong states of consciousness, to enter on, and abide in, the First—[208] the Second—the Third—and the Fourth Ecstasy.—Each of these is, beyond the ordinary, a wholly noble excellence of well-being, each in turn superior to its forerunner.

Pressed further by question after question, the three told how, by passing altogether beyond perceptions of material objects, and by ceasing from perceptions of sense-reactions, and by withdrawing attention from multiplicity, it was theirs, for as long as they would, to enter on, and abide in, the plane of infinity of space, [209] or, successively, the planes of infinity of mind—or of Naught—or of neither perception nor non-perception ;—or, lastly, by passing altogether beyond the plane of neither perception nor non-perception, to enter on, and abide in, the cessation of all perception of

¹ For this paragraph, see S.B.E. XIII, 325, where the slightly fuller account in the Vinaya of procedure during the rainy season is given.

things felt, plenitude of knowledge giving them vision and the Cankers within them being extirpated.—Each of these, said they, is, beyond the ordinary, a wholly noble excellence of well-being, each in turn superior to its forerunner. But beyond the last we discern no other stage of well-being higher or more excellent.

Good, very good, said the Lord ;—higher stage there is none. Then he proceeded by homily to instruct, inform, help onward, and cheer forward those three,—after which he arose and went his way. After they had escorted the Lord on his way and had come back again, Nandiya[210] and Kimbila said to Anuruddha :—Have we ever told the reverend Anuruddha of our reaching this or that attainment, that he represented all this to the Lord up to the extirpation of the Cankers ?

No ; you never told me of your attainments, but my heart read the secrets of your hearts and saw that it was so. Moreover, deities reported it to me. So I announced the fact to the Lord, when questioned by him.

There came to the Lord the outlandish fairy named Dīgha,¹ who, after due obeisance, stood to one side, saying :—It is a great thing for the Vajjians, a very great thing for the Vajjian race, to have dwelling (in their country) the Truth-finder, Arahat all-enlightened, and these three young men, the venerable Anuruddha, Nandiya, and Kimbila ! These words of his were taken up in turn and shouted aloud by the gods of earth, by the gods of the Four Great Regents, by the gods of the Thirty-three, by the gods of Yāma, by the Tusita gods, by the Nimmāna-rati gods, by the Paranimmita-Vasavatti gods, and lastly by the train of gods in the world of Brahmā.²

Thus, in that single moment, in that very instant,

¹ Or perhaps Dīgha (i.e. long) means a snake. Bu. thinks para-jana (outlandish) was the yakkha's name. The rendering fairy for yakkha is borrowed from Dialogues III, 188, note 6.

² See Dialogues I, 280 for this list.

these three reverend men became known right up to the world of Brahmā.

Quite so, Dīgha; quite so. If the family from which they went forth from home to homelessness, will remember these three with believing hearts, then long will that family too enjoy weal and welfare,—as also will their group of families, [211] their village, their township, their city, and their country; yea, also the whole of the Nobles, and of the brahmins, and of the middle-classes (vessa), and of the peasantry (sudda); yea, the whole universe with its gods, Māras, Brahmās, recluses and brahmins, embracing all gods and mankind. See, Dīgha, how, walking for the weal and welfare of folk and in compassion for the world, these three young men enure to the good and weal and welfare of gods and men.

Thus spoke the Lord. Glad at heart, the outlandish fairy named Dīgha rejoiced in what the Lord had said.

XXXII. MAHĀ-GOSINGA-SUTTA.

THE SHINING LIGHT.

[212] THUS have I heard. Once the Lord was staying in Gosinga wood where the sāl-trees stand, in the company of the reverend Sāriputta, the reverend Mahā-Moggallāna, the reverend Mahā-Kassapa, the reverend Anuruddha, the reverend Revata, the reverend Ānanda, and many other Elders and disciples of eminence. Rising up at eventide from his meditations, Mahā-Moggallāna went to Mahā-Kassapa with the suggestion that they should go to hear Sāriputta expound. Accordingly, with Anuruddha, these went off; and Ānanda, seeing their reverences start off, got Revata to follow with him to hear Sāriputta. Seeing Ānanda and Revata approaching at a distance, Sāriputta bade Ānanda draw near, welcoming him as the Lord's attendant and companion, and saying :—Fair is Gosinga wood in the clear moonlight, with the sāl-trees loaded with blossom, with heaven's perfumes, methinks, wafted around! What type of Almsman would illumine Gosinga wood?

Take [213] an Almsman, answered Ānanda, who has been taught much, who treasures and hoards what he has been taught, who learns and knows by heart the ideas which, beginning aright and proceeding aright and ending aright, both in letter and in spirit, declare the higher life in all its perfection and purity, who with his lips repeats these ideas, scrutinizes them with his mind, plumbs them with his philosophy, and preaches them both to Almsmen and Almswomen and to the faithful laity of both sexes with an exposition which is at once comprehensive, precise, and fluent, so as to eradicate propensities. — Such an Almsman, reverend Sāriputta, would illumine Gosinga wood.

Hereupon, Sāriputta said to Revata :—Ānanda has expressed his view ; what would be your answer to my question ?

Take an Almsman, answered Revata, who delights in meditation and whose delight is therein, who is set on tranquillizing his heart within him, who scorns not the Ecstasies, who is endowed with discernment, and has his habitation in the abodes of solitude ;—such an Almsman, reverend Sāriputta, would illumine Gosinga wood.

With the same question put to him, Anuruddha made this answer :—Take an Almsman who with the Eye Celestial, which is pure and excels the human eye, surveys a thousand worlds, even as a man with eyes to see might mount to the topmost height of a palace and survey thence a thousand concentric distances girdling him round ;—such an Almsman, reverend Sāriputta, would illumine Gosinga wood.

In his turn, Mahā-Kassapa made this answer :—
[214] Take an Almsman who, himself living in the forest, commends the forest life to others ; who, himself subsisting on alms begged, commends subsistence on alms to others ; who, himself clad in rags from the dust-heap, commends to others the wearing of such rags ; who, himself owning but three garments, commends the like limitation to others ; who, himself having few wants, commends the like temperance to others ; who, contented himself, commends contentment to others ; who, a solitary himself, commends solitude to others ; who, himself shunning lay society, commends the like reserve to others ; who, strenuous himself, commends the strenuous life to others ; who, virtuous himself, commends the life of virtue to others ; who, having won rapt concentration for himself, exhorts others to win it too ; who, having won wisdom for himself, exhorts others to win it too ; who, having won Deliverance for himself, exhorts others to win it too ; who, having himself won the knowledge and the vision which Deliverance gives, exhorts others to win

the same.—Such an Almsman, reverend Sāriputta, would illumine Gosinga wood.

Lastly, turning to Mahā-Moggallāna, Sāriputta put the same question to him, and he made this answer :—Take two Almsmen who hold discourse on quintessential Doctrine (abhidhamma) ; they put questions one to the other, furnishing answers and not collapsing, but gaining edification by their talk on doctrine ;—such an Almsman, reverend Sāriputta, would illumine Gosinga wood.

Moggallāna added that, now all of them had expressed their views, they would like to hear Sāriputta's.

Moggallāna, said he, let us take an Almsman who is master of his heart and is not under its mastery. He chooses the plane of thought in which he wishes [215] to dwell in the morning, and in that precise plane in the morning he dwells ;—and so for the midday and for the eventide. It is just as if a King or great noble, with a clothes-chest filled with clothes of divers colours, were in the morning to wear the suit he had selected for morning wear ; at midday to wear the suit he had selected for midday wear ; and at eventide to wear the suit he had chosen for the evening ;—in just the same way the Almsman is master of his heart . . . for the eventide.—Such an Almsman, reverend Moggallāna, would illumine Gosinga wood.

Now that we have all of us expressed our views, added Sāriputta, let us go to the Lord and lay the matter before him, treasuring up as final what he may declare. The others assenting, to the Lord they went and after due obeisance took their seats to one side, while Sāriputta described the visit of the others to hear him expound, and [216] repeated his question to Ānanda as to the Brother who would illumine Gosinga wood, together with Ānanda's answer.

Good, Sāriputta, very good. Ānanda has given the best answer he could. For, Ānanda is one who has been taught much, who treasures . . . to eradicate propensities.

Then Sāriputta gave Revata's answer, and the Lord

said :—Good, Sāriputta, very good. Revata has given the best answer he could. For, Revata is one who delights in meditation . . . abodes of solitude.

[217] Next, Sāriputta gave Anuruddha's answer, and the Lord said :—Good, Sāriputta, very good. Anuruddha has given the best answer he could. For, Anuruddha is one who with the Eye Celestial . . . girdling him round.

Hereupon, Sāriputta gave Mahā-Kassapa's answer, and the Lord said :—[218] Good, Sāriputta, very good. Kassapa has given the best answer he could. For, Kassapa is one who, himself living in the forest, . . . exhorts others to win the same.

Lastly, Sāriputta gave Mahā-Moggallāna's answer, and the Lord said :—Good, Sāriputta, very good. Moggallāna has given the best answer he could. For, Moggallāna expounds doctrine.

Then Mahā-Moggallāna related to the Lord how, when they had all expressed their several views, they had asked Sāriputta for his own answer ; and he repeated to the Lord the answer Sāriputta had given. Said the Lord :—Good, Moggallāna, very good. Sāriputta has given the best answer he could. For, Sāriputta is master of his heart . . . [219] for the eventide.

At this point the venerable Sāriputta asked who had spoken well.

All of you, said the Lord, have spoken well, each in his turn. Now hear from me what type of Almsman would illumine Gosinga wood. Take an Almsman who, after his meal on return from his round for alms, seats himself, with legs crossed, with body upright, with mindfulness on the alert, and with the resolve not to leave his seat till, by starving them of subsistence, his heart is Delivered from Cankers.—Such an Almsman, Sāriputta, would illumine Gosinga wood.

Thus spoke the Lord. Glad at heart, these reverend ones rejoiced in what the Lord had said.

XXXIII. MAHĀ-GOPĀLA-KA-SUTTA.

PASTORAL DUTIES.

[220] THUS have I heard. Once, when staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the Lord addressed the listening Almsmen as follows:—Eleven qualities disable a herdsman from looking after his herd and from promoting its increase; and here are the eleven:—A herdsman (i) is ignorant of form, (ii) has no eye for marks, (iii) does not get out ticks, (iv) does not dress sores, (v) does not smoke out (the lairs), (vi) knows nothing either of fords or (vii) watering-places or (viii) roads or (ix) pastures, (x) milks dry, and (xi) fails to tend with special attention the bulls that are the sires and leaders of the herd.

So too eleven qualities disable an Almsman from shewing growth, increase, and progress in this Doctrine and Rule; and here are the eleven:—An Almsman (i) is ignorant of form, (ii) . . . (xi) fails to tend with special attention those of the Brotherhood who are experienced and senior Elders, the sires and leaders of the Confraternity.

How is an Almsman ignorant of form?—Why, by not really comprehending that each and every form consists of the four prime elements or is derivative therefrom.

How has an Almsman no eye for marks?—Why, by not really comprehending what marks the doings of the fool and the doings of the wise.

How does an Almsman not get out ticks?—Why, either by giving in to a thought that has arisen about sensuous pleasures—or about hurt—or about cruelty,—or by giving in to evil and wrong states of mind as they arise from time to time, [221] instead of putting them from him, instead of discarding and destroying them so as to make them cease to exist.

How does an Almsman not dress sores?—Why, when, seeing with his eye a visible shape, he is taken

up with its detailed characteristics and marks, and—albeit, if he lives with eye uncontrolled, appetite and depression, together with evil and wrong states of mind, might stream in upon him—he yet lives not to control his faculty of sight, keeps no watch and ward over it, and fails to develop control over his faculty of sight. [And so likewise with the other five senses.]

How does he not smoke out the lairs?—Why, by not expounding to others the Doctrine which he has himself heard and learned.

How does he know nothing of fords?—Why, by not going from time to time to learned Almsmen—the channels of the word and the repositories of the Doctrine and Rule and text—to ask and enquire of them how this is, or what that means. In consequence, they do not open up what is closed to him, do not clear up for him what was not clear, nor remove his doubts in divers ideas of perplexity.

How does he know nothing of watering-places?—Why, by failing, when there is preaching of the Truthfinder's Doctrine and Rule, to take in knowledge of welfare and of the Doctrine, or to get the gladness which the Doctrine brings.

How does he know nothing of roads?—Why, by having no real comprehension of the Noble Eightfold Path.

How does he know nothing of pastures?—Why, by having no real comprehension of the fourfold mustering up of mindfulness.

[222] How does he milk dry?—Why, when believing householders bring out and offer him robes and the other requisites, he knows no bounds in what he takes.

How does he fail to tend with special attention those of the Brotherhood who are experienced and senior Elders, the sires and leaders of the Confraternity?—Why, by not ministering to them—both openly and in secret—with acts of love, with words of love, and with thoughts of love.

Eleven qualities bring the herdsman success in

looking after his herd and in promoting its increase ; and here are the eleven :—A herdsman (i) has knowledge of form (ii) has an eye for marks, (iii) gets out ticks, (iv) dresses sores, (v) smokes out the lairs, (vi) knows about fords and (vii) watering-places and (viii) roads and (ix) pastures, (x) does not milk dry, and (xi) tends with special attention the bulls that are the sires and leaders of the herd.

So too eleven qualities enable an Almsman to shew growth, increase, and progress in the Doctrine and Rites ; and here are the eleven :—An Almsman (i) has [223] knowledge of form, (ii) . . . (xi) tends with special attention those of the Brotherhood who are experienced and senior Elders, the sires and leaders of the Confraternity. [In each and every one of these respects he is, and does, the precise opposite of the foregoing Brother.]

[224] Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XXXIV. CŪĻA-GOPĀLA-KA-SUTTA.

PASTORS, GOOD AND BAD.

[225] THUS have I heard. Once when the Lord was staying among the Vajjians at Ukkā-celā on the banks of the Ganges, he addressed the listening Almsmen as follows :—

In bygone days an incompetent herdsman of Magadha, in autumn when it was the very last month of the rainy season, without considering either the hither or the further shore of the Ganges, started—from where there was no ford at all—to drive his cattle across to the Videha side. Huddled together in midstream, they came there to trouble and disaster,—all because of this incompetence of the herdsman. It is just the same with any recluses and brahmins who are wrong about this world and the hereafter, wrong about what is and what is not the realm of Māra, wrong about what is and what is not the realm of

Death ;—all who imagine they ought to hearken to, and trust in, such recluses and brahmins, will long suffer and smart for it.

In bygone days, a competent herdsman of Magadha, in autumn when it was the very last month of the rainy season, after due scrutiny of both the hither and the further shores of the Ganges, started—from where there was a ford—to drive his cattle across to the Videha side. First of all he drove over the bulls, the sires and leaders of the herd, who crossed the stream to the further shore in safety. Next he drove over the sturdy steers and cows, who also crossed the stream to the further shore in safety. Then he drove over the half-grown bull-calves and heifers, who also crossed the stream to the further shore in safety. Then he drove over the weaker calves, who also crossed the stream to the further shore in safety. In those bygone days there was a tiny new-born bull-calf, which, helped along by the lowing of its mother, also crossed the stream to the further shore in safety. And why ?—Because that [226] competent herdsman of Magadha had carefully considered both banks before he drove his herd across the stream of the Ganges. It is just the same with any recluses or brahmins who are right about this world and about the hereafter, right about what is and what is not the realm of Māra, right about what is and what is not the realm of Death ; —all who imagine they ought to hearken to, and trust in, these recluses and brahmins, will long enjoy weal and welfare.

Just as those bulls, sires and leaders of the herd, crossed the stream of the Ganges to the further shore in safety, so too those Almsmen who are Arahats, in whom the Cankers are no more, who have greatly lived, whose task is done, who have cast off their burthens, who have won their weal, and who, fettered no more to existence, have by utter knowledge won Deliverance,—these have crossed the stream of Māra to the further shore in safety. Just too as those sturdy steers and cows crossed the stream of the Ganges in

safety, so also those Almsmen who, having destroyed the Five Fetters of this world, will be translated hereafter to realms from which they will never be reborn to earth,—these too will cross the stream of Māra to the further shore in safety. Just too as the half-grown bull-calves and heifers crossed the stream of the Ganges to the further shore in safety, so also those Almsmen who, having destroyed the Three Fetters and having reduced passion, hate and folly to a minimum, will return but once more to this world and then will make an end of Ill ;—these too will cross the stream of Māra to the further shore in safety. Just too as those weaker calves crossed the stream of the Ganges to the further shore in safety, so also those Almsmen who, having destroyed the Three Fetters and entered the stream, will escape all future states of misery, possess an assured future, and are destined to win Enlightenment ;—these too will cross the stream of Māra to the further shore in safety. Just too as that tiny new-born bull-calf, helped along by the lowing of its mother, crossed the stream of the Ganges to the further shore in safety, so also those Almsmen who live in accord with the Doctrine and trust therein,—these too will cross the stream of Māra to the further shore in safety.

It is I, Almsmen, [227] who am right about this world and about the hereafter, it is I who am right about what is and what is not the realm of Māra, it is I who am right about what is and what is not the realm of Death. All who imagine they ought to hearken to, and trust in, me, will long enjoy weal and welfare.

Thus spoke the Lord ; and when the Blessed One had thus spoken he went on, as the Master, to say this :—

*This world and worlds beyond, where Māra reigns
and where Death comes not,—this I knew and preached ;
in utter knowledge and Enlightenment,
I op'e'd Nirvana's door of deathless peace.
At last o'er Māra's stream, death's roots uptorn,
—rejoice ! rejoice ! Nirvana's peace is won !*

XXXV. CŪḶA-SACCAKA-SUTTA.

SACCAKA'S ONSLAUGHT.

THUS have I heard. Once when the Lord was staying at Vesālī in the Gabled Hall in Great Wood, there was living in that city Saccaka, son of the Jain (woman), a great controversialist, who gave himself out as learned and was held in high popular repute. He used to go about Vesālī, saying to people there :— I see no recluse or brahmin—founder of a Confraternity or following, with followers to teach, even though he be hailed as 'Arahat all-enlightened'—who, when taken in hand by me point by point, would not fall a-trembling and be all of a tremble, and quake, with the sweat streaming from his arm pits. Why, if I were to take in hand, point by point, an insensate post, even that would fall a-trembling and be all of a tremble and quake,—let alone a human being.

Now early one morning the reverend Assaji, duly robed and bowl in hand, went into Vesālī for alms. Seeing him coming some way off, Saccaka, who was wandering up and down the city, [228] went up to him and, after exchange of civil greetings, stood to one side, saying :—How does the recluse Gotama train his disciples? In what divisions does his teaching mostly run?

After this wise and in the following divisions, Aggivessana¹ :—Visible shape, Almsmen, is impermanent; feeling is impermanent; perception is impermanent; the plastic forces are impermanent; and consciousness is impermanent. There is no Self in visible shapes, feelings, perceptions, plastic forces, or

¹ The Agnivesyāyanas were a brahmin gotra; and Kshatriyas who were so styled doubtless took the name from their brahmin purohitas. Cf. Suttas Nos. 74 and 125 and Anguttara II, 180 (Aggivessa). This Saccaka, who boasts of success in controversy with the great Jain, Nāta-putta himself, was of Jain parentage on *both* sides according to Bu. The v.l. Niganthi-putta (the *lectio difficilior*) indicates that his *mother* was a Jain.

consciousness. All plastic forcès are impermanent, and there is no Self in any mental states.—After this wise and in those divisions does the Lord's teaching mostly run.¹

I am sorry to hear that the recluse Gotama holds this. Perhaps, some time or other, I may meet your worthy Gotama and have a talk with him; I might wean him from those wrong views of his.

Just then five hundred of the Licchavis were met together in their moot-house on some business or other, and to them came Saccaka, saying:—Come along, good Licchavis; come along with me! To-day I am going to have a talk with the recluse Gotama. If he takes up his stand against me on the lines taken up by his well-known follower, the Almsman Assaji,—why, point by point, I will shake him to and fro and haul him about even as a lusty fellow would tug and haul about a fleecy ram he had got by its fleece; or, as a lusty brewer, with his crate plunged into a deep pool of water, would take it by its handles and shake it to and fro as he hauled it about; or, as a brewer's lusty varlet [229], holding his rinser by its handle, would shake it up and down and toss it about;—even so, point by point, will I shake up and down and toss about the recluse Gotama; or, as in a deep tank a full-grown elephant in his prime disports himself as with what is called 'the merry washing day', so will I disport myself with the recluse Gotama. So come along, good Licchavis, come along with me! To-day I am going to have a talk with the recluse Gotama.

Some Licchavis said Saccaka was bound to win; but others said the Lord would triumph over the inflated Saccaka. So, with a following of five hundred Licchavis, Saccaka came to the Gabled Hall in Great Wood, and, finding a number of the Almsmen pacing up and down in the open air, went up to them, asking—Where is the reverend Gotama at the present time? We should like to see him.

¹ Cf. S.B.E. XIII, 100 for this doctrine as preached to Gotama's first five converts,—of whom Assaji was one.

The Lord, was the answer, is in Great Wood, sitting under a tree during the heat of the day, Aggivessana.

Thereupon Saccaka, with his great train of Licchavis, went into Great Wood to the Lord, and, after exchange of civil greetings, took a seat to one side,—as also did the Licchavis, some after obeisance, some after greetings, some with joined palms outstretched in salutation, some with mention of their names and clans, and others again in silence.

From his seat Saccaka said to the Lord :—There is a small point on which I should like to question the reverend Gotama, if he will allow me.

Ask, Aggivessana, [230] whatever you will.

How, then, does the reverend Gotama train his disciples? In what divisions does his teaching mostly run?

After this wise and in the following divisions, Aggivessana: Visible shape, Almsmen, is impermanent; feeling is impermanent; perception is impermanent; the plastic forces are impermanent; and consciousness is impermanent. There is no Self in visible shapes, feelings, perceptions, plastic forces, or consciousness. All plastic forces are impermanent, and there is no Self in any mental states.—After this wise and in those divisions my teaching mostly runs.

A comparison occurs to me, Gotama.

Pray let us hear it, Aggivessana.

Just as the growth, increase, and development of every seed and of all vegetation depends always on the earth and is based on the earth; just as the accomplishment of all tasks involving strength depends always on the earth and is based on the earth;—just the same is it with an individual's material Self (*rūpa*) which, because it is based on matter, produces merit or demerit; and the same applies to the individual Self of feeling, of perception, of the plastic forces, and of consciousness.

Do you not affirm, Aggivessana, that your material shape is your Self, that your feelings are your Self, that

your perceptions are your Self, that your plastic forces are your Self, and that your consciousness is your Self?

Yes, that is precisely what I do affirm ;—and so does this great gathering.

What will 'this great gathering' avail? Pray, Aggivessana, confine yourself to your own argument.

I affirm that my material shape is my Self, that my feelings are my Self, that my perceptions are my Self, that my plastic forces are my Self, and that my consciousness is my Self.

Then, Aggivessana, I will here ask you a return question, to which you will make such answer as seems good to you. What say you?—[231] Would a Noble, being an anointed King, like King Pasenadi of Kosala or like King Ajātasattu of Magadha, the son of the Videha lady, have power—within his own realm—to put to death or to mulct or to exile those of his own subjects who deserve those respective punishments?

Yes, he would. Why, even confederations and federations such as the Vajjians or Mallians possess this power—within their own realms—; and of course a monarch like King Pasenadi or King Ajātasattu, possesses it; he would have this power and ought to have it.

What say you, Aggivessana?—When you say your material shape is your Self, have you the power to make it become, or not become, what you order?¹

On this Saccaka became silent.

A second time the Lord asked the question, but still Saccaka was silent.

Answer, said the Lord; this is no time to be silent. If thrice a person is asked a doctrinal question by the Truth-finder and answers not, his skull is then and there cloven into seven pieces.

At that moment (Sakka) the fairy of the thunderbolt,

¹ Cf. Second Sermon to the Five Brethren at Vinaya Texts, and see Old Creeds and New Needs (1923), by Mrs. Rhys Davids.

grasping his iron thunderbolt all afire, all a-glow, all a-blaze, took his stand in the air over Saccaka, to cleave his head into seven pieces if he failed the third time to return an answer to the Lord's question. And this fairy of the thunderbolt was visible to the Lord and to Saccaka. In dread and dismay, with every hair on his body standing erect, Saccaka [232]—now seeking protection and shelter and refuge with the Lord!—said :—Let the reverend Gotama put his question to me, and I will answer it.

What say you, Aggivessana ?—When you say your material shape is your Self, have you the power to make it become, or not become, what you order ?

No.

Think before you answer, Aggivessana ; for your former utterance does not accord with your last, nor your last with the former.

[Similar paragraphs about feelings, perceptions, the plastic forces, and consciousness.]

What say you, Aggivessana ?—Is material shape permanent or impermanent ?

Impermanent.

Is that which is impermanent an Ill or the reverse ?

An Ill.

Is it proper to regard what is impermanent and an Ill and the creature of change, as being mine, or I, [233] or my Self ?

No.

[Similar paragraphs about feelings and the rest.]

What say you, Aggivessana ?—Can a man who so clings to Ill, who has so gone over to Ill, and who so cleaves to Ill, that he regards Ill as mine, I, my Self,—can he either of himself fathom Ill or cast it out of his life ?

How could that be ? It is not the fact.

It is just like, Aggivessana, a man in need, search and quest of the best of timber, who should go with a keen axe into the forest and there, seeing a great banana-tree, straight and young and towering aloft, should cut its roots through, chop off its head, and then

proceed to unroll the ensheathing leaves, yet should never come on even second-rate timber, much less on the best of timber;—just in the same way, when examined and pressed and interrogated on your own statements, you are found empty and vain and faulty. What you said to people in Vesālī was this :—I see no recluse or brahmin—founder of a Confraternity or following, with followers to teach, even though he be hailed as 'Arahat all-enlightened'—who, when taken in hand by me point by point, would not fall a-trembling and be all of a tremble and quake, with the sweat streaming from his arm-pits. Why, (you went on to observe) if I were to take in hand, point by point, an insensate post, even that would fall a-trembling and be all of a tremble and quake,—let alone a human being. It is from your brow that the sweat has streamed down your robe on to the ground; while I have no sweat at all on my body. And so saying the Lord bared his golden body to the gaze of the assemblage.

[234] At these words Saccaka sat silent and upset, with his shoulders hunched up and with his eyes down-cast, much exercised in his mind but finding no words to utter.

Seeing Saccaka's sorry plight, the Licchavi Dummukha said to the Lord that a comparison occurred to him, and, being bidden to state it, said :—It is just like a crab in a pond near a village or township, which is fished out on to dry land by the neighbouring boys or girls who with sticks and stones break and smash and pound each successive claw that the crab thrusts forth in turn, until, when all his claws have been broken, smashed and pounded, the crab is unable to get to his pond as he used. Just in the same way the Lord has broken, smashed and pounded Saccaka's every successive trick, wriggle, and squirm until Saccaka can never again come to the Lord as a controversialist.

Go away, Dummukha! go away! I am conferring with Gotama, not with you, said Saccaka,—who went on to say to the Lord :—Let us pass from what I, with many other recluses and brahmins, have said on these

lines,—all so much idle chatter, methinks. In what respects, now, does a disciple of yours carry out your doctrines and practise your teaching, living by the Doctrine of his master and of no one else, beyond doubts and perplexities, in confident assurance?

Take the case, Aggivessana, of a disciple of mine who sees in the plenitude of knowledge and reality that no material shape whatsoever,—past, present, or future, internal or external, gross or delicate, lowly or choice, far or near—is mine, or I, or my Self; and [235] who sees the like concerning feelings—perceptions—the plastic forces—and consciousness. These are the respects in which a disciple of mine carries out my doctrines and practises my teaching, living by the Doctrine of his master and of no one else, beyond doubts and perplexities, in confident assurance.

In what respects does an Almsman become an Arahāt,—in whom the Cankers are no more, who has greatly lived, who has shed his burthen and won his weal, who is no longer fettered to existence, and who by utter knowledge has won Deliverance?

Take the case of a Brother who, from seeing, in the plenitude of knowledge and reality, that no material shape—or feeling and so forth—is mine or I, or my Self, becomes Delivered in absolute emancipation.—These are the respects in which an Almsman becomes an Arahāt . . . has won Deliverance. The Almsman whose heart is thus Delivered possesses three excellences,—excellence in vision, excellence in practice, excellence in Deliverance. So Delivered, he pays to the Truth-finder alone honour and reverence, devotion and worship, saying:—Enlightened himself, the Lord preaches the doctrine for enlightenment. Self-controlled himself, the Lord preaches the doctrine for self-control. At peace himself, the Lord preaches the doctrine for finding peace. Having crossed the flood himself, he preaches the doctrine for crossing. Winner of Nirvana for himself, he preaches to others the doctrine for winning Nirvana.

This said, Saccaka said to the Lord:—[236] I was

arrogant and presumptuous to imagine that, point by point, I could cope with the reverend Gotama. A man might perhaps face with impunity a rutting elephant,—but not the reverend Gotama. With impunity perhaps a man might face a blazing conflagration,—but not the reverend Gotama. With impunity perhaps a man might face a deadly venomous snake,—but not the reverend Gotama. Yes; I was arrogant and presumptuous to imagine that, point by point, I could cope with the reverend Gotama,—who, I beg, will, with the Confraternity, take his meal with me to-morrow.

By his silence the Lord intimated his assent, whereupon Saccaka informed the Licchavis and asked them to make due provision. Accordingly, when night had passed away, they furnished him with five hundred cauldrons of boiled rice as a gift; and Saccaka made ready in his pleasaunce an excellent meal of food both hard and soft, and sent word to the Lord that the repast was now ready. Thither in the morning came the Lord, duly robed and bowl in hand, and sat down on the seat set for him, he and the Confraternity. Then with his own hands Saccaka served the Confraternity, headed by the Buddha, with that excellent meal without stint till all had eaten their fill, after which he sat himself down on a lower seat to one side of the Lord, saying :—May the merit of this gift, and of this field for reaping merit, bring welfare to the donors!

Unto them, Aggivessana, shall accrue whatsoever merit attaches to a recipient of gifts like yourself—not free from passion, hate, and delusion. [237] Unto thee shall accrue whatsoever merit attaches to a recipient like myself who am free from passion, hate, and delusion.

XXXVI. MAHĀ-SACCAKA-SUTTA.

SACCAKA AGAIN.

THUS have I heard. Once when the Lord was staying at Vesālī in the Gabled Hall in Great Wood, he had dressed himself early and was minded to go, duly robed and bowl in hand, into the city for alms, when Saccaka, son of the Jain (woman), came, in the course of his wanderings, to the Gabled Hall in Great Wood. Having seen him coming some way off, the venerable Ānanda had said to the Lord :—Sir, here comes Saccaka, son of the Jain (woman), that great controversialist, who gives himself out as learned and is held in high popular repute ; his aim is to discredit the Buddha and the Doctrine and the Confraternity. Pray, sir, be so good as to be seated awhile. The Lord sat down on the seat set for him, and up came Saccaka, who, after civil greetings, took his seat to one side, saying to the Lord :—There are some recluses and brahmins, Gotama, who are always schooling their bodies, but not their minds,—experiencing feelings of bodily pain, which may paralyse the legs, or burst the heart, or make warm blood gush from the mouth, or render men demented and distraught. Here we have the mind conforming to the body and being dominated by the body. And why?—[238] Because the mind is left unschooled. Or again there are some recluses and brahmins who are always schooling their minds, but not their bodies,—experiencing feelings of mental pain, which may paralyse . . . and distraught. Here we have the body conforming to the mind and being dominated by the mind. And why?—Because the body is left unschooled. My belief is that the reverend Gotama's disciples are always schooling their minds, but not their bodies.

What have you heard about schooling the body ?

For example, Nanda Vaccha, Kisa Sankicca, and Makkhali Gosāla ;—all the three of them go naked, flout life's decencies, lick their hands after meals, never

heed when folk call to them to come or to stop, never accept food brought to them before their rounds or cooked expressly for them, never accept an invitation, never receive food direct from pot or pan or within the threshold or among the faggots or pestles, never from (one only) of two people messing together, never from a pregnant woman or a nursing mother or a woman *in coitu*, never from gleanings (in time of famine) nor from where a dog is ready at hand or where (hungry) flies congregate, never touch flesh or fish or spirits or strong drink or brews of grain ; or they either visit only one house a day and there take only one morsel ; or they visit but two or (up to not more than) seven houses a day, and take at each only two or (up to not more than) seven morsels ; or they live on a single saucer of food a day, or on two, or on (up to not more than) seven saucers ; or they have but one meal a day, or one every two days, or (so on, up to) every seven days, or only once a fortnight,—on a rigid scale of rationing.

And do they get along on it, Aggivessana ?

No, Gotama. At times they partake of very good food both hard and soft, with very good curries and very good drinks, which strengthen their bodies and build them up and put fat on them.

So they revert subsequently to what they had eschewed before, and so there is this ebb and flow in bulk. What have you heard about schooling the mind ?

But concerning schooling of the mind [239] Saccaka did not succeed in answering the Lord's question.

Then said the Lord to Saccaka :—The schooling of the body to which you referred just now, is no schooling of the body according to doctrine in the Rule of the Noble. You did not understand the schooling of the body ; much less can you know the schooling of the mind. Hear now how body and mind, respectively, either go unschooled, or are schooled. Pay attention and I will speak. Then to the assenting Saccaka the Lord spoke as follows :

First, as to the unschooled body and mind. Take an ordinary uninstructed man who has a pleasant feeling, so that he gets a passion for things pleasant and is passionately attached to them. Later, that pleasant feeling passes ; and with its passing there arises an unpleasant feeling, at the advent of which he grieves, mourns, laments, beats his breast and gets distraught. The pleasant feeling takes possession of his mind, because his body is not schooled ; it is because his mind is not schooled that the unpleasant feeling takes possession of it ;—and the man to whom both these things happen is neither schooled in body nor schooled in mind.

Next, as to the schooled body and mind. Take an instructed disciple of the Noble who has a pleasant feeling but gets therefrom no passion for things pleasant nor is passionately attached to them. Later, that pleasant feeling passes ; and with its passing there arises an unpleasant feeling, but at its advent he does not grieve, mourn, lament, beat his breast, or get distraught. It is because his body is schooled that the pleasant feeling does not take possession of his mind ; it is because his mind is schooled that the unpleasant feeling does not take possession of it ;—and the man to whom these two things happen [240] is both schooled in body and schooled in mind.

The reverend Gotama, I feel sure, is schooled both in body and in mind.

Offensive though your insinuation undoubtedly is, Aggivessana, nevertheless I will give you an answer.—From the day I cut off my hair and beard and donned the yellow robes to pass from home to homelessness as a Pilgrim, it is simply not the fact that either any pleasant or any unpleasant feeling could take possession of my mind.

Could it perhaps be that you have never had feelings, either pleasant or unpleasant, which were such as to take possession of your mind ?

How could there be no such feelings ? In the days before my Enlightenment, when as yet I was but a

Bodhisatta without fullest Enlightenment, I bethought me that—A hole-and-corner life is all a home can give, whereas Pilgrimage is in the open ; it is hard for a home-keeping man to live the higher life in all its full completeness and full purity and perfection ; what if I were to cut off hair and beard, don the yellow robes, and go forth from home to homelessness as a Pilgrim ? Then came a time when I—being quite young, with a wealth of coal-black hair untouched by grey . . . (etc., as in Sutta 26) . . . needing nothing further for my striving.

Howbeit, there flashed in on me spontaneously three allegories, unknown till then :—

It is just as if there were a green sappy stick in the water, and a man came along with his drill-stick, set on lighting a fire and making a blaze. Do you think he could succeed by rubbing with his drill-stick that green sappy stick from the water ?

[241] Toil and moil as he may, he couldn't ;—because the stick is green and sappy in itself, and moreover had been in the water.

It is just the same with all recluses or brahmins whose life is not lived aloof from pleasures of sense in the matter of their bodies, and who have not inwardly discarded and rightly quelled the appetite, taste, infatuation, thirst, and feverish longing for pleasures of sense ;—they are alike incapable of understanding, vision, and the plenitude of Enlightenment, whether or not paroxysms of unpleasant, acute, and painful feelings assail them. This was the first allegory, unknown till then, which flashed in on me.

The second allegory was of a green sappy stick lying on dry land. Do you think the man could light his fire with that ?

Toil and moil as he may, he couldn't ;—because, though the stick had been thrown not into the water but on dry land, yet it is green and sappy in itself.

It is just the same with all recluses or brahmins whose life is not lived aloof . . . painful feelings assail

them. This was the second allegory, till then unknown, which flashed in on me.

The third allegory was [242] of a dry stick, with the sap out of it, lying on dry ground, with a man coming along with his drill-stick, bent on lighting a fire and making a blaze. Do you think he could light his fire with that dry stick?

Yes, he could;—because the stick is dry and sapless in itself and moreover had not been in the water but was lying on dry ground.

It is just the same with all recluses or brahmins whose life is lived aloof from pleasures of sense in the matter of their bodies, and who have inwardly discarded and rightly quelled the appetite, taste, infatuation, thirst, and feverish longing for pleasures of sense;—they are alike capable of understanding, vision, and the plenitude of Enlightenment, whether or not paroxysms of unpleasant, acute and painful feelings assail them. This was the third and last of the three allegories, till then unknown, which flashed in on me.

Thought I then to myself:—Come, let me, with teeth clenched and with tongue pressed against my palate, by sheer force of mind restrain, coerce, and dominate my heart. And this I did, till the sweat streamed from my armpits. Just as a strong man, taking a weaker man by the head or shoulders, restrains and coerces and dominates him, even so did I, with teeth clenched and with tongue pressed against my palate, by sheer force of mind restrain, coerce, and dominate my heart, till the sweat streamed from my armpits. Resolute grew my perseverance which never quailed; there was established in me a mindfulness which knew no distraction,—though my body was [243] sore distressed and afflicted, because I was harassed by these struggles as I painfully struggled on.—Yet even such unpleasant feelings as then arose did not take possession of my mind.

Thought I to myself:—Come, let me pursue the Ecstasy that comes from not breathing. So I stopped breathing, in or out, through mouth and nose; and

then great was the noise of the air as it passed through my ear-holes, like the blast from a smith's bellows. Resolute grew my perseverance . . . did not take possession of my mind.

Thought I to myself:—Come, let me pursue further the Ecstasy that comes from not breathing. So I stopped breathing, in or out, through mouth and nose and ears; and then violent winds wracked my head, as though a strong man were boring into my skull with the point of a sword. Resolute grew my perseverance . . . did not take possession of my mind.

Thought I to myself:—Come, let me pursue still further the Ecstasy that comes from not breathing. So I kept on stopping all breathing, in or out, through mouth and nose and ears; and then violent pains attacked my head, as though a strong man [244] had twisted a leather thong round my head. Resolute grew my perseverance . . . did not take possession of my mind.

Thought I to myself:—Come, let me go on pursuing the Ecstasy that comes from not breathing. So I kept on stopping breathing, in or out, through mouth and nose and ears; and then violent winds pierced my inwards through and through,—as though an expert butcher or his man were hacking my inwards with sharp cleavers. Resolute grew my perseverance . . . did not take possession of my mind.

Thought I to myself:—Come, let me still go on pursuing the Ecstasy that comes from not breathing. So I kept on stopping all breathing, in or out, through mouth and nose and ears; and then there was a violent burning within me,—as though two strong men, taking a weaker man by both arms, were to roast and burn him up in a fiery furnace. Resolute grew my perseverance . . . did not take possession of my mind.

[245] At the sight of me, some gods said I was dead; others said I was not dead but dying; while others again said that I was an Arahāt and that Arahats¹ lived like that!

¹ See p. 2 (n.) and *Dial.* III, 3-6 for the history and use of this pre-Buddhist term, adopted with changed connotation by Gotama

Thought I to myself :—Come, let me proceed to cut off food altogether. Hereupon, gods came to me begging me not so to do, or else they would feed me through the pores with heavenly essences which would keep me alive. If, thought I to myself, while I profess to be dispensing with all food whatsoever, these gods should feed me all the time through the pores with heavenly essences which keep me alive, that would be imposture on my part. So I rejected their offers, peremptorily.

Thought I to myself :—Come, let me restrict myself to little tiny morsels of food at a time, namely the liquor in which beans or vetches, peas or pulse, have been boiled. I rationed myself accordingly, and my body grew emaciated in the extreme. My members, great and small, grew like the knotted joints of withered creepers . . . (etc., as in Sutta 12) . . . [246] rotted at their roots ; and all because I ate so little.

At the sight of me, some men said I was black ; others said I was brown ; while others again said I was neither black nor brown, but dusky like a fish. To such a sorry pass had my pure clear complexion been reduced,—all because I ate so little.

Thought I to myself :—Of all the spasms of acute and severe pain that have been undergone through the ages past—or will be undergone through the ages to come—or are now being undergone—by recluses or brahmins, mine are pre-eminent ; nor is there aught worse beyond. Yet, with all these severe austerities, I fail to transcend ordinary human limits and to rise to the heights of noblest understanding and vision. Could there be another path to Enlightenment ?

A memory came to me of how once, seated in the cool shade of a rose-apple tree on the lands of my father the Sakyan,¹ I, divested of pleasures of sense

(cf. Suttas 26 and 27). The passage here is a significant instance of the vogue of the term, before Buddhism, to indicate a man of worth, and therefore an ascetic Saint.

¹ The amplified legend of the *infant* Gotama's Ecstasy will be found at Jātaka I, 57.

and of wrong states of mind, entered upon, and abode in, the First Ecstasy, with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection. Could this be the path to Enlightenment? In prompt response to this memory, my consciousness told me that here lay the true path to Enlightenment.

Thought I to myself :—[247] Am I afraid of a bliss which eschews pleasures of sense and wrong states of mind?—And my heart told me I was not afraid.

Thought I to myself :—It is no easy matter to attain that bliss with a body so emaciated. Come, let me take some solid food, rice and junket ; and this I ate accordingly.

With me at the time there were the Five Almsmen, looking for me to announce to them what truth I attained ; but when I took the rice and junket, they left me in disgust, saying that luxuriousness had claimed me and that, abandoning the struggle, I had reverted to luxuriousness.¹

Having thus eaten solid food and regained strength, I entered on, and abode in, the First Ecstasy.—Yet, such pleasant feelings as then arose in me did not take possession of my mind ; nor did they as I successively entered on, and abode in, the Second, Third, and Fourth Ecstasies.

With heart thus steadfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, steadfast and immutable,—[248] it was thus that I applied my heart to the knowledge which recalled my earlier existences. I called to mind . . . (etc., as in Sutta 4) . . . purged of Self.—Yet, such pleasant feelings as then arose within me did not take possession of my mind.

That same steadfast heart I now applied to knowledge of the passage hence and re-appearance else-

¹ Here, as against Sutta 26, the Five Brethren pass their stricture on Gotama (and indeed here actually quit him in disgust), not after his attainment of Buddhahood, but before the Four Ecstasies.

where of other creatures. With the Eye Celestial . . . (*etc., as in Sutta 4*) . . . [249] purged of Self.—Yet, such pleasant feelings as then arose within me did not take possession of my mind.

That same steadfast heart I next applied to knowledge of the eradication of Cankers. I comprehended . . . (*etc., as in Sutta 4*) . . . purged of Self.—Yet, such pleasant feelings as then arose within me did not take possession of my mind.

I am aware, Aggivessana, that, when I preach the Doctrine to some hundreds of people, each individual imagines I am preaching for his separate behoof. But that is not the way to look at it, when the Truthfinder is preaching the Doctrine to people for general edification. At the close of my discourse, I still and compose my heart, focus and concentrate it, with all the marks of that precedent rapture of concentration in which I always dwell, unceasingly.

That may be believed for the recluse Gotama, as an Arahāt all-enlightened. But, does he admit that he ever sleeps in the daytime?

I am aware that, in the last month of the hot season, before the rains set in, when, after my meal, I am back from my round for alms, my robe is folded in four for me and I, lying on my right side, pass into slumber,—but in full mindfulness, and fully alive to what I am doing.

This is what some recluses and brahmins call stupor.

[250] So far, Aggivessana, stupor is neither present nor absent. Now hear how there is, and how there is not, real stupor. Give me your attention and I will speak.

Certainly, said Saccaka in assent.

The Lord said:—The man who has not put from him the Cankers—which are of impurity, lead to re-birth, entail suffering, ripen unto sorrow, and leave a heritage of birth, decay, and death,—this is the man who is in a real stupor; for his stupor comes from not being quit of the Cankers. But the man who is quit of them, is in no stupor, because he is beyond stupor

by being quit of the Cankers. In the Truth-finder, Aggivessana, all these Cankers have been put away, have been grubbed up by the roots, like a bare cleared site where once a palm-tree grew, things that once have been and now can be no more. Just as a palm with its head chopped off is incapable of growing, so in the Truth-finder all the Cankers—which are of impurity, lead to re-birth, entail suffering, ripen unto sorrow, and leave a heritage of birth, decay, and death—have been grubbed up by the roots, like a bare cleared site where once a palm-tree grew, things that once have been and now can be no more.

After these words, Saccaka, son of the Jain (woman), said to the Lord :—It is wonderful, it is marvellous, how, while you were being spoken to so offensively and with such insinuations, you have not changed colour nor has your countenance altered ;—quite like an Arahāt all-enlightened. I am aware, Gotama, that I have taken in hand, point by point, Makkhālī Gosāla, Ajita Kesambala, Pakudha Kaccāyana, Sañjaya Belaṭṭhi-putta, and Nāta-putta the Jain ; and each in turn, being taken in hand by me point by point, [251] wandered off from one thing to another, switching the discussion on to something else, exhibiting annoyance, bad temper, and resentment. But the reverend Gotama, while he was being spoken to so offensively and with such insinuations, never changed colour nor did his countenance alter ;—quite like an Arahāt all-enlightened.

And now, he added, I ought to go ; for, I have much to do and attend to.

At your good pleasure, Aggivessana.

Having expressed his gratification and thanks for what he had heard, Saccaka got up and went his way.

XXXVII. CULĀ-TANHĀ-SANKHAYA-SUTTA.

DELIVERANCE FROM CRAVINGS.

THUS have I heard. Once when the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's Mother, there came to him Sakka, king of gods, who, taking a seat to one side after salutations, asked how, briefly, an Almsman became Delivered by the extirpation of cravings, so as to become consummate in perfection, consummate in his union with peace, consummate in the higher life, consummate in his bourne,¹ foremost among gods and men.

Take the case, king of gods, of an Almsman who has been taught that there should never be any inclination towards any mental state whatsoever. So taught, he apprehends all such mental states, and, by apprehending, comprehends them, and, by comprehending, views every feeling which he experiences—be it pleasant, or unpleasant or neither—with a sense of its impermanence, without passion for them, with an eye to their cessation, and with an eye to renouncing them all, so that, in the result, he clings on to nothing in the world and thereby is undismayed, and, being undismayed, individually wins Nirvana for himself [252]—with the conviction that for him re-birth is no more ; that he has greatly lived ; that his task is done ; and that there is no more of what he has been.

That, king of gods, is how, briefly, an Almsman

¹ Cf. Dīgha II, 283 for the like question by Sakka, amplified at Saṃyutta III, 13 by the five words which conclude this sentence (words usually reserved to describe *the* Tathāgata, or Truth-finder as a supreme Buddha).

becomes Delivered . . . foremost among gods and men.

Hereupon, expressing satisfaction and gratitude for what he had heard, Sakka, king of gods, saluted the Lord with deep reverence and vanished then and there.

The reverend Mahā-Moggallāna, who at the time was seated near the Lord, inwardly wondered whether or not that fairy, in expressing gratitude, had really grasped what the Lord had told him, and resolved to find out. Swiftly as a strong man might stretch out his arm or draw back his outstretched arm, Moggallāna vanished from the palace of Migāra's Mother and appeared among the Thirty-Three gods. Sakka, who at the moment was taking his pleasure in the Lotus Pleasaunce with five hundred instruments discoursing heavenly music around him, no sooner saw the reverend Mahā-Moggallāna in the distance than he stopped the music and going towards him said :— Approach, Your Excellency ; welcome to Your Excellency ; it is a long time since Your Excellency managed to come here ; pray be seated, Your Excellency ; here is a seat set for you. Moggallāna took his seat accordingly, and then Sakka, king of gods, seated himself on a lower seat to one side.

When they were thus seated, Moggallāna said to Sakka :—How did the Lord, Kosiya,¹ briefly expound to you Deliverance by the extirpation of cravings? Pray let me too share in that discourse so that I may hear it.

I have much to do and attend to, Your Excellency, both on my own account and on that of the Thirty-Three. I duly heard it all and took it in ; [253] I duly pondered it over and stored it up in my memory ; nor will it soon fade away. Time was, Your Excellency, when war arose between the gods and the

¹ For this (? tribal) designation of Sakka see Dialogues II, 296 and 305 ; the word also means an owl. Bu. adds a long account of the vicissitudes in the conflict of the Devas with the Asuras.

Asuras (titans); and in the conflict the gods won, and the Asuras were worsted. On my triumphant return from that conflict, I called into being the Palace of Victory (Vejayanta),—which has a hundred towers, each seven hundred stories high, and in each story there are seven nymphs, each with her seven attendants.—Would not Your Excellency like to see the delights of the Palace of Victory?

Moggallāna having expressed assent by silence, Sakka, king of gods, and King Vessavaṇa,¹ preceded by Moggallāna, proceeded to the Palace of Victory. At the sight of Moggallāna in the distance, Sakka's handmaidens fled in fear and shame each to her own apartment,—just as a young wife is filled with fear and shame at the sight of her husband's father. Then Sakka and Vessavaṇa conducted Moggallāna through the palace and walked him all over it, pointing out its successive delights to His Excellency.

Yes, said Moggallāna, it is as splendid as it should be, in view of the venerable Kosiya's merit in the past. Mortals, too, jubilantly exclaim, at sight of anything delightful, that it is as splendid as the Thirty-Three; and this is as splendid as it should be, in view of the venerable Kosiya's merit in the past.

Then thought Moggallāna:—This fairy is inflated (about his palace); I had better give him a shock. So he wrought a work of magic whereby his big toe set the Palace of Victory shaking and quaking and rocking. [254] At this, Sakka, King of gods, and King Vessavaṇa, and all the gods of the heaven of the Thirty-Three, wondered and marvelled, saying:—A wonder and a marvel indeed is the magic power and potency of this recluse, who with his big toe can set this heavenly mansion shaking and quaking and rocking.

Marking how agitated Sakka was and how his hair was standing on end, Moggallāna said:—Now how did

¹ Cf. *Dīgha* II, 220 and 257, and III, 194 for this Regent of the North, Kuvera, the ruler over yakkhas or fairies.

the Lord, Kosiya, briefly expound to you Deliverance by the extirpation of cravings? Pray let me too share in that discourse so that I may hear it.

Then, at last, Sakka, king of gods, told—word for word—how he had gone to question the Lord and what answer had been given him. Hereupon, the reverend Mahā-Moggallāna [255], after expressing his satisfaction and thanks to Sakka, vanished away to reappear in the Old Pleasaunce in the palace of Migāra's Mother,—as readily as a strong man might stretch out his arm or draw back his outstretched arm.

Soon after Moggallāna had gone, Sakka's hand-maidens asked the king of gods, whether that was the Lord, his master.

No, he replied; it was one who is a fellow with me in the higher life.

It is a great thing, Your Excellency, to have in the higher life a fellow-seeker of such magical power and potency. Ah! what a Master you have in the Lord!

Approaching and saluting the Lord, Moggallāna took his seat to one side, asking whether the Lord was aware of having briefly expounded lately to a fairy of distinction Deliverance by the extirpation of cravings. Yes, the Lord remembered it quite well; and . . . recounted—word for word—to Moggallāna Sakka's question and the answer he had himself given—to shew how, briefly, an Almsman becomes Delivered . . . [256] foremost among gods and men.

Thus spoke the Lord. Glad at heart, the reverend Mahā-Moggallāna rejoiced in what the Lord had said.

XXXVIII. MAHĀ-TAÑHĀ-SANKHYA-SUTTĀ.

CONSCIOUSNESS A PROCESS ONLY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, an Almsman named Sāti, a fisherman's son,

came to entertain the pernicious view that, as he understood the Lord's teaching of the Doctrine, our consciousness runs on and continues without break of identity.

Hearing of this, a number of Almsmen went to ask Sāti whether he was correctly reported as entertaining a view so pernicious. Certainly he did, was his avowal. Then those Almsmen plied Sāti with question, enquiry, and argument so as to wean him from his error. Do not, they said, do not say this; do not misrepresent the Lord; there are no grounds whatever for such a charge; the Lord would not say such a thing. (On the contrary), in many a figure has it been laid down by the Lord that consciousness only arises by causation and that, [257] without assignable conditions, consciousness does not come about. But, say what they would, Sāti would not yield to their expostulations but stoutly held and clung to his pernicious view that, as he understood the Lord's teaching of the Doctrine, our consciousness ran on and continued without break of identity.

So when they had failed to wean Sāti from his error, the Almsmen went to the Lord and laid the whole of the facts before him; and he sent an Almsman [258] to summon Sāti to his presence.

When Sāti had duly come and had taken his seat to one side after due obeisance, the Lord asked him whether he was correctly reported as entertaining this pernicious view. Yes, Sāti certainly did hold it. Said the Lord :—What, Sāti, is the nature of this consciousness?

Sir, it is that speaking and sentient (Self) which experiences the ripened fruits of good and bad conduct in this or that earlier existence.

Pray, to whom, foolish man, do you aver that I ever so taught the Doctrine? Have I not, foolish man, laid it down in many a figure that consciousness only arises by causation and that, without assignable conditions, consciousness does not come about? And yet you, foolish man, employ what you have misunderstood

not only to misrepresent me but also to undermine yourself and breed for yourself a store of demerit,—to your lasting hurt and harm.

Turning then to the Almsmen, the Lord said :—What think you? Has this Sāti, the fisherman's son, got even a spark of illumination in this Doctrine and Rule?

How could he, sir? For, it is not the fact.

Hereat, Sāti sat silent and glum, with his shoulders hunched up and eyes downcast, much exercised in his mind but finding no words to utter. Seeing him in this plight, the Lord said to him :—And now, foolish man, you shall be shewn up in respect of this pernicious view of yours ; I will question the Almsmen.

Accordingly, the Lord said to them :—Do you understand me ever to have preached the Doctrine in the sense of this Almsman Sāti, [259] who employs what he has misunderstood not only to misrepresent me but also to undermine himself and to breed for himself a store of demerit,—to his lasting hurt and harm?

No, sir. For in many a figure has the Lord taught us that consciousness only arises by causation and that, without assignable conditions, consciousness does not come about.

Quite right ; you rightly understand my teaching ; for, indeed, I have, as you say, so taught in many a figure. Yet here is this Sāti, the fisherman's son, who employs . . . hurt and harm.

Whatsoever form of consciousness arises from an assignable condition, is known by that condition's name.—If the eye and visible shapes condition consciousness, that is called visual consciousness ; and so on with the senses and objects of hearing, smelling, tasting, and touch, and of mind with its mental objects. It is just like a fire, where that which makes the fire burn gives the fire its name. Wood makes a wood-fire, sticks a stick-fire, grass a grass-fire, cowdung a cowdung-fire, husks a husk-fire, and rubbish a rubbish-fire. In just the same way, every form of consciousness

arising from an assignable cause is known by that condition's name.

[260] Do you recognize, Almsmen, an organism as such?

Yes, sir.

Do you recognize it as the product of a particular sustenance?

Yes, sir.

Do you recognize that, by the cessation of its particular sustenance, the organism's nature makes for cessation?

Yes, sir.

Does doubt of the fact of each of these three points lead to perplexity thereon?

Yes, sir.

Does recognition of the fact as it really is, in the fulness of knowledge, dispel that perplexity in each case?

Yes, sir.

In each of the three cases, is there right recognition, if it be in the fulness of knowledge of the fact as it really is?

Yes, sir.

If you insist on hugging and cherishing this pure and undefiled conception and if you refuse to relinquish or part with it,—could you realize a state of consciousness to cross with, but not to keep, as (*Sutta 22*) in the Allegory of the Raft?

No, sir.

Could you realize that Allegory, if, while hugging and cherishing your conception, you were yet ready to relinquish and part with it?

[261] Yes, sir.

There are four Sustenances which either maintain existing organisms or help those yet to be. First of these is material sustenance, coarse or delicate; Contact is the second; cogitation is the third; and perception is the fourth. The derivation, origin, birth, and production of all four Sustenances alike is Craving. Craving in its turn arises from feeling, feeling from Contact, Contact from the sensory domains, sensory

domains from Name and Form, Name and Form from consciousness, consciousness from plastic forces, and these latter from ignorance. Thus, ignorance conditions plastic forces, which condition consciousness, which conditions Name and Form, which condition the sensory domains, which condition Contact, which conditions feeling, which conditions Craving, which conditions dependence, which conditions becoming, which conditions birth, which conditions decay and death, with the distractions of grief, tribulation, and pain of body and mind.—This is the uprising of all that makes up the sum of Ill.

I have said that birth conditions decay and death. Does it, or does it not, condition them? Or how stands the matter?

Birth, sir, does condition decay and death ; and that is how the matter stands.

I have said that becoming conditions birth. Does it, or does it not? Or how stands the matter?

[262] Becoming, sir, does condition birth ; and that is how the matter stands.

[Similar paragraphs for dependence, etc., *down to* ignorance.] Good, Almsmen ; very good. You and I then agree in affirming that :—¹*This* being so, *that* comes about ; [263] if *this* arises, so does *that* ;—thus, ignorance conditions plastic force . . . (etc., as above) . . . the sum of Ill.

So too it is by the entire and passionless cessation of ignorance that the plastic forces cease . . . (etc., for the successive links in the chain, down to) . . . the distractions of grief, tribulation, and pain of body and mind.—This is the cessation of all that makes up the sum of Ill.

I have said that by the cessation of birth, decay and death cease. Do they, or do they not? Or how stands the matter?

¹ There is perhaps no more succinct statement than this of the fundamental Buddhist doctrine of the *process* of things. Cf. II, 32 and Assaji's stanza (which converted Sāriputta and Moggallāna) at S.B.E. XIII, 146.

By the cessation of birth, decay and death also cease, sir ; and that is how the matter stands.

[Similar paragraphs for becoming, etc., down to ignorance.] [264] Good ; very good. You and I then agree in affirming that :—*This* not being so, *that* comes not about ; if *this* ceases, so does *that* ;—thus with the cessation of ignorance the plastic forces cease . . . (etc., for the successive links in the chain, down to) . . . cessation of all that makes up the sum of Ill.

Now, Almsmen, would you, knowing and seeing all this, [265] hark back to the past, wondering (i) whether you were, or whether you were not, in existence during bygone ages, (ii) what you were in those ages, (iii) how you fared then, and (iv) from what you passed on to what else ?

No, sir.

Or, would you, knowing and seeing all this, hark forward to the future, wondering (i) whether you will, or whether you will not, be in existence during the ages to come, (ii) what you will be in those ages, (iii) how you will fare then, and (iv) from what you will pass on to what else ?

No, sir.

Or, again, would you, knowing and seeing all this, be perplexed in the present about whether or not you exist, what and how you are, whence your being came, and whither it will go ?

No, sir.

Would you, knowing and seeing all this, say :—We revere our teacher, and it is because of our reverence for him that we affirm this ?

No, sir.

Would you, knowing and seeing all this, say :—Oh, we were told this by a recluse or recluses ; we do not affirm it ourselves ?

No, sir.

Would you, knowing and seeing all this, look out for another teacher ?

No, sir.

Would you, knowing and seeing all this, frequent

the ritual and shows and functions of the ordinary run of recluses and brahmins as being of the essence?

No, sir.

Do you not affirm only what you have of yourselves known, seen, and discerned?

Yes, sir.

Quite right, Almsmen. You have by me been introduced to this Doctrine, which is immediate in its gifts here and now, which is open to all, which is a guide Onwards, which can be mastered for himself by every intelligent man. All I have said was to bring out that this Doctrine was immediate in its gifts here and now, open to all, a guide Onwards to be mastered for himself by every intelligent man.

It is by the conjunction of three things that conception comes about. If there is coitus of parents but if that is not the mother's period and if there is no presiding deity of generation (*gandhabba*) present,—then [266] no conception takes place. Or if there be coitus of parents at the mother's period but with no presiding deity present,—again there is no conception. But if there be a conjunction of all three factors, then and only then does conception take place. For nine or ten months the mother carries the heavy burden of the *fœtus* in her womb with great anxiety; and with great anxiety does she at the end of her time bring forth her child. When it is born, she feeds it with her life-blood,—as a mother's milk is termed in the Rule of the Noble. As the boy grows and develops his faculties, he plays childish games—such as toy ploughs, tip-cat, head-over-heels, windmills, pannets, little carts, and toy bows.¹ As he grows older and as his faculties develop, pleasures of sense take hold and possession of him, visible shapes through the eye, sounds through the ear, and so on for odours, tastes, and touch,—all of them desirable, agreeable, pleasing and attractive. The sight of

¹ Cf. D. I, 6 and D.A. I, 86 for these (and other) games (Dial. I, 9-11).

shapes awakens a passion for attractive shapes and a repugnance to the unattractive ; his life has no collectedness as regards the body, and mental poverty is his ; he knows not that real Deliverance of heart and mind whereby evil and wrong states of consciousness cease. A prey thus to fascinations and to dislikes, he rejoices in, and welcomes, and cleaves to, every feeling—pleasant, unpleasant, or indifferent—which he experiences, so that feelings bring delight ; delight brings dependence ; dependence conditions becoming ; becoming conditions birth ; birth conditions decay and death, with the distractions of grief, tribulation, and pain of body and mind.—This is the uprising of all that makes up the sum of Ill.

And as with visible shapes, so too . . . with sounds, odours, tastes, touch and mental objects.

[267] Take the case, Almsmen, that here in the world there appears a Truth-finder, Arahāt all-enlightened, . . . [268-9] . . . (*etc. as in Sutta 27, down to*) . . . right states of consciousness have purged his heart of all doubting.

[270] When he has put from him the Five Hindrances, those defilements of the heart which weaken a man's insight, then, divested of pleasures of sense and divested of wrong states of mind, he enters on, and abides in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection. And in succession he wins the Second, the Third, and the Fourth Ecstasies.

No shapes, or sounds, or odours, or tastes, or touch, or mental objects now awaken in him either likes or dislikes ; he neither rejoices in, nor welcomes, nor cleaves to any feeling—pleasant, unpleasant, or indifferent—which he experiences, so that feelings cease to delight him and consequently all dependence ceases and there ceases the whole succession of becoming, birth, decay, and death, with the distractions of grief, tribulation, and pain of body and mind.—This is the cessation of all that makes up the sum of Ill.

Treasure in your memories, Almsmen, this succinct account of Deliverance by the Extirpation of Craving, —and also Sāti, [271] the fisherman's son, fast in Craving's meshes and in the doom which Craving entails.

XXXIX. MAHĀ-ASSAPURA-SUTTA.

THE IDEAL RECLUSE.

THUS have I heard. Once when the Lord was staying in the Angas' country, where they have a township named Assapura, he addressed the listening Almsmen as follows :—

Recluses ! Recluses !—that is the name by which people know you and by which you would describe yourselves, if asked who you were. Such being your vocation and profession as recluses, you must train yourselves to embrace and shew forth in your lives the states of consciousness which really make the recluse and brahmin—so as to prove your vocation true and your profession a reality, and to see to it that the charity you enjoy in the shape of clothing and food and other requisites enures to fruit and profit in yourselves, making your Pilgrimage not barren but fruitful unto its harvest.

What are the states of consciousness which really make the recluse and the brahmin ?—Train yourselves to be conscientious and scrupulous. It may be that, feeling yourselves to be conscientious and scrupulous, you may rest content in the idea that this is enough, that you have done enough, that you have realized the recluse's ideal, and that you have nothing still ahead of you to accomplish. But I say unto you, and rejoin, that in your quest for recluse-ship, you must not fall short of the recluse's ideal, while there is something still ahead.

What is ahead of you ?—You must train yourselves [272] in deed—in word—in thought—and in mode of livelihood—to be pure and frank and open, without flaw and without reserve, yet not so as to be puffed up

and to run down others. It may be that, feeling yourselves to be thus trained, as well as conscientious and scrupulous, you may rest content in the idea that each successive stage [273] is enough, that you have done enough, . . . something still ahead.

What is ahead?—You must train yourselves to guard the portals of the senses. When with the eye you see a visible shape, you must resolve not to be taken with its detailed marks and signs, since, uncontrolled, the eye might lead to appetite and distress, and to evil and wrong states of consciousness; your resolve will be to control the sense of sight, to keep watch and ward over it, and to bring the eye under control. . . . And similarly with all the other senses. . . . It may be that, with each fresh achievement in turn, you may rest content,—in the idea that each successive stage is enough, that you have done enough, . . . something still ahead.

What is ahead?—You must train yourselves to moderation in food, taking food with deliberate purposefulness, not for pleasure or delight, not for ostentation or display, but only to the extent required to support and maintain the body, to shield it from hurt, and to foster the higher life,—with the resolve on your part to destroy the old feelings and not to allow any new feelings to arise, to the end that the blameless lot may be yours and well-being. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought and mode of livelihood, and moderate in food,—you may rest content in the idea that this is enough, that you have done enough . . . something still ahead.

What is ahead?—You must train yourselves to vigilance. Purge your hearts of besetting states of consciousness,—by day as you either pace to and fro or are seated,—in the first watch of the night [274] as you either pace to and fro or are seated; in the middle watch of the night as you lie couched lion-like on your right side, foot resting on foot, mindful and self-possessed, with your thoughts set on the appointed

time to get up ; or, again, during the last watch of the night when you have risen and either pace to and fro or are seated. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought, and mode of livelihood, moderate in food, and resolute in vigilance—you may rest content in the idea that this is enough, that you have done enough . . . something still ahead.

What is ahead?—You must train yourselves to be mindful and self-possessed,—in going out or coming back, in looking ahead or around you, in stretching out your arm or in drawing it back, in wearing your robes or carrying your bowls, in eating or drinking, in chewing or savouring, in attending to nature's wants, in walking or standing or sitting, asleep or awake, in speech or in silence. It may be that—feeling you are conscientious and scrupulous, pure in deed, word, thought, and mode of livelihood, moderate in food, resolute in vigilance, and also mindful and alert—you may rest content in the idea that this is enough, that you have done enough, that you have realized the recluse's ideal, and that you have nothing still ahead of you to accomplish. But I say unto you, and rejoin, that, in your quest for recluse-ship, you must not fall short of the recluse's ideal, while there is something still ahead.

What is still ahead?—Take the case of an Almsman who chooses him a lonely lodging—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground, in a thicket or on bracken in the open. When he is back from his round for alms, he seats himself, after his meal, cross-legged and with body erect, alert in mindfulness. Putting appetite from him, he lives without appetite for things of the world and purges his heart of appetite. Putting from him all malice, he lives without a thought of malice, [275] purging himself of malice by good-will and compassion for all that lives. All torpor has he put from him ; all torpor has gone out of his life ; by clarity of vision, mindfulness, and self-possession, he purges his heart of torpor.

Worry is his no longer, for he has put worry out of his life and his heart within is serene, with all worry purged away. Doubt he has shed and outgrown ; no question arises now as to what are right states of consciousness ; he has purged his heart of all doubt.

It is like a man who borrows money to start a business,—in which he is so successful that he can not only wipe out the original debt but have enough over to keep a wife. Reviewing his success, he would rejoice and be glad of heart.

Or, it is like a man who falls sick and becomes very ill and in grievous pain, taking no pleasure in his food, and with no strength left in his body ; but who subsequently gets over his illness, takes pleasure in his food and regains his strength. He too, reviewing his recovery, would rejoice and be glad of heart.

Or, it is like a man who is in bonds in prison but is subsequently set at liberty, safe and sound and unmulcted in estate. He too, reviewing his release from durance, would rejoice and be glad of heart.

Or, again, it is like a slave, not independent but dependent on a master, and with no liberty to go where he liked, who should subsequently be set free and become his own master with full liberty now to go wherever he liked. He too, reviewing his gain of freedom, would rejoice and be glad of heart.

[276] Or, again, it is like a rich and wealthy man on a long journey through the wilds who should eventually emerge safe and sound, without loss of goods. He too, reviewing his safe passage, would rejoice and be glad of heart.

Just in the selfsame way an Almsman 'views the foregoing Five Hindrances, while they persist in him, as tantamount to the debt, the disease, the prison, the slavery, and the journey through the wilds. But, when he has put from him those Five Hindrances, he views them as tantamount to freedom from debt, disease, prison, slavery, and as tantamount to the traveller's bourne.

When he has put from him the Five Hindrances

which defile the heart and weaken insight, then, divested of pleasures of sense and of wrong states of consciousness, he enters on, and abides in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection. His very body does he so sluice and drench and permeate and suffuse with the zest and satisfaction bred of aloofness, that there is no part of his body which is not suffused thereby. Just as an expert bath-attendant or his apprentice will sprinkle soap-powder on a metal slab and knead it up with the water which he keeps on sprinkling over it, until the whole of the soap-powder is one mass of lather, permeated by the lather both in and out, with not a trickle of moisture left;—in just the same way does the Almsman so sluice and drench and permeate and suffuse his very body with the zest and satisfaction bred of aloofness, that there is no part of his body which is not suffused thereby.

Further, rising above observation and reflection, he enters on, and abides in, the Second Ecstasy with all its zest and satisfaction—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. His very body does he so sluice and drench and permeate and suffuse with the zest and satisfaction bred of rapt concentration, that there is no part of his body which is not suffused thereby. It is like a lake fed from below by a spring, [277] with no other influx of water from east or west or north or south, a lake on which the heavens should send no showers from time to time; yet from the spring below there would well up cool waters into the lake, so sluicing and drenching and permeating and suffusing that lake that there is no part of that lake which is not suffused thereby;—in just the same way does this Almsman so sluice and drench and permeate and suffuse his very body with the zest and satisfaction bred of rapt concentration, that there is no part of his body which is not suffused thereby.

Further, by shedding the emotion of zest, he enters on, and abides in, the Third Ecstasy, with its poised equanimity, mindful and self-possessed, feeling in his frame that satisfaction of which the Noble say that poise and mindfulness bring abiding satisfaction. His very body does he so sluice and drench and permeate and suffuse with satisfaction, without zest, that there is no part of his body which is not suffused by this satisfaction without zest. Just as in a pond of lotuses, blue or red or white, some lotuses of each kind are born and grow in the water, never rising above the surface but flourishing beneath it; and these from root to tip are so sluiced and drenched and permeated and suffused by the cool waters that there is not a lotus, blue or red or white, which is not suffused from root to tip by the cool waters:—in just the same way does the Almsman so sluice and drench and permeate and suffuse his very body with satisfaction without zest, that there is no part of his body which is not suffused thereby.

Further, by putting from him both satisfaction and dissatisfaction and by shedding the joys and sorrows he used to feel, he enters on, and abides in, the Fourth Ecstasy,—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness. His very body does he so suffuse with a heart made pure and clean that, as he sits, there is no single part of his body which is not suffused by his pure and clean heart. Just as if a man were sitting wrapped head and all in a garment of white, with not a single part [278] of his body not wrapped in it,—in just the same way does the Almsman so suffuse his very body with a heart made pure and clean that, as he sits, there is no single part of his body which is not suffused by his pure and clean heart.

With heart thus steadfast, thus clarified and purified, . . . the Almsman . . . (*etc., as in Sutta 4, down to*) . . . his divers existences of the past in all their details and features. Just as if a man who had passed from his own village to a second and thence to a third and finally back to his own village, might think how in

his absence from home he had visited these other villages and how in each he had stood, sat, spoken, been silent ;—in just the same way does the Almsman call to mind his former existences . . . his divers existences of the past in all their details and features.

That same stedfast heart he now applies . . . (*etc., as in Sutta 4, down to*) . . . [279] in states of bliss and in heaven. Just as if there were two houses with doors and a man with eyes to see were to stand between those two houses and observe men going in and out and passing to and fro ;—in just the same way, with the Eye Celestial which is pure and far surpasses the human eye, does the Almsman see creatures in act of passing hence and re-appearing elsewhere, creatures either lowly or debonair, fair or foul to view, happy or unhappy ; and he is aware that they fare according to their deserts.

That same stedfast heart he next applies to knowledge of the eradication of Cankers . . . (*etc., as in Sutta 4, down to*) . . . now for me there is no more of what I have been. Just as if on the heights there were a lake with clear pellucid waters as of crystal, and a man with eyes to see should espy from the bank where he was standing oysters and other shells, gravel and pebbles, together with shoals of fish swimming about or lying up ; —just as such a man would recognize all that was before his eyes, [280] in just the same manner does the Almsman comprehend, aright and to the full, Ill, the origin of Ill, . . . no more of what I have been.

Such an Almsman is styled (1) recluse, (2) brahmin, (3) washen (*nahātaka*), (4) versed (*vedagū*), (5) purged (*sottiyo*), (6) noble (*ariya*), and (7) saintly (*arahant*).

(i) How does an Almsman become a recluse ?—By excluding evil and wrong states of consciousness which are depraved and tend to re-birth, which are burthen-some and ripen unto Ill, and which will hereafter entail birth, decay, and death. That is how he becomes a recluse.

(ii) He becomes a brahmin by precluding evil and wrong states.

(iii) He becomes washen by washing away evil and wrong states.

(iv) He becomes versed by being versed in all about evil and wrong states.

(v) He becomes purged because he is purged of evil and wrong states.

(vi) He becomes noble, and (vii) saintly, because he keeps at bay evil and wrong states of consciousness which are depraved and tend to re-birth, which are burthensome and ripen unto Ill, and which will hereafter entail birth, decay, and death.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XL. CŪḶA-ASSAPURA-SUTTA.

THE RECLUSE'S REGIMEN.

[281] THUS have I heard. Once when the Lord was staying in the Angas' country, where they have a township named Assapura, he addressed the listening Almsmen as follows :

Recluses !—that is the name by which people know you and by which you would describe yourselves, if asked who you were. Such being your vocation and profession as recluses, you must train yourselves to embrace and shew forth in your lives the recluse's path of duty, so as to prove your vocation true and your profession a reality, and to see to it that the charity you enjoy in the shape of clothing and food and other requisites enures to fruit and profit in yourselves, making your Pilgrimage not barren but fruitful unto its harvest.

How does an Almsman not tread the recluse's path of duty ?—The Almsman who is greedy and has not put greed from him, or who is malicious of heart and has not put malice from him, or who is wrathful and has not put wrath from him, or who is revengeful and has not put revenge from him, or who is a hypocrite and has not put hypocrisy from him, or is fraudulent and has not put fraud from him, or who is jealous and has not put jealousy from him, or who is a niggard and has not put niggardliness from him, or who is treacherous and has not put treachery from him, or who is deceitful and has not put deceit from him, or whose desires are evil nor has he put evil desires from him, or who is wrong in his outlook and has not put wrong outlooks from him,—of such an Almsman I say that he fails to tread the recluse's path of duty, because

he has not put from him these dispositions which are blots and blemishes and defects in a recluse, leading to woe hereafter and to a doom of pain. It is just as if, hidden away and concealed beneath his robes, the Brother had got a deadly stiletto, two-edged and whetted keen ;—unto this do I liken that Almsman's Pilgrimage.

I say it is not the robe which makes the recluse, nor nakedness, nor dust and dirt, nor bathing thrice a day, nor living under a tree, [282] nor living in the open, nor never sitting down, nor punctilio in regimen, nor intoning texts, nor a shock head of matted hair. If the mere wearing of the robe could banish greed, malice, and so forth, then, as soon as a child was born, his friends and kinsfolk would make him wear the robe and would press him to wear it, saying :—Come, thou favoured of fortune ! Come, wear the robe ; for, by the mere wearing of it, the greedy will put from them their greed, the malicious their malice, . . . and those of wrong outlook will put from them their wrong outlook.—It is because I see robe-wearers who are greedy and malicious . . . and wrong in their outlook, that I say the mere wearing of the robe does not make the recluse.

[Similar paragraphs about nakedness, dust and dirt . . . shock head of matted hair.]

[283] How, on the other hand, does an Almsman tread the recluse's path of duty ?—The Almsman who is not greedy but has put greed from him, who is not malicious but has put malice from him . . . who is not wrong in outlook but has put wrong outlooks from him,—of such an Almsman I say that he succeeds in treading the recluse's path of duty, because he has put from him those dispositions which are blots and blemishes and defects in a recluse, leading to woe hereafter and a doom of pain. Such an Almsman realizes that he is cleansed and Delivered from all those evil and wrong states of consciousness ; when he realizes this, there is bred in him gladness of heart, which in turn breeds zest, which brings tranquillity to

the body, which inspires those feelings of satisfaction whereby the heart wins rapt concentration. He dwells with radiant thoughts of good-will pervading first one quarter of the world—then the second—then the third—and then the fourth quarter ; he dwells with radiant good-will pervading the whole length and breadth of the world, above, below, around, and everywhere,—with radiant good-will all-embracing, vast, boundless, wherein no hate or malice finds a place. And as with good-will, so, in turn, with radiant compassion, sympathy, and poised equanimity, does he pervade the whole length and breadth of the world. It is just as if there were a lake of clear bright water, limpid, easy to get down to, and in every way delightful ; [284] and as if from the east—or the west—or from the north—or from the south—there should come a man overcome and overpowered with the blazing heat of summer, exhausted and beside himself with thirst, who should quench in that lake's waters the thirst and the fever which parched his frame ;—just in the same way, if a noble—or a brahmin—or a middle-class man—or a peasant—leaving his home for homelessness as a Pilgrim and coming to the Doctrine and Rule preached by the Truth-finder, so develops good-will, compassion, sympathy and poised equanimity as to win inward peace, then, by reason of his winning such inward peace, he—say I—treads the recluse's path of duty.

If a noble—or a brahmin—or a middle-class man—or a peasant—leaves home for homelessness as a Pilgrim and if he, by extirpating the Cankers, enters on, and abides in, that Deliverance of heart and mind, from Cankers free, which he has of and for himself discerned and realized here and now,—then he becomes a recluse by the extirpation of the Cankers.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XLI. SĀLEYVAKA-SUTTA.

OUR WEIRD.

[285] THUS have I heard. Once when the Lord was on an alms-pilgrimage in Kosala, with a great train of Almsmen, he came to a brahmin village of the Kosalans named Sālā.

It came to the ears of the brahmin heads of families in Sālā that the recluse Gotama, a Sakyan who had gone forth as a Pilgrim from a Sakyan family, had come to their village in the course of an alms-pilgrimage in Kosala, with a great train of Almsmen. Such, they heard, was the high repute noised abroad concerning the reverend Gotama that he was said to be—The Lord, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. This universe—with its gods, Māras, Brahmās, recluses and brahmins, embracing all gods and mankind—, all this he has discerned and realized for himself and makes known to others. He preaches a Doctrine, which is so fair in its outset, its middle, and its close, with both text and import; he propounds a higher life that is wholly complete and pure. It is good to go and visit Arahats like him. So the brahmins of Sālā went to the Lord and, after exchanging civil greetings, took their seats to one side,—some after salutations, some after greetings, some with joined palms respectfully outstretched, some after mention of their names and family, and others again in silence. Being seated, they put this question to the Lord:—Why and wherefore is it that, after death, at the body's dissolution, some creatures come to re-birth in states of suffering or woe or purgatory, while others are reborn in some happy state or heaven?

Because, householders, they walk not in righteousness but in wickedness, some creatures pass to states of suffering; others because they walk in righteousness and in goodness, are reborn in happy states in heaven.

[286] This utterance is too condensed for us to take it in without explanation. Would the reverend Gotama be so good as to expand his utterance and bring out its meaning for us?

Listen then, sirs, and pay attention; I will speak.

So to the attentive brahmins the Lord began:—There are three forms of unrighteousness and wickedness for the body; four for speech; and three for thoughts.

As regards bodily unrighteousness, a man (i) may take life,—as a hunter with hands bathed in blood, given to killing and slaying, merciless to living creatures; or (ii) may take what is not his,—by appropriating to himself in thievish fashion the belongings of other people in village and jungle; or (iii) may be a fornicator, having intercourse with girls under the charge of mother or father or brother or sister or relations, yes, with girls affianced and plighted, and even wearing the very garlands of betrothal.

As regards unrighteousness of speech, a man (i) may be a liar;—when cited to give testimony before assembly or village-meeting or family council or royal household or his guild, he may say that he knows when he does not know, or that he does not know when he does know, or that he saw when he did not see, or that he did not see when he did see,—deliberately lying in the interests either of himself or of other people or for some trifling gain. Or (ii) he may be a slanderer;—repeating here what he has heard elsewhere so as to set one set of people by the ears, and repeating elsewhere what he has heard here so as to set another set of people by the ears; he is a dissolver of harmony and a fomentor of strife; discord prompts his utterances, discord being his pleasure, his

joy, and his delight. Or (iii) he may be bitter of tongue ;—what he says is rough and harsh, hurtful and wounding to others, provocative of anger, and leading to distraction. [287] Or (iv) he may be a tattler,—talking out of season, without heed to fact, always talking of the unprofitable, never of the Doctrine, never of the Rule, but ever of the trivial, of the ill-timed, of the frivolous, of things leading nowhere, and unprofitable.

As regards unrighteousness of thought, a man (i) may be covetous, coveting other people's gear with the yearning that it were all his own. Or (ii) he may be malevolent and wicked of heart,—wishing that creatures around him might be killed, destroyed, annihilated, or cease to be. Or (iii) he may be wrong in outlook and erroneous in his conceptions,—holding that there are no such things as alms or sacrifice or oblations, that there is no such thing as the fruit and harvest of deeds good and bad, that there is no such thing as this world or any other, that there are no such things as either parents or translation elsewhere, that there are no such things in the world as recluses and brahmins who, having trodden the right path and walked aright, have, of and by themselves, comprehended and realized this and other worlds and made it all known to others too.

Yes, it is because some creatures walk thus not in righteousness but in wickedness that they pass after death at the body's dissolution to re-birth in states of suffering or woe or purgatory.

Contrariwise, there are three forms of righteousness and goodness for the body ; four for speech ; and three for thoughts.

As regards bodily righteousness, a man (i) puts from him all killing and abstains from killing anything ; laying aside cudgel and sword, he lives a life of innocence and mercy, full of kindliness and compassion for everything that lives. (ii) Theft he puts from him and eschews ; taking from others only what is given to him by them, he lives an honest life. (iii) Putting

from him all sensual misconduct, he abstains from fornication ; he has no intercourse with girls under the charge of mother or father or brother or sister or relations, no intercourse with girls affianced and plighted and with the garlands of betrothal upon them.

[288] As regards righteousness in speech, (i) a man puts lying from him and abstains from lies ; when cited to give testimony before assembly or village-meeting or family council or royal household or his guild he says that he does not know when he does not, and that he does know when he does, says that he did not see when he did not see and that he saw when he did see, —never deliberately lying in the interests of himself or of other people or for some trifling gain. (ii) All slander he puts from him and from slandering he abstains ; what he hears here he does not repeat elsewhere so as to set one set of people by the ears, nor does he repeat here what he hears elsewhere so as to set another set of people by the ears ; he is a promoter of harmony and a restorer of amity, for concord is his pleasure, his joy, and his delight. (iii) There is no bitterness in his tongue and he abstains from bitter speech ; what he says is without gall, pleasant, friendly, hearty, urbane, agreeable, and welcome to all. (iv) No tattler, he abstains from tattle, speaking in season, according to fact, always of the profitable, of the Doctrine and Rule, in speech which is seasonable and memorable, illuminating, well-marshalled, and of great profit.

As regards righteousness in thoughts, (i) a man is devoid of covetousness, never coveting other people's gear with the yearning that it were all his own. (ii) He harbours no malevolence or wickedness of thought ; his wish is that creatures around him may live on in peace and happiness, safe from all enmity and oppression. (iii) He is right in outlook and correct in his conceptions ; he affirms that there are indeed such things as alms, sacrifice, and oblations,—as the fruit and harvest of deeds good and bad,—as this and other

worlds,—as parents and translation elsewhere—as recluses and brahmins who, having trodden the right path and walked aright, have, of and by themselves, comprehended and realized this and other worlds and made it all known to others too.

It is because some creatures walk thus in righteousness and goodness that they pass after death at the body's dissolution to re-birth in some happy state in heaven.

[289] If the desire of a righteous and good man be to be reborn after death at the body's dissolution as a great noble, this may very well come to pass,—because of his righteousness and goodness here. Or, if such be his desire, he might become a magnate among brahmins or heads of houses,—because of his righteousness and goodness here. Or, again, if such be his desire, he might be reborn among the Four Regents, or the Thirty-three gods, or the Yāmas, or the Tusitas, or the Nimmānaratis, or the Paranimmita-vasavattis, the Corporeal Brahmās, the Ābhās, the Paritt-ābhās, the Appamāṇa-subhas, the Subha-kiṇṇas, the Vehapphalas, the Āvihas, the Atappas, the Sudassas, the Sudassis, the Akaniṭṭhas, the gods of Infinity of Space, the gods of Infinity of Mind, the gods of the Realm of Naught, the gods of the Realm of Neither Perception nor Non-perception. Or, again, if it be the righteous and good man's desire, by extirpating the Cankers, here and now to enter on, and abide in, Deliverance of heart and mind where no Cankers are, a Deliverance which he, of and by himself, has comprehended and realized,—then it may well be that to such Deliverance he will come; and all because of his righteousness and goodness here.

[290] At the close of this discourse, the brahmin householders of Sālā said to the Lord:—Excellent, Gotama; most excellent! It is just as if a man should set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness, so that those with eyes to see might

discern the things about them;—even so, in many a figure, has the reverend Gotama made his Doctrine clear. We come to him as our refuge, and to his Doctrine, and to his Confraternity. We ask the reverend Gotama to accept us as followers who have found an abiding refuge from this day onward while life lasts.

XLII. VERAÑJAKA-SUTTA.

OUR WEIRD.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, there were brahmins from Verañja who were stopping in Sāvattthī on some business or other; and it came to their ears that the recluse Gotama, a Sakyan who had gone forth as a Pilgrim . . . [291] (*etc., as in the foregoing Sutta, to the end*).

XLIII. MAHĀ-VEDALLA-SUTTA.

THE LONG MISCELLANY.

[292] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Mahā-Koṭṭhita, rising up at eventide from his meditations, went to the reverend Sāriputta and, after greetings, took his seat to one side and spoke thus:—We speak of a man as lacking understanding. Now, in what respects does he lack understanding?

It is because he does not understand, that he is said to lack understanding.—He does not understand what Ill is, or its origin, or its cessation, or the way that leads to its cessation. That is why he is said to lack

understanding,—because he does not understand these things.

With an expression of his grateful thanks to Sāriputta, Mahā-Koṭṭhita put this further question :—We speak of a man as having understanding (*paññā*). Now, in what respects has he got understanding ?

It is because he understands, that he is said to have got understanding.—He understands what Ill is, and its origin, and its cessation, and the way that leads to its cessation. That is why he is said to have got understanding,—because he understands these things.

We speak of consciousness (*viññāṇa*). Why is it so called ?

It is because he is conscious, that we speak of consciousness.—He is conscious that a thing is pleasant, or unpleasant, or neither. It is because he is conscious, that consciousness is so called.

Are understanding and consciousness associated or dissociated ? Can a differentia between the two states be shewn by persistent analysis ?

They are associated, not dissociated ; a differentia between them cannot be shewn by persistent analysis. For, what a man understands, he is conscious of ; and what he is conscious of, he understands. [293] Therefore these two states are associated, not dissociated ; analysis cannot shew their differentia.

What is the differentia ?

In understanding we have to develop ; in consciousness we have to apprehend ;—that is what differentiates them.

We speak of feeling.—In what sense ?

A man feels and therefore it is called feeling,—of the pleasant or unpleasant or indifferent.

We speak of perception.—In what sense ?

He perceives and therefore it is called perception,—of blue, or yellow, or red, or white.

Are feeling, perception, and consciousness associated or dissociated ? Can a differentia between these states be shewn by persistent analysis ?

They are associated, not dissociated ; a differentia between them cannot be shewn by persistent analysis. What is felt is perceived, and there is consciousness of what is perceived ; consequently these states are associated, not dissociated ; analysis cannot shew their differentia.

What is knowable by pure mental consciousness (mano-viññāṇa), isolated from the five faculties of bodily sense ?

The ideas of Infinity of Space, of Infinity of Mind, and of the Realm of Naught, are knowable by pure mental consciousness, isolated from the five faculties of bodily sense.

By what are these knowable ideas known ?

By the eye of understanding (paññā-cakkhu).

What does understanding promote ?

The higher and precise knowledges and Renunciation.

[294] How many conditions are required to create a right outlook ?

Two, — instruction imparted, and systematized thought.

How many factors help a right outlook to win the fruit, and the guerdon of the fruit, of Deliverance alike of heart and mind ?

Five, — virtue, study, converse, tranquillization, and discernment.

How many types of re-birth are there ?

Three, — sensuous, corporeal, and incorporeal.

How does re-birth come to pass hereafter in a subsequent existence ?

By creatures — hampered by ignorance and clogged by cravings — revelling now in this object, now in that.

And how does re-birth not come to pass ?

By the disappearance of the passion that Ignorance brings, by the uprising of knowledge, and by the cessation of cravings.

What is the First Ecstasy ?

When, divested of pleasures of sense, divested of wrong states of mind, an Almsman enters on, and abides

in, the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection,—that is called the First Ecstasy.

How many factors are there in it ?

Five,—observation, reflection, zest, satisfaction, and a focussed heart.

How many factors has the First Ecstasy put from it, and how many does it retain ?

Five of each. Gone are lusts, malevolence, torpor, worry, [295] and doubt. Observation, reflection, zest, satisfaction, and a focussed heart persist.

Take the five senses of sight, sound, smell, taste, and touch,—each with its own particular province and range of function separate and mutually distinct. What ultimate base have they ? Who enjoys all their five provinces and ranges ?

Mind (*mano*).¹

On what do these five faculties of sense depend ?

On vitality.

On what does vitality depend ?

On heat.

On what does heat depend ?

On vitality.

You say that vitality depends on heat ; you say that heat depends on vitality. What precisely is the meaning to be attached to this ?

I will give you an illustration ; an illustration often-times serves to bring home the meaning of a remark to persons of intelligence. Just as in the case of a lighted lamp the light reveals the flame and the flame the light,—so vitality depends on heat and heat on vitality.

Now, as to plastic forces of vitality,—are they simply objects of sense ? Or are they different from them ?

They are not sensible objects. [296] Were they sensible, then the emergence of an Almsman who had

¹ See hereon Mrs. Rhys Davids' *Buddhist Psychology*, pp. 68-73.

passed into trance without perception and without feeling, could never be witnessed ; it can be witnessed just because the plastic forces of vitality are different from sensible objects.

How many things must quit the body before it is flung aside and cast away like a senseless log ?

Three,—vitality, heat, and consciousness.

What is the difference between a lifeless corpse and an Almsman in trance, in whom perception and feeling are stilled ?

In the corpse not only are the plastic forces of the body and speech and mind¹ stilled and quiescent but also vitality is exhausted, heat is quenched, and the faculties of sense broken up ;—whereas in the Almsman in trance vitality persists, heat abides, and the faculties are clear, although respiration, observation and perception are stilled and quiescent.

How many conditions are needed to produce that ecstatic state of the heart's Deliverance wherein there is neither satisfaction nor dissatisfaction ?

Four.—By putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, the Almsman enters on, and abides in, the Fourth Ecstasy,—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness.

How many conditions are needed for that ecstatic state of the heart's Deliverance which is void of phenomenal relations ?

Two,—(1) Keeping the mind off all that is phenomenal, and (2) fixing it on what is not phenomenal.

How many conditions make this Deliverance persist ?

Three,—[297] (1) Keeping the mind off all that is phenomenal, (2) fixing it on what is not phenomenal, and (3) precedent preparation.

How many conditions are needed for emerging from this Deliverance ?

¹ Defined in the next Sutta as respiration, etc.

Two,—(1) fixing the mind on the phenomenal and (2) keeping the mind off the non-phenomenal.

As touching those Deliverances of the heart which are boundless (*appamāṇa*), Naught (*ākāṅkṣā*), emptied (*suññata*), and non-phenomenal (*animitta*),—do all these states of consciousness differ both in connotation and in denotation, or are they identical in connotation while differing in denotation?

In one sense their connotation is different, in another sense identical.

In what sense do these four states of consciousness differ in connotation as well as in denotation?

It is called boundless Deliverance of heart when an Almsman dwells with radiant good-will pervading first one quarter of the world—then the second—then the third—and then the fourth quarter; when he dwells with radiant good-will pervading the whole length and breadth of the world, above, below, around, and everywhere, with radiant good-will all-embracing, vast, boundless, wherein no hate or malice finds a place. And as with good-will, so, in turn, with radiant compassion, and sympathy, and poised equanimity does he pervade the whole length and breadth of the world.

It is called Naught Deliverance when, wholly transcending the realm of consciousness, the Almsman enters on, and abides in, the Realm of Naught.

It is called emptied Deliverance when, in the wilds or under a tree or in an empty dwelling, he reflects that Emptiness is here,—no Self nor anything appertaining to a Self.

[298] It is called non-phenomenal Deliverance when by keeping his mind off all that is phenomenal, an Almsman enters on, and dwells in, the serenity of heart which is beyond the phenomenal.

The foregoing is the sense in which both the connotation and the denotation of these several Deliverances differ from one another. In what sense, now, is their connotation identical while their denotation differs?

It is passion, it is malevolence, it is illusion, which

impose bounds ; in the Arahāt who has extirpated the Cankers these three have been put away, have been grubbed and stubbed, like the bare cleared site where once a palm-tree grew,—they have been and now can be no more. In so far as boundless Deliverances are sure, the Deliverance they bring is unsurpassed,—sure because empty of passion, of malevolence, and of illusion.

It is passion, it is malevolence, it is illusion, which harbour aught which clogs ; in the Arahāt who . . . be no more. In so far as Naught Deliverances are sure . . . and of illusion.

It is passion, it is malevolence, it is illusion, which create the phenomenal ; in the Arahāt . . . be no more. In so far as non-phenomenal Deliverances are sure, the Deliverance they bring is unsurpassed,—sure because void of passion, of malevolence, and of illusion.

This is the sense in which these several Deliverances are identical in their connotation, while differing in denotation.

Thus spoke the reverend Sāriputta. Glad at heart, the reverend Mahā-Koṭṭhita rejoiced in what the reverend Sāriputta had said.

XLIV. CŪḶA-VEDALLA-SUTTA.

THE SHORT MISCELLANY.

[299] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the lay-disciple Visākha came to the Almswoman Dhammadinnā¹—and after salutations took his seat to one side, saying :—As regards what is known as personality (*sakkāya*), madam, how has the Lord described its nature ?

¹ They had been husband and wife before his conversion, which was followed by hers. For her story see *Psalms of the Sisters*, p. 16.

He has described it, sir, as the Five Attachments to existence,—namely, visible shape, feeling, perception, plastic forces, and consciousness.

After thanking her, Visākha put to her this further question :—And what, madam, does the Lord say of the origin of personality ?

He says, sir, that the origin of personality is from cravings,—craving for pleasures of sense, craving for continued existence, craving for annihilation,—all entailing re-birth, all imbued with passion's delights, all seeking pleasure here or there.

And what, madam, does the Lord say of the cessation of personality ?

He says, sir, that its cessation is the complete and passionless cessation of just this selfsame craving,—its discarding, its abandonment, its dismissal, and its ejection.

And what does he say about the way that leads to such cessation of personality ?

He says, sir, that the way is the Noble Eightfold Path,—namely, right outlook, right aims, right speech, right action, right means of livelihood, right effort, right mindfulness, and right rapture of concentration.

Does attachment consist of just the Five Attachments you have particularized, madam ? Or is there attachment apart from them ?

Attachment, sir, does not consist solely of those five ; [300] nor yet is there attachment wholly apart from them ;—the desire and passion that dwells in the Five Attachments is attachment.

How, madam, does the personality theory arise ?

Take, sir, the case of an uninstructed everyday man, who has no regard for the Noble and is unversed and untrained in their Doctrine, and who pays no regard to the Excellent and is unversed and untrained in their Doctrine ;—he views material Form as Self, or Self as having Form, or Form as in Self, or Self as in Form. And these views concerning Form he extends equally to feelings, perceptions, the plastic forces, and consciousness.—That is how the personality theory arises.

And how, madam, does the personality theory not arise?

Take, sir, the case of an instructed disciple who has got regard for the Noble and is versed and trained in their Doctrine, and who has got regard for the Excellent and is versed and trained in their Doctrine;—he does not view material Form as Self, or Self as having Form, or Form as in Self, or Self as in Form; nor does he so view feelings, perceptions, and the like.—That is how the personality theory does not arise.

What, madam, is the Noble Eightfold Path?

Just this, sir,—right outlook, right aims, right speech, right action, right means of livelihood, right effort, right mindfulness, and right rapture of concentration.

Is the Noble Eightfold Path create or uncreate?

It is create.

[301] Are three groups included in the Noble Eightfold Path, or is the Path included in the groups?

They are not included in it; it is included in them. Right speech, right action, and right means of livelihood are included in the virtue-group; right effort, right mindfulness, and right rapture of concentration are included in the concentration-group; while right outlook and right aims are included in the knowledge-group.

What is rapt concentration? What are its phenomena? What are its requisites? What cultivates it?

Rapt concentration is the focussing of the heart; its phenomena are the fourfold mustering of mindfulness; its requisites are the four right exertions; and the practice and cultivation and increase of these states of consciousness cultivate rapt concentration.

How many plastic forces are there?

Three,—those of the body, of speech, and of the mind.

What are these, severally?

Respiration in the case of the body, observation and reflection for speech, and for the mind perception and feeling.

How is this, in each of the three cases?

Respiration is a bodily thing bound up with the body and therefore is the plastic force for the body. It is because observation and reflection precede subsequent utterance that they are the plastic forces of speech. Perception and feeling are mental things bound up with the mind and therefore are the plastic forces of the mind.

How comes the ecstatic state wherein perception and feeling cease?

It is not while an Almsman is passing into this ecstatic state that the thought comes to him that he will pass into it, or that he is passing into it, or that he has passed into it. No; ere that, he has so cultivated his mind that it leads him to this result.

While he is [302] passing into this ecstatic state, what plastic forces cease first,—those of the body or of speech or of mind?

Those of speech first, then those of the body, and lastly those of the mind.

How does he emerge from this ecstatic state?

It is not while he is emerging therefrom that the thought comes to him that he will emerge, or is emerging, or has emerged from this ecstatic state. No; ere that, he has so cultivated his mind that it leads him to this result.

While he is so emerging, what plastic forces revive first?

Those of the mind first, then those of the body, and lastly those of speech.

When he has emerged from this ecstatic state, how many Contacts affect him?

Three,—the emptied, the non-characterized, and the unsought (*appanīhita*).

When he has emerged, towards what is the inclination, bent and trend of his mind?

Towards inward aloofness.

How many kinds of feelings are there?

Three,—pleasant, unpleasant, and neutral.

What are they, respectively?

Whatever either mind or body has felt as pleasant

and agreeable, is a pleasant feeling ; whatever either mind or body has felt as unpleasant and disagreeable, is an unpleasant feeling ; and whatever either mind or body has felt as neither pleasant nor unpleasant, neither agreeable nor disagreeable, is [303] neutral feeling.

What kind of pleasantness or unpleasantness is there in each of the three ?

A pleasant feeling is pleasant while it lasts and unpleasant when it passes. An unpleasant feeling is unpleasant while it lasts and pleasant when it passes. A neutral feeling is pleasant if comprehended, unpleasant if not comprehended.

What propensity lurks in each of the three kinds of feeling ?

Passion in pleasant feelings, repugnance in unpleasant feelings, and ignorance in neutral feelings.

Do these several propensities always lurk in every instance of their respective feelings ?

No.

In these several feelings, what should be shed, respectively ?

In pleasant feelings, the propensity to passion ; in unpleasant feelings, the propensity to repugnance ; and in neutral feelings, the propensity to ignorance.

Have these several propensities always to be shed in every instance of their respective feelings ?

Not in every instance. Take the case of an Almsman who, divested of pleasures of sense and divested of wrong states of consciousness, has entered on, and abides in, the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection. Thereby he sheds passion ; and here there exists no lurking propensity to passion. When, oh when, asks he of himself, shall I enter on, and abide in, that region where the Noble¹ are even now abiding ? He develops such a yearning for utter Deliverance [304] that by reason thereof he is distressed. Thereby he

¹ I.e. Arahats. See p. 1, n. 1

sheds repugnance ; and here there exists no lurking propensity to repugnance. Or, take the case of an Almsman who, by putting from him both satisfaction and dissatisfaction, and by shedding the joys and sorrows he used to feel, has entered on, and abides in, the Fourth Ecstasy,—the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness. Thereby he sheds ignorance ; and here there exists no lurking propensity to ignorance.

What is the counterpart to pleasant feelings ?

Unpleasant feelings.

What is the counterpart to unpleasant feelings ?

Pleasant feelings.

What is the counterpart to neutral feelings ?

Ignorance.

What is the counterpart to ignorance ?

Knowledge.

What is the counterpart to knowledge ?

Deliverance.

What is the counterpart to Deliverance ?

Nirvana.

What is the counterpart to Nirvana, madam ?

You push your question too far, sir ; you can never get to an end of your questionings. For, in Nirvana the higher life merges to find its goal and its consummation.—If you so desire, sir, seek out the Lord and ask him, treasuring up the answer he gives.

With grateful thanks to the Almswoman Dhamma-dinnā, Visākhā, the lay-disciple, rose up, took his leave of her with salutations and profound homage. Coming to the Lord and taking his seat to one side after due salutation, he related the whole of the talk he had had with the Almswoman Dhammadinnā. Hereupon, the Lord said to him :—Learning and great knowledge dwell in Dhammadinnā. Had you asked me, I should make answer precisely [305] as she did. Her answer was correct, and you should treasure it up accordingly.

Thus spoke the Lord. Glad at heart, Visākhā, the lay-disciple, rejoiced in what the Lord had said.

XLV. CŪḶA-DHAMMA-SAMĀDĀNA-SUTTA

ON LIVING UP TO PROFESSIONS—I.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasance, he addressed the listening Almsmen as follows :—

There are four ways to profess a Doctrine. The first is pleasant for the time being but ripens to pain thereafter ; the second is unpleasant for the time being and ripens to pain thereafter ; the third is unpleasant for the time being but ripens to be pleasant thereafter ; and the fourth is not only pleasant for the time being but ripens to be pleasant thereafter.

As touching the first of the four, there are some recluses and brahmins who maintain and hold that—There is nothing wrong in pleasures of sense. So they give way to indulgence in pleasures of sense ; they disport themselves with top-knotted girl-Wanderers ;¹ and they say :—Why is it that recluses and brahmins, detecting future peril from pleasures of sense, call on people to eschew them, and insist on their real nature ? Pleasant are the tender, young, downy arms of my girl-Wanderer ! So they give way to indulgence in pleasures of sense, with the result that, after death at the body's dissolution, they pass to states of woe and suffering or to purgatory, where they experience anguish and torment. Here they realize why recluses and brahmins, detecting future peril from pleasures of sense, called on people to eschew them, and insisted on their real nature ! For, here they find themselves [306] experiencing feelings of anguish and torment,—solely because, and by reason, of these pleasures of sense.

It is just as if, in the last month of the hot season of

¹ Acc. to Bu., these were non-buddhist 'ascetic (tāpasa) women-paribbājikās who tied up their hair like the top-knot' (of brahmin ascetics).

the year, a creeper's seed-pod should burst open and one of the seeds should fall at the foot of a sāl-tree,—to the great alarm and consternation of the deity residing in the tree ; and just as if that deity's friends and kinsfolk—deities resident in pleasaunce and grove, in trees and medicinal herbs and woodlands—should gather together and assemble to allay that deity's alarm with cheerful hopes that no doubt the creeper's seed would be pecked up by a peacock, or munched by a deer, or consumed by a forest fire, or be taken away by woodmen, or eaten by white ants,—or perhaps might never germinate. Suppose now that none of these things happened to that seed, and suppose that it did germinate, and that the monsoon made it grow apace, so that a creeper sprouted—tender, young, downy, and clinging—which fastened on to that sāl-tree. Why, the resident deity might then think, did my friends and kinsfolk assemble to allay my alarm with cheerful . . . might never germinate? Pleasant indeed are the embraces of this tender, young, downy, and clinging creeper! Suppose now that creeper should enfold the tree, growing into a canopy over the top and into a dense growth beneath, till it had strangled every mighty branch and stem. Well might that deity then think that this was what prompted his friends and kinsfolk to assemble to allay his alarm with their cheerful hopes that . . . [307] might never germinate. For, here the tree would find itself experiencing anguish and torment, all because of that creeper's seed.

It is just the same with those recluses and brahmins who maintain and hold . . . because and by reason of these pleasures of sense.—This is the first way of professing a Doctrine,—the way which is pleasant for the time being but ripens unto Ill thereafter.

As touching the second way of professing a Doctrine, the way which is unpleasant both now and hereafter, take the case of a devotee, naked, flouting the decencies of life . . . (*etc., as in Sutta 12*) . . . [308] down to the water punctually thrice before night-

fall to wash (away the evil within). After this wise, in divers fashions, does the devotee live to torment and to torture his body ; and after death at the body's dissolution he passes to states of woe and suffering or to purgatory, where he experiences anguish and torment.—This is the second way of professing a Doctrine, the way which is unpleasant for the time being and ripens to pain thereafter.

As touching the third way, take the case of a man by nature prone to passion—to wrath—to delusion—, who time after time suffers the pains of body and mind which each of these three things continually breeds, but yet—albeit with pain of body and mind, albeit with tears and wailing—lives the higher life in all its consummate purity. Such a man, after death, at the body's dissolution, passes to a happy state in heaven.—This is the third way of professing a Doctrine, the way which is unpleasant for the time being but ripens to be pleasant thereafter.

Lastly, take a man who is by nature not prone to passion or wrath or delusion and who suffers therefrom no pains of body or mind, [309] but, divested of pleasures of sense, and divested of wrong states of consciousness, enters on, and abides in, the First Ecstasy . . . (*etc., as in Sutta 4*) . . . the Fourth Ecstasy, the state that, knowing neither satisfaction nor dissatisfaction, is the consummate purity of poised equanimity and mindfulness. Such a man, after death, at the body's dissolution, passes to a happy state in heaven.—This is the fourth way of professing a Doctrine, the way which is both pleasant for the time being and ripens to be pleasant thereafter.

These, Brethren, are the four ways to profess a Doctrine.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XLVI. MAHĀ-DHAMMA-SAMĀDĀNA-SUTTA.

ON LIVING UP TO PROFESSIONS—II.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the listening Almsmen as follows :—

In general, people's wishes and desires and aims are for a decrease in what is undesirable, disagreeable, and unpleasant, and for an increase in what is desirable, agreeable, and pleasant. In people with such aims that which is undesirable, disagreeable, and unpleasant waxes apace, while that which is desirable, agreeable and pleasant wanes.—What do you take to be the cause of this ?

[310] The Lord is the root and the guide and the basis of all our ideas. We beg that the Lord may be moved to expound the meaning of his utterance, so that we may treasure up what we hear from him.

Then listen and pay attention, and I will speak, said the Lord, who then went on to address the listening Almsmen as follows :—

Take the case of an uninstructed everyday man, who takes no count of the Noble and is unversed and untrained in Noble doctrine; who takes no count of the Excellent and is unversed and untrained in Excellent doctrine;—such a one does not know what to cultivate and what not to cultivate; he does not know what to foster and what not to foster; he cultivates and fosters what he should not, and fails to cultivate and foster what he ought to cultivate and foster,—with the result that, within him, that which is undesirable, disagreeable, and unpleasant waxes apace, while that which is desirable, agreeable, and pleasant

wanes. And why?—Because this is what happens to one who comprehends not.

Take now an instructed disciple of the Noble, who does take count of the Noble and is trained and versed in Noble doctrine, who does take count of the Excellent and is trained and versed in Excellent doctrine;—such a one knows what to cultivate and what not to cultivate; he knows what to foster and what not to foster; and so he does not cultivate and foster what he should not, but cultivates and fosters what he ought to cultivate and foster,—with the result that, within him, that which is undesirable, disagreeable, and unpleasant wanes, while that which is desirable, agreeable, and pleasant waxes apace. And why?—Because this is what happens to one who comprehends.

There are four ways of professing a Doctrine. The first is unpleasant for the time being and also ripens to pain thereafter; [311] the second is pleasant for the time being but ripens to pain thereafter; the third is unpleasant for the time being but ripens to be pleasant thereafter; and the fourth both is pleasant for the time being and also ripens to be pleasant thereafter.

In the first case, a man knows it not, has no knowledge of it, and fails to discern its real nature as unpleasant for the time being and ripening to pain thereafter; he cultivates it, and does not shun it. The result is that what is undesirable, disagreeable, and unpleasant waxes apace, while what is desirable, agreeable, and pleasant wanes. And why?—Because this is what happens to one who comprehends not.

[And the like is the case too with regard to the second profession, where what is pleasant for the time being ripens to pain thereafter.] And why?—Because this is what happens to one who comprehends not.

In the third case, the man knows it not, has no knowledge of it, and fails to discern its real nature as unpleasant for the time being but ripening to be pleasant thereafter; he does not cultivate it but shuns it. The result is that what is undesirable, disagreeable, and

unpleasant waxes apace, while what is desirable, agreeable, and pleasant wanes. And why?—Because this is what happens to one who comprehends not.

[And the like happens with regard to the fourth profession, where what is pleasant for the time being also ripens to be pleasant thereafter.] [312] And why?—Because this is what happens to one who comprehends not.

To return to the first profession. If a man knows it, has knowledge of it, and discerns its real nature as being unpleasant for the time being and ripening to pain thereafter; and if he accordingly does not cultivate it but shuns it;—the result is that what is desirable, agreeable, and pleasant waxes apace, while what is undesirable, disagreeable, and unpleasant wanes. And why?—Because this is what happens to one who comprehends.

[And the foregoing is the case too with regard to the second profession, where what is pleasant for the time being ripens to pain thereafter.] And why?—Because this is what happens to one who comprehends.

As regards the third profession, if a man knows it, has knowledge of it, and discerns its real nature as being unpleasant for the time being but ripening to be pleasant thereafter; and if he cultivates it and does not shun it;—the result is that what is desirable, agreeable, and pleasant waxes apace, while what is undesirable, disagreeable, and unpleasant wanes. And why?—Because this is what happens to one who comprehends.

[And the foregoing is the case too with regard to the fourth profession, where what is pleasant for the time being also ripens to be pleasant thereafter.] And why?—Because this is what happens to one who comprehends.

[313] What is the nature of the first profession?—Take the case of a man who, to the accompaniment of pain alike of body and of mind, slays, and, as a consequence of slaying, experiences pain alike of body and of mind; or who steals—or fornicates—or lies—or slanders—or reviles—or tattles—or covets—or is

malignant of heart—or who, to the accompaniment of pain alike of body and of mind, has a wrong outlook, and, as a consequence of his wrong outlook, experiences pain alike of body and mind. Such a man, after death at the body's dissolution, passes to a state of woe and misery or to purgatory.—Such is what is called the profession of the Doctrine which is unpleasant for the time being and ripens to pain thereafter.

What is the nature of the second profession?—Take the case of a man who, to the accompaniment of pleasure alike of body and of mind, slays, and, as a consequence of his slaughter, experiences pleasure alike of body and mind; or who steals . . . (etc., as in the preceding paragraph) . . . [314] purgatory.—Such is what is called the profession of the Doctrine where what is pleasant for the time being ripens to pain thereafter.

What is the nature of the third profession?—Take a man who, to the accompaniment of pain alike of body and of mind, refrains from slaying and, as a result of his abstinence, experiences pain alike of body and of mind; or who refrains from stealing . . . [315] or who, to the accompaniment of pain alike of body and of mind, gets a right outlook, and, as a consequence of that right outlook, experiences pain alike of body and of mind. Such a man, after death at the body's dissolution, passes to a happy state or to heaven.—Such is what is called the profession of the Doctrine which is unpleasant for the time being but ripens to be pleasant thereafter.

What is the nature of the fourth profession?—Take the case of a man who, to the accompaniment of pleasure of body and of mind, refrains from slaying . . . (etc., as in the preceding paragraph) . . . a happy state or to heaven.—Such is what is called the profession of the Doctrine which is both pleasant for the time being and also ripens to be pleasant thereafter.

Such, Almsmen, are the four ways of professing the Doctrine.

It is just as if there were a bitter gourd with poison

in it, and a man came along who wanted to live and not to die, who wanted to be comfortable and disliked pain; and if people were to say to him:—There is poison in this bitter gourd, my good man. Drink it if you will; [316] but, in drinking it, you won't like its colour and odour and taste, and, when you have drunk it, you will come by your death or deadly pain. Suppose now that heedlessly he drank it and did not turn away from it, disliking its colour, odour, and taste while he was drinking it, and coming by his death or deadly pain when he had drunk it down.—Unto this do I liken the first profession, which is unpleasant for the time being and ripens to pain thereafter.

Again, it is just as if there were a goblet of liquor, all right in colour, odour, and taste, but with poison in it, and a man should come along who wanted to live and not to die, who wanted to be comfortable and disliked pain; and if people were to say to him:—This goblet of liquor is all right in colour, odour, and taste, but has poison in it. Drink it if you will . . . or deadly pain. Suppose now that heedlessly he drank it and did not turn away from it, liking its colour, odour, and taste while he was drinking it, but coming by his death or deadly pain when he had drunk it down.—Unto this do I liken the second profession, which is pleasant for the time being but ripens to pain thereafter.

Again, it is just as if there were decomposing urine¹ with divers medicaments in it, and a man with jaundice should come along; and if people were to say to him:—This is decomposing urine with divers medicaments in it. Drink it if you will; but, in drinking it, you won't like its colour or odour or taste, but, when you have drunk it, you will get well. Suppose now that, heedfully and without turning away from it, he were to drink it, disliking its colour and odour and taste while he was drinking it, but getting well after he

¹ Cf. Vinaya Texts (S.B.E: XIII, 174), and see Introduction supra, p. xvii.

had drunk it down.—Unto this do I liken the third profession, which is unpleasant for the time being but ripens to be pleasant thereafter.

Lastly, it is just as if there were a mixture of curds and honey and ghee, and a man with dysentery should come along, and people were to say to him :—[317] Here is a mixture of curds and honey and ghee. Drink it if you will ; and, in drinking it, you will like its colour and odour and taste, and, when you have drunk it, you will get well.—Unto this do I liken the fourth profession, which both is pleasant for the time being and also ripens to be pleasant thereafter. Just as, at harvest time at the close of the rainy season, the sun shines forth and blazes in full glory, scattering and putting to flight the clouds of the air as he rises high in the heavens and drives before him all murk and gloom from the skies,—even so, Almsmen, does this last profession of the Doctrine, which blesses both the present and the future, shine forth and blaze in full glory as it overpowers the wrangles of the warring hosts of recluses and brahmins.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XLVII. VĪMAṂSAKA-SUTTA.

STUDY OF THE TRUTH-FINDER.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the listening Almsmen as follows :—The enquiring Almsman who searches the hearts of others, ought to study the truth-finder.

The Lord is the root and the guide and the basis of all our ideas. We beg that the Lord may be moved to expound the meaning of his utterance, so that we may treasure up what we hear from him.

Then listen and pay attention, [318] and I will

speak, said the Lord, who then went on to address the listening Almsmen, as follows :—The enquiring Almsman who searches the hearts of others ought to study the truth-finder in respect of the two states of consciousness which come through eye and ear, so as to ascertain whether in the truth-finder they occur in a corrupt form or not. As he studies, he comes to know that no corrupt forms of these occur. Pursuing his study, he comes to know that in the truth-finder such states do not occur in a mixed form. By pursuing his study still further, he comes to know that in the truth-finder these states of consciousness alone occur which are wholly pure. He proceeds to examine whether this reverend man¹ has risen long since or only recently to this excellence ; and he comes to know that he rose thereto long ago. Thence he goes on to examine whether this reverend man has grown popular and is famous, and whether certain perils beset him.—For, Almsmen, such perils do not beset an Almsman, so long as he has not grown popular and so long as he is not famous ; they beset him only after he has grown popular and is famous.—Examination shows that this reverend man is popular and famous, but that these perils do not beset him. [319] Then comes the further examination to settle whether the reverend man refrains in fearlessness or through fear, or whether it is solely by reason of passionlessness that he eschews pleasures of sense, having eradicated all passion ; and this examination shows that the eradication of passion is the reason why he eschews pleasures of sense. Should the enquiring Almsman be asked by others what facts and evidence lead him to aver that this reverend man eschews pleasures of sense in fearlessness and not from motives of fear, but because of the eradication of passion, then he would give the right answer by replying that, whether living

¹ It will be noted that the general style of ā y a s m ā is here given to him who has previously been recognized as t a t h ā g a t a, but is subsequently referred to as merely a b h i k k h u—i.e. to an Arahāt. Cf. *supra*, p. 98.

in the Confraternity or alone, this reverend man—alike in dealing with rich and poor, with teachers of confraternities, with those patently covetous or with those by covetise undefiled—never looks down on a man for that. Face to face, and from the Lord's own lips, have I been assured that he refrains in fearlessness, and not through fears, and that it is solely by reason of passionlessness that he eschews pleasures of sense, having eradicated all passion.

Moreover, the truth-finder himself should be asked the direct questions whether in him the states of consciousness which come through sight and hearing occur (*a*) in a corrupt form, (*b*) in a mixed form, or (*c*) in entire purity. And, answering aright, the truth-finder will answer that these states occur never in a corrupt or mixed form but always in entire purity;—this is the track I tread, this is the realm in which I move, and therewithal I harbour no cravings.

When such are a teacher's words, a disciple is right to go to him for instruction in his Doctrine. That teacher expounds the Doctrine,—more and more, higher still and higher, until at last it embraces all that is foul and all that is fair, with all their mutual antagonism. And as the teacher gradually thus expounds the Doctrine, so gradually therein does that Almsman, by insight into this or that state of consciousness, [320] reach perfection in them all, and win the belief in his teacher that—the Lord is all-enlightened; right well has he made his Doctrine known; his Confraternity walks in righteousness. If others should ask him on what facts and evidence he bases this belief, then, if he gives the right answer, he would reply that, as the teacher gradually expounded the Doctrine, so gradually therein had he, by insight into this or that state of consciousness, reached perfection in them all and won the belief in his teacher which made him say that the Lord was all-enlightened, that right well had he made his Doctrine known, and that his Confraternity walked in righteousness. If any man's faith in the truth-finder is planted, rooted, and

established by the foregoing researches and in the foregoing sentences and in the foregoing words, then such faith is styled reasoned, based on insight, assured,—impregnable to recluse or brahmin, god, Māra, Brahmā or anyone else in the universe.

This, Almsmen, is the way to study a truth-finder's states of consciousness; and it is thus that the truth-finder is studied aright in the laws of his being.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XLVIII. KOSAMBIYA-SUTTA.

AMITY AND ITS ROOT.

THUS have I heard. Once, when the Lord was staying at Kosambī in the Ghosita pleasaunce, disputes were rife in Kosambī among the Almsmen, who were living in a state of uproar and contention, hurling taunts at one another;—they could not win one another over, nor would they themselves be won over, to accord and agreement. This having been [321] reported by an Almsman to the Lord, he bade an Almsman summon those Almsmen in his name to his presence. When they had duly come and had taken their seats to one side after due salutation, he asked them whether the report of their disputes was true; and, on their admitting it, he said:—While you are thus disputing, are you instant—both overtly and privily—in acts and in words and in thoughts of good-will towards your fellows in the higher life?

No, sir.

So it comes to this: that disputes are rife among you; that you are living in a state of uproar and contention, hurling taunts at one another; and that, meanwhile, you are not instant—both overtly and privily—in acts or words or thoughts of goodwill towards your fellows in the higher life. What, oh what, can you know and see, you foolish people, that you dispute like

this and [322] never come to accord and agreement? Long will this enure to your hurt and harm.¹

Almsmen, there are six states of consciousness—the Lord went on to say—which, being in themselves endearing, friendly, and respectful, conduce to accord, harmony, concord, and unity.

(i) If an Almsman is instant in acts of goodwill—both overtly and privily—towards his fellows in the higher life,—this is a state, in itself endearing, friendly, and respectful, which conduces to accord, harmony, concord and unity.

(ii) If he is instant in words of goodwill . . . and unity.

(iii) If he is instant in thoughts of goodwill . . . and unity.

(iv) If he shares equally and without favour among all his virtuous fellows in the higher life everything given him that is lawful and lawfully received, down to the last crumb in his bowl,—this too is a state, in itself endearing, friendly, and respectful, which conduces to accord, harmony, concord, and unity.

(v) If, both overtly and privily, an Almsman lives among his fellows in the higher life in the exercise of these virtues, in their unbroken entirety, and without flaw, spot, or blemish, virtues which bestow freedom, are lauded by sages, are unmarred (by unworthy motives), and conduce to rapt concentration,—this too is a state, in itself endearing, friendly, and respectful, which conduces to accord, harmony, concord, and unity.

(vi) If—both overtly and privily—an Almsman lives, among his fellows in the higher life, seized of the noble and saving creed which guides him who lives up to it unto the utter destruction of all Ill,—this too is a state, in itself endearing, friendly, and respectful, which conduces to accord, harmony, concord, and unity.

¹ Cf. Sutta No. 128 (*infra*); and see Vinaya I, 341 and II, 1 (*et seqq.*) for sterner disciplinary measures against refractory Almsmen.

Such are the six states of consciousness which, being in themselves endearing, friendly, and respectful, conduce to accord, harmony, concord, and unity ; and of the six the roof-tie which on high knits the six together is the possession of the noble and saving creed which guides him who lives up to it unto the utter destruction of all Ill.

Just as in a gabled palace the gable is the roof-tie on high which knits the whole structure together, —so [323] of these six states of consciousness the roof-tie which on high knits them all together is the possession of this noble and saving creed which guides him who lives up to it unto the destruction of all Ill.

How does that noble idea affect this?—Take the case of an Almsman who—in jungle or beneath a tree or in a home of solitude—examines himself to see whether he harbours any still lurking predisposition which can so predispose his heart as to debar him from knowing and discerning things as they really are. His heart is so predisposed, if he harbours a predisposition to a passion for pleasure—to malevolence—to sloth and torpor—to worry—to doubt—to centring his thoughts on this or on other worlds—or to living in a state of disputes and uproar, contention and the hurling of taunts. He emerges convinced not only that he harbours no such predisposition as would debar him from knowing and discerning things as they really are, but also that his mind is on the right lines for enlightenment in the (Four) Truths.—This is the first knowledge he wins,—a knowledge noble and transcendental, not shared by the vulgar.

Further, the disciple of the Noble asks himself whether, by fostering and developing and enlarging this noble and saving creed, he is gaining for himself calm and gaining peace. Yes, he answers ; I am.—This is the second knowledge . . . the vulgar.

Further, the disciple of the Noble asks himself whether—outside—there is found any recluse or brahmin who has got the noble and saving creed he

has. No, he answers; not one.—[324] This is the third knowledge . . . the vulgar.

Further, the disciple of the Noble asks himself whether he comports himself like one who is seized of that noble creed. Now, one seized thereof, should he be guilty of an offence which obviously has occurred, straightway declares it and lays it open and bare to his master or to sage comrades in the higher life; and, having so confessed his offence, keeps a watch on himself thereafter. Just as a tiny babe that lies helpless on its back needs but to touch a live ember with foot or hand in order straightway to draw back the limb,—even so one seized of the noble and saving creed, should he be guilty . . . watch on himself thereafter. Thus he comes to know that he does comport himself like one who is seized of that noble creed.—This is the fourth knowledge . . . the vulgar.

Further, the disciple of the Noble asks himself (anew) whether he comports himself like one who is seized of the noble and saving creed. Now, one seized thereof, while zealous in the discharge of his several duties—great and small—towards his comrades in the higher life, also has a keen yearning to master the higher virtues, the higher thinking, and the higher love. Just as a cow with a calf always has her eye on her calf as she browses,—even so one seized of the noble creed, while zealous . . . higher love. Thus he comes to know that he does comport himself like one who is seized of that noble creed.—This is the fifth knowledge . . . the vulgar.

[325] Further, the disciple of the Noble asks himself whether his is the strength of one seized of the noble creed. Now the strength of one seized thereof consists in recognizing and appreciating, when the truth-finder's Doctrine and Law are being preached, the import and the significance of the Doctrine, with his whole heart and ears absorbed in drinking in what he hears. Thus he comes to know that he has got the strength of one seized of the noble creed.—This is the sixth knowledge . . . the vulgar.

Again, the disciple of the Noble asks himself whether his is the strength of one seized of the noble creed. Now the strength of one seized thereof consists in this that, when the truth-finder's Doctrine and Law are being preached, he takes in knowledge of welfare and of the Doctrine and gets the gladness which the Doctrine brings. Thus he comes to know that he has got the strength of one seized of the noble creed.—This is the seventh knowledge . . . the vulgar.

In this way is due examination made of the demeanour of a disciple of the Noble with his sevenfold endowment, for the realizing of conversion's fruits; and those fruits appertain to a disciple of the Noble with his sevenfold endowment.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XLIX. BRAHMA-NIMANTAṆIKA-SUTTA.

BRAHMĀ'S APPEAL.

[326] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the listening Almsmen as follows :—¹ While I was staying once at Ukkaṭṭhā in the Subhaga grove under the great sāl-tree, Baka the Brahmā conceived the pernicious view that his world was everlasting, permanent, eternal, complete in itself, with no rebirth thence; that in his world there was no birth, decay, death, rebirth thence, or further existences, nor was there any other salvation beyond it. Reading his thoughts, I vanished from beneath that sāl-tree to reappear in his particular Brahmā-world,—as readily as a strong man might stretch forth his bent arm or draw back his outstretched

¹ Cf. Saṃyutta I, 142 for the beginning of this Sutta (translated in Vol. I, 179-182 of *Kindred Sayings*). See also *Dialogues* I, 30 and III, 26.

arm. Seeing me coming some distance off, Baka said—Come, your Excellency ; your Excellency is welcome indeed ; it is a long time since your Excellency managed to come here. This world is everlasting, permanent . . . salvation beyond it.

In answer I said :—The worthy Baka the Brahmā is in error, quite in error, should he affirm that the transitory is everlasting, that the impermanent has permanence, that the temporal is eternal, that the incomplete is complete ; that here is no birth, decay, death, rebirth hence, or further existences,—when the exact opposite is the case ; or should he affirm that there is no other salvation beyond this,—when there is another salvation beyond it.

Hereon Māra the Evil One entered into one of the Brahmā conclave and said to me :—Almsman ! Almsman ! forbear ; forbear ; for this Brahmā is the Great Brahmā, [327] vanquisher and unvanquished, all-seeing and all-subduing lord, paramount disposer of life, abiding for ever, father of all creatures that are or are to be ! Before your time, Almsman, the world has seen recluses and brahmins who have scorned and condemned earth, water, fire, air, creatures, gods, Pajāpati, and Brahmā ;—and these, at the body's dissolution, when their lives were cut off, have passed thereafter to mean existences. Before your time, Almsman, the world has seen recluses and brahmins who have lauded and revelled in earth . . . Brahmā ;—and these, at the body's dissolution, when their lives were cut off, have passed thereafter to excellent existences. Therefore, I advise you to conform to what Brahmā has told you and not to be recalcitrant. Should you be recalcitrant, it will fare with you as with a man who with a stick tries to beat back the radiance which is enveloping him, or who strains at the earth for a foothold or handhold as he is in act to fall into hell's maw. Conform to everything Brahmā has said, and do not be recalcitrant. See you not, Almsman, his hosts seated around ?

I rejoined :—I know you, Evil One ; do not imagine

that I know you not. You are Māra, the Evil One ; you have got into your grasp and into your power Brahmā and Brahmā's host and Brahmā's conclave ; and you think to get me too into your grasp and into your power ;—but I am not in your grasp, Evil One ; I am not in your power.

Hereupon, Baka the Brahmā said to me :—I, your Excellency, affirm that the everlasting is everlasting, [328] that the permanent is permanent, that the eternal is eternal, that the complete is complete, that freedom from rebirth hence is freedom from rebirth hence ; I affirm that a realm exists where there is no birth, decay, death, rebirth thence, or further existences,—for, here is no birth, decay, rebirth hence, or further existences ; and I affirm that, there being not any other salvation beyond this, no other salvation exists. Before your time, Almsman, the world has seen recluses and brahmins who—for a term as long as the whole of your life—have devoted themselves to austerities ; and they would know whether or not there was another salvation beyond this. Therefore, Almsman, I tell you that, toil and moil as long as ever you will, you will never find any other salvation beyond this. If you will recognize earth, water, fire, air, creatures, gods, Pajāpati, and Brahmā, then will you become mine own, reposing on me, to do as I will, and to be my elect.

I too know, Brahmā, said I, that by recognizing earth, water, and the rest, I should be yours as you say. Yes, and also I know full well how you have progressed to your pomp and state as the mighty, powerful, and sovereign Baka the Brahmā.

What knowledge has your Excellency of this ?

The realms of sun and moon, where'er their rays illumine,—yea, a thousand worlds thy sway acknowledge. But,—is't thine to know the lot of beings good and bad, their whence and where ?

—I have this knowledge, Brahmā, of your progress to your pomp and state as the mighty, [329] powerful, and sovereign Baka the Brahmā.

Now, there are three other planes of existence, Brahmā, which you do not know or discern,—though I do. First, there is the Ābhassara plane, from which you came hither, though your long residence here has made you forget it so that you do not know or discern it,—as I do. Consequently, in higher knowledge, I am not on a mere equality with you, much less at a disadvantage;—I have the advantage of you. Then there is the Subha-Kiṇṇa plane and the Vehapphala plane, neither of which you know or discern,—though I do. Here again, in higher knowledge, I am not on a mere equality with you, much less at a disadvantage;—I have the advantage of you.

Because, Brahmā, I have realized the earth to be the earth it really is and have realized that something else which is in no wise reached by earth's earthiness;—no ideas occur of earth, in the earth, from the earth, my earth; nor do I pay homage to earth. Here again . . . advantage of you. And the like . . . applies to water, fire, air, creatures, gods, Pajāpati, Brahmā, the Ābhassaras, the Subhakiṇṇas, the Vehapphalas, the Vanquisher, the All;—no such ideas about them occur, nor do I pay homage to any of them. Here again . . . advantage of you.

If that something else of your Excellency's is in no wise reached by the all-ness of the All, take heed it prove not merely empty and vain.—Consciousness, for instance, which is invisible and boundless and all-illuminated, is not reached by earth's earthiness, or by water's wateriness, or by anything else in your list!—And now I vanish from your Excellency's view.

Vanish if you can, Brahmā.

But, for all his protestations, Baka could not vanish!

Hereupon, I told him that I would vanish from his sight.

Vanish, if you can,—said he.

Then, Almsmen, by the exercise of such magical powers as would let Brahmā and his host and conclave hear me without seeing me, I disappeared, repeating these lines:—

*Marking what dangers life beset, how life
still dogs the nihilist, no further court
paid I to life nor craved for life on life.*

Astounded at the marvel and wonder, Brahmā with his host and conclave exclaimed :—Marvellous and wonderful is the magic power and might of the recluse Gotama! Never before was seen or reported any other recluse or brahmin of such power and might as Gotama, the Sakyan who left his Sakyan home to be a Pilgrim. A generation that delights in living and is given over to delighting and revelling in living, has seen him grub and stub up existence by the roots!

Entering now into one of Brahmā's conclave, Māra, the Evil One, said to me :—If your Excellency has come to this knowledge and to this enlightenment, do not communicate it to followers or Pilgrims ; do not expound your Doctrine to them ; yearn not for followers or Pilgrims. Before you, there have been recluses and brahmins in the world who, professing to be Arahats all-enlightened, communicated and expounded their Doctrine to the followers and Pilgrims for whom they yearned ; and the result of this has been that, at the body's dissolution when their life was cut off, they passed thereafter to mean existences. Before you, there have been recluses and brahmins in the world who, professing to be Arahats all-enlightened, [331] refused to communicate and expound their Doctrine to followers and Pilgrims, for whom they had no yearning ; and the result of this has been that, at the body's dissolution when their life was cut off, they passed thereafter to excellent existences. Therefore, Almsman, I advise you not to trouble but to live comfortably here and now. Silence is best ; do not preach to others.

I rejoined :—I know you, Evil One ; do not imagine that I know you not. You are Māra, the Evil One. It is out of no goodwill, but out of ill-will, that you give me this advice,—because you think that those to whom I preach my gospel will pass out of your range.

Though they professed to be all-enlightened, those recluses and brahmins of yours were not so;—I profess to be all-enlightened,—and am. Evil One, the truth-finder is one and the same, whether preaching his Doctrine to followers or not, whether communicating it or not. And why?—Because in the truth-finder all those Cankers which are of impurity, which lead to re-birth, entail suffering, ripen unto sorrow, leaving behind a heritage of birth, decay, and death,—all these have been grubbed up by the roots, like a bare cleared site where once a palm-tree grew, things which once have been and now can be no more.

Such, Almsmen, was Māra's failure to cajole me and Brahmā's appeal. So this homily's title is Brahmā's appeal.

L. MĀRA-TAJJANIYA-SUTTA.

THE REBUKE TO MĀRA.

[332] THUS have I heard. Once while the venerable Māhā Moggallāna was staying in the Bhagga country at Sumsumāra-gira in Bhesakalā wood in the deer-park, he was pacing to and fro in the open when Mārā, the Evil One, entered his belly and got into his stomach. Wondering to himself why his belly should feel as heavy as if he had had a meal of beans, Moggallāna, his walk over, went to his cell and sat down to think it out by himself. Detecting Māra's presence in his inside, he exclaimed:—Begone, Evil Māra; begone! Do not annoy a truth-finder or a truth-finder's disciple, lest you lay up for yourself enduring hurt and harm.

Thought Māra to himself:—This recluse says all this without knowing or discerning that it is I. Why, even his master would take time to know it was I; and how should this disciple know?

Hereon, Moggallāna said:—Yes, I know you, Evil One. Imagine not that I do not. You are Māra, Evil One; and you are thinking that it was without

knowing or discerning that it was you, that I bade you begone and not annoy a truth-finder or a truth-finder's disciple, lest you should lay up for yourself enduring hurt and harm ; but you imagine that even my master would take time to know it was you ; and how should a disciple know ?

So this recluse really does know and discern that it is I, thought Māra ; and he [333] issued from Moggallāna's mouth and perched on the crutch to hold the door-bar. Seeing him perched there, and informing him that there too his presence was detected, Moggallāna said :—In bygone days, Evil One, I myself was a Māra, Dūsī by name ; Kālī was my sister's name ; you were her son and so my nephew. Now in those days Kakusandha had appeared in the world as the Arahat all-enlightened,—with Vidhura and Sanjīva as his two chief disciples, a noble pair. Among all Kakusandha's disciples there were none who could compare with the reverend Vidhura as a preacher of the Doctrine ; and so he got his name of Vidhura (the peerless). The reverend Sanjīva, on the other hand, dwelling in the wilds or beneath trees or in the homes of solitude, attained without difficulty to cessation of feelings and perception, and in this ecstatic state was sitting under a tree. Here, as he sat without feelings or perception, he was seen by neatherds, goatherds, ploughmen, and wayfarers, who marvelled exceedingly at the sight of the recluse—sitting there dead, as they deemed—and set about burning the body. So they collected bracken and sticks and dry cowdung which they heaped over Sanjīva's body, lit the pile, and went their way. Rising from his trance when night had passed away, Sanjīva shook his raiment and in the morning early, duly robed and bowl in hand, went into the village for alms. At the sight of him on his rounds, the neatherds, goatherds, ploughmen, and wayfarers marvelled exceedingly to see the recluse whom they had deemed to be sitting there dead, now alive again and quick once more ; [334] and thus he got the name of Sanjīva (Quick).

Thought Dūsī the Māra:—I know neither the whence nor the whither of these virtuous and good Almsmen. Come, let me enter into the brahmin-householders and incite them to denounce, abuse, revile, and harry these virtuous and good Almsmen so that, being thus spitefully treated, they may haply change to another frame of mind and thus give me my opening. So Dūsī the Māra entered into those brahmin-householders and incited them accordingly; and they then proceeded to denounce, abuse, revile, and harry those virtuous and good Brethren in these terms: These shavelings of recluses—who are only black riff-raff, sprung from the feet of our kinsman Brahmā—while professing to be plunged in ecstasies, hunch up their shoulders and cast down their gaze in their befuddlement as they trance and en-trance and un-trance and de-trance. Yes! they trance away like the owl in trance on a bough—on the look-out for a mouse; or like the jackal in trance on the river's bank—on the look-out for fish; or like the cat in trance by scrap-heap or midden—on the look-out for a mouse; or like the donkey, when at last his yoke is off, in trance by the side of scrap-heap or midden. That's the way these shavelings trance and en-trance and un-trance and de-trance.

Evil One, the people who die in such a belief, all of them, at the body's dissolution after death, pass to re-birth in a doom of suffering and woe or purgatory.

[335] Then Kakusandha the Lord, Arahat all-enlightened, addressed the Almsmen, saying:—It is Dūsī the Māra who has entered into the brahmin-householders to incite them to denounce, abuse, revile, and harry virtuous and good Almsmen so that, being thus spitefully treated, they may haply change to another frame of mind and thus give him his opening. Be it yours to dwell with radiant good-will pervading first one quarter of the world—then the second—then the third—and then the fourth quarter—yea, pervading the whole length and breadth of the world, above, below, around, everywhere, with radiant good-will all-

embracing, vast, boundless, wherein no hate or malice finds a place. And, as with good-will, so, in turn, be it yours to pervade with radiant pity, and sympathy, and poised equanimity the whole length and breadth of the world.

Thus exhorted and instructed by Kakusandha the Lord, Arahat all-enlightened, those Almsmen, Evil One, retired to the wilds or under trees or to homes of solitude there to dwell with radiant good-will pervading . . . poised equanimity the whole length and breadth of the world.

Thought Dūsī the Māra now :—I still know naught of the whence or the whither of these virtuous and good Almsmen. Come, let me enter into the brahmin-householders and incite them to pay these Almsmen honour and reverence, devotion and [336] worship, so that, being thus exalted, they may haply change to another frame of mind and thus give me my opening. And this he did. When now he had entered into the brahmin-householders accordingly, they paid those virtuous and good Brethren honour and reverence, devotion and worship.

Evil One, the people who die in such a belief, all of them, at the body's dissolution after death, pass to re-birth in states of bliss in heaven.

Then Kakusandha the Lord, Arahat all-enlightened, addressed the Almsmen, saying :—It is Dūsī the Māra who has entered into the brahmin-householders to incite them to pay virtuous and good Almsmen honour and reverence, devotion and worship, so that, being thus exalted, they may haply change to another frame of mind and thus give him his opening. Yours be it to realize the foulness of the body, and to perceive how disgusting a thing food is, how empty of delight the world is, and how fleeting and transitory all things are.

Early in the day, Kakusandha the Lord, Arahat all-enlightened, duly robed and bowl in hand, went into the village for alms, followed by the reverend Vidhura as his Almsman in attendance. Entering into a

brahmin lad, Dūsī the Māra flung a potsherd which hit Vidhura's head and broke it. Albeit with broken head streaming with blood, the reverend Vidhura [337] still kept following steadily on in Kakusandha's wake. Turning full round, as an elephant turns to gaze, Kakusandha the Lord, Arahat all-enlightened, exclaimed—This Māra Dūsī knows no bounds!

Even as he gazed, Dūsī passed out of that existence and was reborn in Great Purgatory.

Evil One, Great Purgatory bears three names,—Sixfold Contact, Meeting Spikes, and Pang-upon-pang. Said the wardens of Purgatory to me : When barb meets barb inside your heart, then your Excellency will know you have been in torment for a thousand years. Tormented was I, Evil One, in Great Purgatory for many a long year,—for many hundreds of years and thousands of years ; for ten thousand years was I tormented in the heart of Great Purgatory, suffering pangs that grew and grew. My body was like a man's, but my head was like the head of a fish.

¹ *You ask what hell, what torment, Dūsī knew,
who durst assail disciple Vīdhura
and holy Kākūsāndha, brahmin true ?
A hundred barbs of steel it had, and each
wrought its own griding agony of pain ;
—such hell, such torment, Dūsī came to know,
who durst assail disciple Vīdhura
and holy Kākūsāndha, brahmin true.*

*—For thine assault on me, who know so much,
who Buddha's leal disciple am, there waits,
foul fiend of darkness, vengeance dire and sure.*

*I know where, ageless, through the ages stand
gods' jewell'd mansions, in mid-ocean set,
shining, resplendent, bright with dancing nymphs.
—For thine assault . . . vengeance dire and sure.*

¹ These lines occur also at *Theragāthā*, p. 106 (transd. at p. 391 of *Psalm of the Early Buddhists*).

*At His command, while Almsmen watched around,
my toe Visākhā's palace rudely shook.*¹

—*For thine assault . . . vengeance dire and sure.*

[338] *By magic might, while godlings quaked with
dread,*

*my toe the Vejayanta palace rocked.*²

—*For thine assault . . . vengeance dire and sure.*

*In Vejayanta palace Sakka's self
I straitly question'd: Understandeth thou
how Cravings quelled Deliver heart of man?
And he, proud Sakka, answer humbly made.*

—*For thine assault . . . vengeance dire and sure.*

*I know who, face to face in Brahmā's halls,³
thus straitly question'd Brahmā: Holdest thou
today thy former views? Or see'st thou now
how all thy heaven's glories fade away?
And he, great Brahmā, answer humbly made
that he such views no longer held, but saw
how all his heaven's glories fade and pass,
and how he erred, erred grievously, of old,
to claim eternal, everlasting life.*

—*For thine assault . . . vengeance dire and sure.*

*I know who Meru's summit won in trance⁴
and saw the four great continents of earth⁵
with all the peoples that on earth do dwell.*

—*For thine assault . . . vengeance dire and sure.*

*No malice yet drove fire to burn a fool;
'tis still the fool who first assails the fire
and feeds the flames his folly first provoked.
So, Māra, thou who durst assail a Saint,⁶
shalt burn thyself, like fools who play with fire.*

¹ Cf. *Therāgāthā*, p. 105 (trans. at p. 392 of *Psalms of the Early Buddhists*).

² See Sutta 37.

³ See Sutta 49.

⁴ Bu. refers to the Nandōpananda-damana (see *Jātaka* V, 65).

⁵ See *Dīgha*, Sutta No. 32, transd. at *Dialogues* III, 188 et seqq.

⁶ Bu. is here silent on the meaning in the text of *t a t h ā g a t a* —“here clearly, and in the Commentary [of Dhammapāla on the *Theragāthā*] explicitly, applied to a Thera Arahant” (*Psalms*, p. 393, n. 4).]

*Evil thou didst who durst assail a Saint,
imagining—how fondly !—evil's curse to flee.
Thine evil-doing garner'd stands ; and woe,
o Death, through ages shall thy portion be !
Leave then the Buddha ; let his Almsmen be !*

*Thus in those woodlands did that Almsman rate
fell Māra, till the cowed and abject fiend,
quitting the contest, vanished out of sight.*

LI. KANDARAKA-SUTTA.

AGAINST ASCĒTICISM.

[339] THUS have I heard. Once when the Lord was staying at Campā by the banks of the lake (of Queen) Gaggarā with a great following of Almsmen, there came to him Pessa, the elephant trainer's son, and Kandaraka the Wanderer. Saluting the Lord, Pessa took a seat to one side, while Kandaraka, after exchanging courteous greetings, remained standing. Marking the universal silence of the Confraternity as he stood there, Kandaraka said:—It is wonderful, Gotama, it is marvellous, how you have schooled your Confraternity,—even to that perfection which Arahats all-enlightened reached of yore and Arahats all-enlightened will reach in ages to come.

Yes, Kandaraka; as it is now, so it has been of yore and so it will be in ages to come. For, in this Confraternity there are Almsmen who are Arahats,—in whom the Cankers are eradicated, who have greatly lived, whose task is done, who have cast off their burthens, who have won their weal, whose bonds are no more, who by utter knowledge have found Deliverance. Here too there are Almsmen still under training, uniformly virtuous and uniformly good in their lives, men of understanding, with understanding shown forth in their lives, whose hearts are stablished in the four applications of mindfulness, as in the case [340] of an Almsman who—realizing (i) body, (ii) feelings, (iii) heart, and (iv) states of consciousness to be just what they respectively are—lives the strenuous life, purposeful and mindful, quelling all worldly hankerings and frets.

Hereupon Pessa said:—It is wonderful, it is

marvellous how well the Lord has indicated the four applications of mindfulness so as to cleanse men's hearts, to raise them above sorrow and lamentation, to annihilate pain of body and of mind, to achieve the system, and to realize Nirvana. Even we who live in houses and wear the white clothes of the layman, even we from time to time have our hearts stablished in the four applications of mindfulness and—realizing body, feelings, heart, and states of consciousness to be just what they respectively are—live the strenuous life, purposeful and mindful, quelling all worldly hankerings and frets. Yes, it is wonderful and marvellous how—in this human tangle with all its bitterness and guile—the Lord knows man's weal and woe. For men are indeed a tangle, whereas animals are a simple matter. I myself can train a young elephant to remember, whensoever he is going in or out of Campā, to display every naughty and roguish trick he possibly can. But those that are styled our slaves and messengers and servants do one thing, say another, and think a third. Yes, it is wonderful and marvellous . . . animals are a simple matter.

Quite right, Pessa [341]. Men are indeed a tangle, whereas animals are a simple matter. There are four types of individuals to be found in the world.—One torments himself and is given to self-torment; a second torments others and is given to tormenting others; a third torments himself and others, and is given to tormenting both; while the fourth torments neither, and is given to tormenting neither,—dwelling, here and now, beyond appetites, consummate, unfevered, in bliss, and in holiness. Now which of the four, Pessa, commends himself most to you?

I am not drawn, sir, either to the self-tormenter or to the tormenter of others; nor can I commend him who does both. The individual who commends himself most to me out of the four is the fourth, the man who neither torments himself nor others, who dwells, here and now, beyond appetites, consummate, unfevered, in bliss, and in holiness.

And why, Pessa, do you not approve of the first three ?

I do not approve of the first, sir, because he torments and tortures himself, despite his yearnings for pleasure and despite his repugnance to pain ; nor do I approve of the second, because he torments and tortures others, despite their yearnings for pleasure and repugnance to pain ; nor of the third, because he torments and tortures both himself and others, despite his and their yearnings for pleasure and repugnance to pain. But [342] I do approve of the fourth, because, tormenting and torturing neither himself nor others, he dwells, here and now, beyond appetites, consummate, unfevered, in bliss, and in holiness.—And now, sir, I must be going, for I have much to do and attend to.

Do not let me detain you, Pessa.

So, with grateful thanks to the Lord for what he had heard, Pessa, the elephant trainer's son, rose up, saluted, and withdrew with deep veneration.

Pessa had not been gone long when the Lord said :—Pessa, Almsmen, is informed and has great understanding. Had he but sat on a little longer, while I set out in detail the distinctions between the four types of individual, he would have carried away with him what would have profited him greatly.

Now, Lord, is the time for that ; now is the time, Blessed One ; the Almsmen will treasure up the Lord's utterance.

Then the Lord proceeded to address the listening Almsmen, as follows :

What kind of individual is he who torments himself and is given to self-torment?—Take the case of an individual who, naked, flouting the decencies of life, . . . (etc., as in Sutta No. 12) . . . [343] to wash (away the evil within).—Such are the divers ways in which he is given to tormenting his body. Such a man is said to torment himself and to be given to self-torment.

What kind of individual is he who torments others and is given to tormenting others?—Take the case of the individual who butchers sheep or sticks pigs, or

who is a fowler, deer-stalker, hunter, fisherman, robber, cut-throat, or gaoler, or who follows any other cruel trade.—Such a man is said to torment others and to be given to tormenting others.

What kind of individual is he who torments himself and others too?—

¹ Take the case of an individual who becomes an anointed king of Noble race, or a brahmin magnate. East of the town, he orders the building of a new sacrificial hall, into which—after first cutting off his hair and beard and donning the rough pelt of a black antelope—he goes with his queen-consort and his brahmin chaplain, with his body anointed with ghee and oil, and scratching his itching back with an antler. His bed is grass and leaves strewn on the bare ground. For the whole party, there is only one solitary cow, with a calf by her side, which must be coloured precisely like its mother; and on this solitary cow's milk [344] the king has the first call, the queen-consort takes the second turn, the brahmin the third, the fourth makes the fire-oblation, while the calf has to get along on what is left. Says the king:

Let there be slain for the sacrifice so many bulls, so many steers, heifers, goats, and rams. Let there be felled so many trees for sacrificial posts. Let so much kusa grass be cut to strew round the sacrificial spot. And all persons known as slaves, messengers, and servants, harried by stripes and fear, then set about the preparations with tearful faces and voices of lamentation.—Such a man is said to torment himself and others, and to be given to tormenting both.

Lastly, what kind of individual is he who, tormenting neither himself nor others, dwells, here and now, beyond appetites, consummate, unfevered, in bliss, and in holiness?—Take the case that there appears here in the world a truth-finder, Arahat all-en-

¹ This Buddhist satire depicts, not unfaithfully, the brahmin ritual enjoined for a *yajamāna* who wishes to perform Soma-sacrifices,—as described by Hillebrandt in his *Ritual-litteratur* (in Bühler's *Grundriss*) p. 125 ff.

lightened . . . (etc., as in Sutta No. 27) . . . [345-7] enters on, and abides in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection ;—and he successively attains to the Second, Third, and Fourth Ecstasies.

With heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable,—it is thus that he applies his heart to the knowledge which recalls his own earlier existences. He calls to mind his divers existences in the past,—a single birth, and then two . . . (and so on to) a hundred thousand births, many an æon of disintegration of the world, many an æon of its reintegration, and again many an æon both of its disintegration and of its reintegration. In this or that existence, he remembers, such and such was his name, his clan, his class, his diet, his joys and sorrows, and his term of life. When he passed thence, he came by such and such subsequent existence, wherein such and such was his name and so forth ; [348] and thence he passed to his life here.—Thus does he call to mind his divers existences of the past in all their details and features.

That same stedfast heart he now applies to knowledge of the passage hence, and re-appearance elsewhere, of other beings. With the Eye Celestial . . . (etc., as in Sutta No. 4) . . . made their appearance in states of bliss in heaven.

That same stedfast heart he next applies to the knowledge of the extirpation of Cankers. He comprehends, aright and to the full, Ill, the origin of Ill, the cessation of Ill, and the course that leads to the cessation of Ill ; he comprehends, aright and to the full, which the Cankers are, with their origin, cessation, and the course that leads to their cessation. When he knows this and when he sees this, then his heart is Delivered from the Canker of sensuous pleasure, from the Canker of continuing existence, and from the Canker of ignorance ; and to him thus Delivered comes

the knowledge of his Deliverance in the conviction—Rebirth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been.—Such a man is said to torment neither himself nor others, and not to be given [349] to tormenting either himself or others, but to dwell, here and now, beyond appetites, consummate, unfevered, in bliss and in holiness.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

LII. AṬṬHAKA-NĀGARA SUTTA.¹

THE PORTALS OF NIRVANA.

THUS have I heard. Once when the reverend Ānanda was staying at Vesālī in the hamlet of Beluva, the householder Dasama of Aṭṭhaka Town, who had gone to Pāṭaliputta on some business or other, came to an Almsman in the Kukkuṭa pleasaunce and, seating himself after salutations, asked where Ānanda was staying, as he would like to see him. Being informed that Ānanda was staying at Vesālī in the hamlet of Beluva, Dasama, after finishing his business at Pāṭaliputta, proceeded to Vesālī and the hamlet of Beluva, where he found Ānanda. Seating himself after salutations, Dasama asked Ānanda this question :—Has the Lord who knows and sees, the Arahāt all-enlightened, indicated one particular state of consciousness whereby an Almsman who lives the strenuous life purged of self, either finds Deliverance for his prisoned heart, or sees the extirpation of Cankers hitherto rampant, or wins at last that utter peace which was not his before ?

Yes, he has.

[350] What is it ?

Take the case, householder, of an Almsman who, divested of pleasures of sense, and divested of wrong

¹ Identical with the Sutta at Anguttara V, 342-7.

states of consciousness, enters on, and dwells in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection. Reflecting that this First Ecstasy is only a product, evolved by thought, he comes to know that all products evolved by thought are fleeting and must cease. Taking his stand on this, he attains to extirpation of Cankers, or, if he does not attain this, then by his passion for righteousness and by his delight in righteousness he destroys the Five Fetters which entail re-birth and is translated hereafter to realms above, from which he will never return again to earth but will there win his Nirvana.—This is a state of consciousness indicated by the Lord who knows and sees, the Arahat all-enlightened, whereby an Almsman who lives the strenuous life purged of self both finds Deliverance for his prisoned heart, and sees the extirpation of Cankers hitherto rampant, and wins at last that utter peace which was not his before.

Further, an Almsman, rising above observation and reasoning, successively enters on, and abides in, the Second—the Third—and the Fourth Ecstasies. Reflecting that each of these also is only a product, evolved by thought, he comes to know that all products . . . utter peace which was not his before.

[351] Further, an Almsman dwells with radiant good-will pervading one quarter of the world—a second—a third—and then the fourth quarter, pervading the whole length and breadth of the world—above, below, around, everywhere—with radiant good-will, all-embracing, vast, boundless, wherein no hate or malice finds a place. And, as with good-will, so in turn he pervades with radiant pity—and sympathy—and poised equanimity the whole length and breadth of the world. Reflecting that each of these four also is only a product, evolved by thought, he comes to know that all products . . . [352] utter peace which was not his before.

Further, by passing altogether beyond perception of material objects, by ceasing from perception of sense-

reactions, and by not heeding perception of differences, an Almsman comes to hold space to be infinite and so enters on, and abides in, the plane of infinity of space. Or, by passing altogether beyond this plane, the Almsman comes to hold consciousness to be infinite and so enters on, and abides in, the plane of infinity of consciousness. Or, by passing altogether beyond this plane, the Almsman comes to hold that Naught is and so enters on, and abides in, the plane of Naught. Reflecting that each of these three planes also is only a product, evolved by thought, he comes to know that all products . . . utter peace which was not his before.

At the close of these words, the householder Dasama from Atthaka Town said to Ānanda :—Just as a man who, being in quest of a single treasure-trove, should at one haul find eleven, [353] even so have I, in my quest for a single portal to Nirvana, been told of eleven portals. Just as a man with an eleven-doored house, could, if a fire broke out, escape to safety by any single one of those eleven doors, even so shall I be able to escape to safety by any single one of these eleven portals of Nirvana. Those of other creeds will always look for a fee for the teacher ; so why should not I show worship to the reverend Ānanda ?

So, assembling together the Almsmen from Pāṭali-putta and Vesālī, Dasama provided them with an excellent meal of food both hard and soft, which he served to them with his own hands, till all had had their fill. Moreover, he presented two lengths of cloth to each Almsman for apparel, but a suit of three robes to the reverend Ānanda, for whom further he caused a cell to be built at a cost of five hundred pieces.

LIII. SEKHA-SUTTA.

HOW TO BECOME AN ADEPT.

¹THUS have I heard. Once when the Lord was staying among the Sakyans at Kapilavatthu in the Banyan pleasaunce, the Sakyans of that city, who had got a new hall, never occupied so far by recluse or brahmin or any human being, came to the Lord, and, after salutations, took their seats to one side, telling him of their brand-new hall and inviting him to use it first, and then they would use it afterwards themselves ; if he would only consent, that would long enure to their [354] weal and welfare. By silence the Lord consented ; and, on his consenting, those Sakyans rose and with deep obeisance withdrew to complete preparing the hall for occupation,—setting out seats, planting tubs of water about, and getting lamps and oil ready. When they had finished, they came and stood by him to tell the Lord they awaited his pleasure. Duly robed and bowl in hand, the Lord, with the Confraternity, proceeded to the hall, bathed his feet, went in, and took his seat by the centre-post with his face towards the East. He was followed by the Confraternity who, entering the hall after bathing their feet, seated themselves by the western wall, facing east and with the Lord in front of them. Then came the Sakyans who, entering the hall after bathing their feet, seated themselves by the eastern wall, facing west and with the Lord in front of them. Far into the night the Lord by homily instructed, informed, helped onward, and cheered forward those Sakyans of Kapilavatthu, till at last he said to Ānanda : Tell them, please, about him who is in training to become an adept, and the path he treads. Ānanda assenting, the Lord had his robe folded in four and lay down on it on his

¹ The preamble of this Sutta occurs also verbatim at *Saṃyutta* IV, 182,—ending before Ānanda's lecture to the Sakyans, and continuing instead with an address to the Almsmen by Moggallāna.

right side in the lion-posture, foot resting on foot, mindful and self-possessed, awaiting the moment appointed for his arising.

Addressing Mahānāma the Sakyan, Ānanda said :— Take the case of a disciple of the Noble, who is virtuous, who keeps watch and ward over the portals of sense, is temperate in eating, vigilant, established in the seven virtuous qualities, and is able at will—without difficulty or trouble—to induce the Four Ecstasies which transcend thought and confer well-being here and now.

How, Mahānāma, [355] does the disciple of the Noble become virtuous ?—Why, by following virtue's code, by controlling himself by the control of the public confession of transgressions, by keeping to the plane of right behaviour, by viewing even trifling offences as perilous, and by embracing and training himself in the (ten) moral precepts.—That is how he becomes virtuous.

How, Mahānāma, does the disciple of the Noble keep watch and ward over the portals of sense ?—Why, by refusing, when he sees with the eye a visible shape, to be led away by its general appearance or particular marks, inasmuch as lack of control over sight might let in appetites and frets, with evil and wrong states of consciousness; and therefore he schools himself to keep the sense of sight under control and under guard, and develops his control of it. And he does the like with the five other senses.—That is how he keeps watch and ward over the portals of sense.

How is he temperate in eating ?—Why, by taking his food duly and advisedly, not for pleasure or delight, nor for ostentation or display, but only to the extent necessary to support and sustain his physical frame, in order to shield it from hurt and to further the higher life, resolving to put from him the old feelings and not to let any new feelings arise, to the end that the blameless lot may be his and well-being.—That is how he is temperate in eating.

How is he vigilant ?—Why, by purging his heart of

besetting tendencies,—whether by day as he paces to and fro or sits down, or during the first watch of the night as he paces to and fro or sits down, or during the middle watch of the night as he lies couched lion-like on his right side, foot resting on foot, mindful and self-possessed, awaiting the moment appointed for his arising.

How is he [356] established in the seven virtuous qualities?—Why, (i) by faith, by that faith in the Truth-finder's enlightenment whereby he avers that this is indeed the Lord, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment! (ii) Shame-faced is he,—inwardly ashamed of wrongful acts or words or thoughts, inwardly ashamed of harbouring evil and wrong states of consciousness. (iii) Sensitive is he to reproach from without,—dreading reproach for wrongful acts or words or thoughts or for harbouring evil and wrong states of consciousness. (iv) Well-informed is he, a repository and a treasury of all he hears; all doctrines—beginning aright, proceeding aright, and ending aright—which in letter and in spirit proclaim the higher life in all its perfection and purity, all these he learns and knows by heart; his lips repeat them; his mind examines them; his gaze penetrates them through and through. (v) Strenuous is he to put away wrong states of consciousness and to develop such states as are right,—always striving, always sturdy in endeavour, always resolute in states of consciousness which are right. (vi) Retentive of memory is he, with a richly stored memory that recollects and recalls both the doings and the sayings of long ago. (vii) Lore is his, the lore which embraces life's ebb and flow, the noble, penetrating lore which leads on to the utter cessation of all Ill.—That is how he is established in the seven virtuous qualities.

And how is he able at will to induce the Four Ecstasies?—Why, by divesting himself of pleasures of sense, by divesting himself of wrong states of con-

sciousness, so that he enters on, and abides in, the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection ; by rising above observation and reflection, so that he enters on, and abides in, the Second Ecstasy with all its zest and satisfaction, a state bred of rapt concentration—above all observation and reflection—whereby the heart is focussed and tranquillity reigns within. And so on to the Third and Fourth Ecstasies.—That is how the disciple of the Noble is able at will—without difficulty or trouble—to induce the Four Ecstasies which transcend thought and confer well-being here and now.

The disciple of the Noble who has achieved this much [357] is said to be in training to become an adept whose development is assured, who is able to win forth, able to reach enlightenment, able to attain to the peace beyond compare. It is just like a hen with a clutch of eight, ten, or a dozen eggs, on which she sits closely to keep them warm and hatch them out. Even though no wish arises within her that her chicks with beak or claw may break through the shell and come out all right, yet they are quite able to break through their shells and win forth all right. Even so the disciple of the Noble who has achieved . . . peace beyond compare.

Having won that perfection of poise and mindfulness (which the Fourth Ecstasy brings), the disciple of the Noble calls to mind his previous existences—a single birth, then two . . . (etc., as in Sutta No. 4) . . . in all their details and features.—This is the first way in which, like the chick from the shell, he wins forth.

Having won that perfection of poise and mindfulness (which the Fourth Ecstasy brings), the disciple of the Noble, with the Eye Celestial which is pure and far surpasses the human eye, sees beings in the act of passing hence and re-appearing elsewhere . . . (etc., as in Sutta No. 4) . . . in states of bliss in heaven.—This is the second way in which, like the chick from the shell, he wins forth.

Having won that perfection of poise and mindfulness (which the Fourth Ecstasy brings), the disciple of the Noble, by eradicating the Cankers, comes to the Deliverance of heart and mind in which no Cankers are; here and now he enters on, and abides in, a Deliverance which of and by himself he has discerned and realized. [358]—This is the third way in which, like the chick from the shell, he wins forth.

His conduct shows that the disciple of the Noble is virtuous, keeps watch and ward over the portals of sense, is temperate in eating, is vigilant, is established in the seven virtuous qualities, and is able at will—without difficulty or trouble—to induce the Four Ecstasies which transcend thought and confer well-being here and now.

His lore shows that the disciple of the Noble can recall to mind his own previous existences, can read with the Eye Celestial the future destinies of beings in act to pass hence and re-appear elsewhere, and has won for himself Deliverance of heart and mind by eradicating the Cankers.

A disciple of the Noble who has achieved all this is said to be endowed with lore, with conduct, and with the conduct that flows from lore.

It was a Brahmā named the Ever-young¹ who was the author of these lines—

*With such as prize descent, the Nobleman
stands first; first place 'mong gods and men is his
who walks in virtue and excels in lore.*

Now these lines, Mahānāma, were rightly and not wrongly sung and uttered by that Brahmā the Ever-young; full of meaning and not empty are they; and the Lord has approved them.

Here, the Lord rose and commended what Ānanda

¹ For Sanankumāra (interpreted here by Bu. as por-āṇaka, of old) see *Dialogues* I, 121 and III, 93. In the verses (which occur in each of the three other Nikāyas) the possible substitution of khattiyo for brāhmaṇo would account for this reversion of normal brahminical doctrine and gāthās.

had told these Sakyans of Kapilavatthu concerning training.

[359] Thus spoke the reverend Ānanda with the Master's approval. Glad at heart, those Sakyans of Kapilavatthu rejoiced in what Ānanda had said.

LIV. POTALIYA-SUTTA.

TRUE RETIREMENT.

THUS have I heard. Once when the Lord was staying in the Anga country across the river where there is a township named Āpaṇa, he went early in the day, duly robed and bowl in hand, into town for alms ; and, after his meal, on his way back from his round, went into a wood to rest under a tree during the heat of the day. Thither too, in the course of his walk, came the householder Potaliya, in full attire of long tunic and long cloak, with umbrella and sandals ; and after courteous greetings stood to one side. As he stood there, the Lord said to him :—There is sitting room, householder ; be seated, if you will. Indignant and angry at being styled a householder, Potaliya made no answer ; nor did he answer when the Lord repeated his invitation. But when so invited by the Lord for the third time, the indignant and angry Potaliya rejoined that [360] it was neither seemly nor proper to address him thus.

Well, householder, you have all the indications and characteristics and marks of a householder.

But, Gotama, I have retired and given over.

How have you managed that, householder ?

Why, I have handed over to my sons as their inheritance all my wealth and substance, all my gold and coins of silver,—in connexion with which I no longer issue orders what to do and what not to do, but get just my food and clothing. That is how I have retired and given over.

There is a difference, householder, between what

you call giving over and the giving-up under the Law of the Noble.

What, pray, is that giving-up?—Will the Lord be so good as to expound it to me?

Hearken, then, householder, and pay attention ; and I will tell you,—said the Lord, who then spoke as follows to the listening Potaliya :—

In the Law of the Noble, there are eight states of consciousness which conduce to giving up according to the Law of the Noble ; and these are the eight :—All killing should be banned by holding life sacred ; theft should be banned by never taking what is not a free gift ; lying should be banned by strict adherence to truthfulness ; calumny should be banned by never stooping to calumniate ; covetise should be banned by uncovetousness ; taunts should be banned by never taunting ; angry rage should be banned by placidity ; and arrogance should be banned by humility. Such, briefly and without detailed exposition, are the eight states conducing to this giving up.

Would you, sir, be so good as to expound these in detail ?

Hearken then, householder, and pay attention ; and I will tell you,—said the Lord, who then spoke as follows to the listening Potaliya :—

[361] When I said that all killing should be banned by holding life sacred, I meant this, namely that the disciple of the Noble reflects that, as his life now aims at putting from him and renouncing those Fetters which might lead him to take away life, he would—were he now to take life—not only stand self-condemned but would be censured by men of intelligence, and must also, at the body's dissolution after death, look to pass hereafter to a state of woe for his guilt. Killing is a Fetter ; killing is an Obstacle ; but he whose hands are innocent of blood, thereby escapes all the destroying and consuming Cankers which blood-guilt would entail.—That is what I meant by saying all killing should be banned by holding life sacred. And what is true of innocence of blood is likewise true

in all respects of the other seven states of consciousness [362/3].

[364] These then, householder, are, in detailed exposition, the eight states of consciousness, at first only briefly indicated by me, which, in the Law of the Noble, conduce to giving up. But, in themselves alone they do not make up the plenitude of universal giving-up, according to the Law of the Noble.

What does make up that plenitude of universal giving-up according to the Law of the Noble? Would the Lord please explain this?

Hearken then, householder, and pay attention; and I will tell you,—said the Lord, who then spoke as follows to the listening Potaliya:—

1. It is just as if a famished, starveling dog were to make his way to a slaughter-house and the butcher were there to fling him a bare bone,—scraped and scraped till it was quite clean, without a scrap of meat on it and with only the merest trace of blood left. Would that dog be able therewith to allay the pangs of his hunger?—No, sir; not with a bare bone like that, toil and moil as he may.—Just in the same way the disciple of the Noble reflects that to a bare bone his Lord has likened pleasures of sense with all their present discomforts and tribulation and with worse to follow. When he has seen and realized this in its full truth, then he sheds any equanimity which is scattered and diffused and develops only that real poise which is one-centred and concentrated, wherein all attachments to material things of the world cease for ever and none remain.

2. It is just as if a vulture or heron or kite were to fly up with a lump of meat and other vultures and herons and kites were to keep on attacking it to tear and rend it. How think you, householder? If the bird does not promptly let go the meat, will it not be the death of him or deadly hurt to him?—Yes, sir.—Just in the same way the disciple of the Noble reflects that to a lump of meat his Lord has likened pleasures of sense . . . [365] and none remain.

3. It is just as if a man were to carry a blazing hay-torch against the wind. How think you, householder? If he does not very quickly drop it, will the flame not burn either his hand or his arm or one of his members and so bring him death or deadly hurt?—Yes, sir.—Just in the same way the disciple of the Noble reflects that to a hay-torch his Lord has likened pleasures of sense . . . and none remain.

4. It is just as if there were a pit, a man's height deep, filled with white-hot embers showing neither flame nor smoke; and a man came along who was fond of life and did not want to die, being fond of pleasure and averse from pain; and as if two stalwart men each took him by an arm and dragged him towards the embers. How think you, householder? Would not the man twist and turn his body now this way, now that?—Yes, sir; because he would realize he would be cast into the pit of embers and there would come by his death or deadly hurt.—Just in the same way the disciple of the Noble reflects that to a pit of embers his Lord has likened pleasures of sense . . . and none remain.

5. It is just as if in a dream a man were to behold delightful pleasaunces, delightful woodlands, delightful prospects, and delightful lakes, none of which he could see when he awoke. Just in the same way the disciple of the Noble reflects that to a dream his Lord has likened pleasures of sense . . . and none remain.

6. It is just as if, having besought the loan of other people's wealth—[366] a smart carriage and rare jewels and ear-rings—, a man were to appear in all this borrowed splendour and bravery in the bazaar, making folk say he must be a wealthy man, for wealthy men employ their wealth like that; and then the veritable owners were to take back their property from him when and where they met him. How think you, householder? Would the fellow have had enough of change of state?—Yes, sir; for the owners would have taken their property away from him.—Just in the same way the disciple of the Noble reflects that to a loan his

Lord has likened pleasures of sense . . . and none remain.

7. It is just as if there were a wood near a village or township and in it a tree laden with ripe and ripening fruit but with no fallen fruit on the ground beneath ; and a man came along who, being in need, search, and quest of fruit, should enter the wood, and see that loaded tree with no fruit on the ground beneath, and bethink him that he could climb trees and so might eat his fill and also stuff his pouch ; and if, when he had done so, a second man, coming on a like errand to the same tree with a sharp axe, were to bethink him that, though he could not climb, he might fell the tree and so eat his fill and also stuff his pouch. How think you, householder ? Would the man up the tree climb down very quickly lest in its fall the tree should crush his hand or foot or other member, with [367] consequent death to him or deadly hurt ?—Yes, sir.—Just in the same way the disciple of the Noble reflects that to fruit hanging on a tree his Lord has likened pleasures of sense . . . and none remain.

Arrived now at this perfection of mindfulness and poise, the disciple of the Noble recalls to mind his divers existences in the past,—a single birth, then two . . . (etc. as in Sutta No. 4) . . . in all their details and features.

Arrived now at this perfection of mindfulness and poise, the disciple of the Noble, with the Eye Celestial which far surpasses the human eye, sees beings in the act of passing hence and re-appearing elsewhere . . . (etc. as in Sutta No. 4) . . . in states of bliss in heaven.

Arrived now at this perfection of mindfulness and poise, the disciple of the Noble, by eradicating the Cankers, here and now, enters into, and abides in, the Deliverance of heart and mind, which knows no Cankers, and which, for and by himself, he has discerned and realized.

And thus, householder, there comes about the plenitude of universal giving-up, according to the Law of the Noble.—Do you detect this in your own case ?

Who am I, sir, by the side of this plenitude of universal giving-up, according to the Law of the Noble? Far, far am I from that! Hitherto, sir, I had imagined that the Wanderers of other creeds, inferior though they are, were superior; I fed them, inferior though they are, on superior food; and set them, inferior though they are, in the superior place. Hitherto, I had imagined that the superiors were inferior; fed them, superior though they are, on inferior food; and set them, superior though they are, in the inferior place. But now, sir, I shall recognize [368] that the Wanderers of other creeds are the inferiors which they are; I will feed them, as being inferiors, on inferior food; and I will set them, as being inferiors, in the inferior place. The Almsmen, on the other hand, I shall now recognize as the superiors which they are; I will feed them, as superiors, on superior food; and I will set them, as superiors, in the superior place. The Lord has inspired me with love for the Recluses, with belief in the Recluses, and with reverence for the Recluses. Excellent, sir; excellent! Just as a man might set upright again what had been cast down, or reveal what was hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the Lord made his Doctrine clear. I come to the Lord as my refuge, and to his Doctrine, and to his Confraternity. I ask the Lord to accept me as a follower who has found an abiding refuge from this day onward while life lasts.

JĪVAKA-SUTTA.

LAWFUL AND UNLAWFUL MEATS.

THUS have I heard. Once when the Lord was staying at Rājagaha in the mango-grove of Jīvaka Kōmārabhacca, Jīvaka came to the Lord and, after salutations, took his seat at one side, saying:—I hear

it is being said, sir, that people slay animals expressly for the recluse Gotama, who wittingly eats meat expressly meant for him and deliberately provided for him. Now, in so saying, are people accurately quoting the Lord's own words and not misrepresenting him? Are they stating what is congruent with the Doctrine? And is there no plausible version of your utterance which provokes criticism?

[369] Those who talk like that are not accurately quoting words of mine, Jīvaka, but are wrongfully misrepresenting me in defiance of fact. I forbid the eating of meat in three cases,—if there is the evidence either of your eyes or of your ears or if there are grounds of suspicion. And in three cases I allow it,—if there is no evidence either of your eyes or of your ears and if there be no grounds of suspicion.

Take the case, Jīvaka, of an Almsman, supported by a village or a township, who dwells with radiant goodwill pervading one quarter of the world—a second—a third—and then the fourth quarter, pervading the whole length and breadth of the world—above, below, around, everywhere—with radiant goodwill all-embracing, vast, boundless, wherein no hate or malice finds a place. To this Almsman comes a householder or his son with an invitation to to-morrow's meal. If he so desires, the Almsman accepts, and next morning, when the night is over, duly robed and bowl in hand, he makes his way to the house, takes the seat set for him, and is served with an excellent meal. No thought comes to him that he could have wished his host either to desist now, or to desist in future, from furnishing so excellent a meal; he eats his food without greed or blind desire but with a full consciousness of the dangers it involves and with full knowledge that it affords no refuge. Do you think that at such a time that Almsman's thoughts are set on hurting himself, or others, or both?

No, sir.

Is not that Almsman then eating food to which no blame attaches?

Yes, sir. I had heard that Brahmā's state is one of good-will, and now I have direct testimony of my own ;—for the Lord's state is one of good-will.

In the truth-finder all passion, [370] all hatred, and all delusion that could breed hurtfulness have all been grubbed up by the roots, like the cleared site where once a palm-tree grew, a thing that once has been and now can be no more. If this was the purport of your remark, Jīvaka, I agree.

Yes, sir ; that was what I meant.

Take the case of an Almsman, supported by a village or a township, who dwells with radiant pity—sympathy—poised equanimity—pervading one quarter of the world—a second— . . . food to which no blame attaches?

Yes, sir. I have heard that Brahmā's state is one of poise. I have the testimony of my own eyes for the Lord that his state is one of poise.

In the truth-finder all passion, all hatred, and all delusion which could breed annoyance or dislikes or aversions have all been grubbed up . . . I agree.

[371] Yes, sir ; that was what I meant.

Whoso takes life expressly for the truth-finder or for a disciple of his, is storing up much demerit for himself in five respects. First, in that he orders a particular living creature to be fetched. Secondly, in that this living creature, by being fetched, experiences pain of mind and body. Thirdly, in that he orders it to be killed. Fourthly, in that, in being killed, that living creature experiences pain of mind and body. And fifthly, in that he offends the truth-finder or a disciple of his by offering him what is improper.

Hereupon, Jīvaka Komārabhacca said : It is wonderful, sir ; it is marvellous ! Strictly correct is the Almsman's eating, strictly correct and blameless. Excellent, sir ; excellent ! Just as a man might set upright again what had been cast down . . . I ask the Lord to accept me as a follower who has found an abiding refuge from this day onward while life lasts.

LVI. UPĀLI-SUTTA.

A JAIN'S CONVERSION.

THUS have I heard. Once when the Lord was staying at Nālandā in Pāvārika's mango-grove, Nātaputta the Nigaṇṭha was at Nālandā with a great following of Nigaṇṭhas.

After his round for alms in the city, the Nigaṇṭha Dīgha Tapassī, having finished his meal, betook him to the grove where the Lord was, [372] and there after courteous greetings stood to one side. As he stood, the Lord said to him :—There is sitting room, Tapassī; be seated, if you will. So the Nigaṇṭha sat down on a low seat and was addressed by the Lord as follows :—

How many kinds of acts, Tapassī, effect and start Demerit, according to Nātaputta the Nigaṇṭha?

It is not his usage, Gotama, to employ the term acts; he speaks of inflictions (daṇḍa¹).

How many kinds of inflictions, according to him, effect and start Demerit?

Three, Gotama,—those of deed, word, and mind.

Are these three distinct each from the other two?

Yes.

Which of the three kinds in this classification does Nātaputta declare to be the most criminal in effecting and starting Demerit?

Those of deed,—the other two being less criminal.

Those of deed you say, Tapassī?—Yes.

Those of deed you say?—Yes.

Those of deed you say?—Yes.

¹ Lit. stick, and so penalty. At S.B.E. XLV, pp. xvi-xvii, Jacobi suggests sins, while Jainī at p. xxxi of *Outlines* speaks of hurtful acts. Bu. here says the Jain idea was that *citta* (the mano-daṇḍa) did not come into bodily acts or into words,—which were irresponsible and mechanical, like the stirring and sougling of boughs in the wind.

In this wise did the Lord three times pin the Nigaṇṭha down to the issue.

[373] At this point Dīgha Tapassī the Nigaṇṭha said to the Lord :—And how many kinds of inflictions, according to you, Gotama, effect and start Demerit ?

It is not the Truth-finder's usage, Tapassī, to employ the term inflictions ; he speaks of acts.

How many kinds of acts, according to you, effect and start Demerit ?

Three, Tapassī,—those of deed, word, and mind.

Are these three distinct each from the other two ?

Yes.

Which of the three kinds in this classification do you declare to be the most criminal, Gotama, in effecting and starting Demerit ?

Those of mind,—the other two being less criminal.

Those of mind you say, Gotama ?—Yes.

Those of mind you say ?—Yes.

Those of mind you say ?—Yes.

In this wise did Dīgha Tapassī the Nigaṇṭha pin the Lord down to the issue. Then he rose up and went off to Nātaputta the Nigaṇṭha, who was sitting among a large gathering of lay-folk from the village of Bālaka (noodle) with Upāli at their head. When Nātaputta saw Dīgha Tapassī a little way off, he asked where he had come from in the heat of the day and was told he had been with the recluse Gotama. Asking next whether he had had a talk with him, [374] and learning that he had, Nātaputta enquired what had been their topic. On being told the whole conversation, Nātaputta said :—Quite right, Tapassī ; quite right. You answered Gotama like a well-informed disciple who understands his master's teachings. For, what show can mind's infliction make as compared with the stupendous inflictions of deed ? Yes ; the inflictions of deed are the most criminal in effecting and starting Demerit,—those of word and mind being less criminal !

Said the householder Upāli at this point :—Quite right, Tapassī ; quite right. You answered Gotama like a well-informed disciple . . . less criminal. And

now I am off to refute Gotama on this issue. If he takes his stand with me on the lines taken up by him with the right reverend Tapassī, then, point by point, will I shake him to and fro and haul him about . . . (etc., as in Sutta No. 35) . . . [375] so will I disport myself with the recluse Gotama. I am off to refute him on this issue.

Go then, householder, and refute him on the issue.—I or Dīgha Tapassī or you can do that.

Said Tapassī at this point :—I do not like Upālī's going to refute Gotama, who is a cozening person, expert in seducing others' disciples over to himself.

It is quite impossible and inconceivable, Tapassī, that Upālī should go over to be a disciple of Gotama ; what is possible is that Gotama will come over to be a disciple of Upālī ! Go then, householder, and refute him on the issue.—I or Dīgha Tapassī or you can do that.

A second time, and even a third time did Tapassī remonstrate,—only to be met by the same rejoinder from Nātaputta.

Yes, sir, I will go and refute him, said the householder Upālī, as he rose from his seat, with salutations and profound obeisance to Nātaputta the Nigaṇṭha, to betake himself to the Lord in Pāvārika's mango-grove. [376] Arrived there, he made his salutations to the Lord and took his seat to one side, enquiring whether Dīgha Tapassī the Nigaṇṭha had been there, and whether he had had a talk, and what it had been about. Having been told by the Lord all that had passed between them, Upālī said :—Tapassī, sir, was right, quite right. His answer to the Lord was that of a well-informed disciple who understands his master's teachings. For, what show can mind's infliction make as compared with the stupendous inflictions of deed ? Yes ; the inflictions of deed are the most criminal in effecting and starting Demerit,—those of word and mind being less criminal !

If, householder, you were to speak as one grounded in the Truth, we might have a talk about it.

I will speak as one grounded in the Truth, sir ; let us have a talk about it.

What think you, householder? Take the case of a Nigaṇṭha who, being sick and ill, very ill indeed, refuses cold water¹ and will only take warm water, so that he dies in the act of refusing to touch cold water. Where, according to Nātaputta the Nigaṇṭha, will he be reborn next?

There are gods, sir, called Mind's devotees ; and it is among these that he is reborn. And why?—Because he dies in devotion to an idea.

Householder! householder! Take heed what you are saying. What went before does not tally with what comes later, nor does what comes later tally with what went before. And yet you represented you could speak as one grounded in the Truth and able to discuss it.

Albeit the Lord says this, yet the inflictions of deed *are* the most criminal in effecting and starting Demerit,—those of word and mind being less criminal.

What think you, [377] householder?—Take the case of a Nigaṇṭha who, being restrained with the restraint of the fourfold check, resists evil with every form of resistance, is absorbed in resisting evil, has shaken off evil by resistance, and is instinct with the spirit of resistance to evil. Suppose now that, in going out or in coming in, he destroys the lives of numerous tiny creatures. What, according to Nātaputta, is the result to which this ripens?

He says it is unintentional and therefore not criminal.

But if it be intentional?

Then it is criminal indeed.

Where does Nātaputta classify intention?

In inflictions of mind.

Householder! Householder! . . . being less criminal.

¹ The Jains do not drink cold water because of the *jīvas*, or souls in it. See *Dial.* i, 74-5 for this and for what follows. Bu. explains *sabba-vāri-vārito* here not only with reference to cold water, but also (alternatively) as *sabbena pāpavāraṇena*, which is adopted in the translation *infra*.

What think you, householder?—Is this city of Nālandā rich and wealthy, populous and crowded with folk?

Yes, sir, it is.

What think you, householder? Suppose there came a man with a drawn sword who declared that he would—in an instant, in a second—make all Nālandā's living beings into one heap and one mass of flesh. Could he do it?

Why, ten, or twenty, or thirty, or forty, or fifty men could not do it. What kind of a show could one sorry individual make alone?

What think you, householder? Suppose there came along a recluse or brahmin of super-normal powers and psychic attainments who said he would make Nālandā into a cinder by a single paroxysm of mental wrath. Could he do it?

[378] Yes,—ten, twenty, thirty, forty, or fifty Nālandās. What kind of a show could one sorry Nālandā make alone?

Householder! Householder! . . . being less criminal.

What think you, householder? Have you ever heard tell who made the wildernesses of Daṇḍaka and Kālinga and Mejjha and Mātanga?

I have heard it was done by sages' paroxysms of mental wrath.

Householder! Householder! Take heed what you are saying. What went before does not tally with what comes later, nor does what comes later tally with what went before. And yet you represented you could speak as one grounded in the Truth and able to discuss it.

I was pleased and won over by the very first of the Lord's illustrations; it was only because I wanted to listen to his nimble versatility in questioning that I thought I must maintain a hostile attitude. Wonderful, sir; wonderful! Just as a man might set upright again what had been cast down . . . [379] while life lasts.

Proceed circumspectly, householder; it behoves well-known men like yourself to be circumspect.

Still more am I pleased and won over by the Lord's last remark. For, if those of other creeds had secured me as an adherent, they would keep on parading their banner round Nālandā to announce that I had joined them. But all the Lord does is to counsel me to proceed circumspectly, as it behoves well-known men like myself to be circumspect! For the second time I betake myself to the Lord as my refuge and to his Doctrine and to his Confraternity, asking him to accept me as a follower who has found an abiding refuge from this day onward while life lasts.

For a long time, householder, your family has been an unfailing well-spring for Nigaṇṭhas; you will bethink you to continue your alms to them when they come to your doors.

Still more am I pleased and won over by the Lord's last remark. What I had heard was that you had laid it down that gifts were to be given exclusively to you and your disciples but never to others and their disciples, and that, while there was an abundant blessing on what was bestowed on you and yours, no blessing on what was bestowed elsewhere. Yet, now the Lord is urging me to include the Nigaṇṭhas as well in my bounty,—a matter in which I shall observe the proper occasion. For the third time I betake myself . . . while life lasts.

Then the Lord delivered a progressive discourse to Upāli, namely, on giving, on virtue, on heaven, on the perils of vanity and foulness of pleasures of sense, and on the gains to be won by renouncing worldly things. As soon as the Lord recognized Upāli's heart to have become [380] sound and malleable and free from the Hindrances, uplifted and believing, then he unfolded the exposition of the Doctrine which only the Enlightened have elaborated,—regarding Ill and its origin and its cessation and the Path. Just as spotless cloth without speck or stain will readily take the dye, even so, while he was sitting there, did the householder Upāli come by the pure and spotless Eye of Truth so that he realized how whatsoever has a

beginning must have an end. When that he had thus seen, won, grasped, and penetrated the Doctrine, when he had passed beyond all doubt and had left all questionings behind him, when certitude was his and a direct personal conviction in the Master's teachings, —Upāli said to the Lord that now he must be going, as he had much to do and attend to.

At your own good time, answered the Lord.

Then with grateful thanks to the Lord, Upāli rose, saluted him, and with profound obeisance betook himself to his own abode. Arrived there, he said to the porter:—From to-day onward I close my doors to male and female Nigaṇṭhas; they are open only to men and women who are the Lord's disciples or lay-followers. If any Nigaṇṭha comes here, stop him and don't let him in, but tell him that I have from to-day gone over to be a follower of the recluse Gotama; that I have closed my doors to male and female Nigaṇṭhas; that my doors are open only to men and women who are the Lord's disciples or lay-followers; and that, if he wants alms, he should stop where he is and it will be brought to him.

Very good, sir, replied the porter to his master Upāli.

When it reached the ears of the Nigaṇṭha Dīgha Tapassī that Upāli had gone over to be a follower of the recluse Gotama, away he went to Nātaputta with the news.

It is quite impossible, Tapassī, said Nātaputta, that this could happen; what is possible is for the recluse Gotama to go over to be a disciple of the householder Upāli.

[381] A second time, and yet a third time, did Tapassī report the fact, only to be scouted as before by Nātaputta. Shall I go, sir, said Tapassī, and ascertain for myself whether or no Upāli has gone over?

Yes, do, said Nātaputta.

So Tapassī betook him to Upāli's abode. Seeing him coming some way off, Upāli's porter stopped him and would not let him in, telling that his master had

from to-day gone over to be a follower of the recluse Gotama ; that he had closed his doors to male and female Nigaṇṭhas ; that his doors were open only to men and women who were the Lord's disciples or lay-followers ; but that, if Tapassī wanted alms, he should stop where he was and food would be brought to him.

No, sir ; I do not want alms, rejoined Tapassī, who then turned back to Nātaputta and reported that as follows :—It is quite true, sir, that Upāli has gone over to Gotama. I told you I did not like the idea of Upāli's going to refute Gotama—who is a cozening person, expert in seducing others' disciples over to himself, and has indeed succeeded with Upāli.

It is quite impossible and inconceivable, Tapassī, that Upāli should go over to be a disciple of Gotama ; what is possible is that Gotama will come over to be a disciple of Upāli.

A second time, and yet a third time, did Tapassī repeat his statement, only to be answered as before by Nātaputta, [382]—who at last added that he would go and ascertain for himself whether or no Upāli had gone over.

Hereupon, Nātaputta betook him with a large train of Nigaṇṭhas to Upāli's abode. Seeing him coming some way off, Upāli's porter . . . food would be brought him.

My good porter, go to the householder Upāli and tell him that Nātaputta the Nigaṇṭha with a large train of Nigaṇṭhas is standing in the gateway to see him.

Yes, sir, said the porter and took the message to his master, who directed him to put seats in the hall by the middle door of the house. When this had been duly done and reported to him, Upāli [383] proceeded to that hall and sat himself on the finest, best, and choicest seat there, telling the porter now to tell Nātaputta he could come in if he wanted to. This message having been faithfully conveyed to him, Nātaputta made his way into the hall with his large train of Nigaṇṭhas. As he saw Nātaputta advancing, the

householder Upāli went to meet him and invite him to be seated, ostentatiously dusting with his robe the finest, best, and choicest seat, and then promptly sitting down on it himself—as he said to Nātaputta : There are seats available, sir ; be seated, if you will.

Hereon Nātaputta said to Upāli :—You are a dolt and a dullard, householder. After proclaiming that you would go and refute the recluse Gotama, you retired from the encounter in great discomfiture. When you sallied forth you were going to refute Gotama and to return triumphant like a gelder who successfully returns with a pair of testicles removed or the gouger who returns with a pair of eyeballs excised ; —instead of which you retire from the encounter in great discomfiture yourself, cozened by Gotama's wizardry.

Excellent, sir, and lovely is that wizardry of his ! Were my dear kith and kin but cozened by that same wizardry, it would be to their abiding weal and welfare too ! If all Nobles were so cozened, it would be to their abiding [384] weal and welfare too,—as also it would be for all brahmins and middle-class men and peasants too, yea for all the world, with its gods, Māras, Brahmās, recluses and brahmins, embracing all gods and mankind ! Accordingly, I will give you an illustration ; for, an illustration often helps an intelligent person to understand the meaning of what is said.

Once on a time, sir, there was an old and aged brahmin, well advanced in years, who had a young brahmin wife who was with child and nearing her confinement. She besought her husband to buy in the bazaar, and bring home, a young monkey to amuse her child.

You had better wait, my dear, replied the brahmin, till your baby has been born. Then, if it is a boy, I will buy you a young male monkey for him to play with, or a young female monkey, if you have a girl.

A second time the wife pressed her request and a second time got the same answer from her husband. But when she asked him a third time, he, because of

his passion for his young wife, went away to the bazaar and bought a young male monkey which [385] he presented to his wife for her baby boy to play with.

Now go, said she, to Ratta-pāṇi the dyer and tell him you want this young monkey dyed a bright yellow, thoroughly pressed all over, and suppled both inside and out.

Because of his passion for his young wife, the brahmin took the monkey to the dyer's and asked that all this should be done,—only to receive the answer that, though the monkey could be dyed, it could not stand being pressed and suppled.—It is just the same, sir, with the doctrine of the foolish Nigaṇṭhas, which will take colour from fools though not from the wise, but will not stand practice or suppling.—Later on, sir, that same brahmin came to that dyer with a couple of lengths of new cloth to be dyed a bright yellow, thoroughly pressed all over, and suppled both inside and out. And the dyer told him that his new cloth could not only be dyed but also pressed and suppled inside and out.—It is just the same, sir, with the Doctrine of the Lord, Arahāt all-enlightened, which will not only take colour—from the wise, though not from fools—but will also stand practice and suppling.

Householder, this gathering, including the rulers present, was under the impression you were a follower of Nātaputta the Nigaṇṭha. Whose follower are we to consider you?

At these words the householder Upāli arose from his seat and, with his outer robe over one shoulder and the other bared, [386] stretched forth folded palms of obeisance in the direction where the Lord was, and said to Nātaputta the Nigaṇṭha :—Hear then whose follower I am !

*I follow him, high Wisdom's faultless lord,
whose mind is till'd, triumphant o'er his foes,
purged of besetting Ill, stedfast in poise,
in virtue stablished, wisest of the wise,
trampling down passion, Lord immaculate.*

*I follow him, whose tranquil mind serene,
by doubts untroubled, earthly joys disdains,
saintly and sainted, human, made like men,
yet peerless, Lord of utter purity.*

*I follow him, the certain guide and sure,
foremost of teachers, matchless charioteer,
pride's potent queller, Victor, Lord of all.*

*I follow him of boundless might, profound
in insight, bringing peace, in lore adept,
self-master'd, freedom's Lord emancipate,*

*I follow him, who lives aloof, alone,
whose bonds are broken, who in freedom dwells,
error's refuter, spotless, meek, unstained
by passion, Lord of high self-mastery.*

*I follow him, of seven Sages last,¹
Being consummate, versed in threefold lore,
thought's school'd accomplished master absolute,
the potent Lord who storms the citadel.²*

*I follow him whose noble culture won
perfection, truth's exponent, quick to see
and store,—eschewing pleasure, not its thrall,
the Lord beyond all cravings, passion-free.*

*I follow him, the blameless, rapt in thought,
whose undefiled heart no trammels knows
nor bondage, void of littleness, detach'd,
consummate Lord who o'er the Flood has passed
and pilots in his train mankind across.*

*I follow him, th' unshackled, infinite
in wisdom, covetous of naught, who comes
to bless, Truth-finder without peer, the sole
and peerless, Lord of subtle mind abstruse.*

*I follow him of all-enlighten'd mind,
from cravings cleansed, unclouded, clear, undimmed,*

¹ See list of the seven Buddhas in the 14th Sutta of the Digha Nikāya (*Dial.* II, 2-7). This pioneer list was amplified later (*Jātaka* I, 44) by inventing eighteen extra predecessors for Gotama, so that he became the twenty-fifth. The Jain Mahāvīra had twenty-three predecessors.

² I.e. Indra or Sakka. The Buddhist commy. interprets this as Sakka who gave gifts in one earlier existence after another. Cf. Burlinghame's *Buddhist Legends*, Part I, p. 314.

*of meet oblations worthy,¹ chief of men,
th' unequall'd Lord of majesty supreme.*

Pray, when, householder, did you compose this eulogy of the recluse Gotama?

Like [387] a vast heap of divers flowers, sir, from which a skilled garland-maker or his apprentice might weave a garland manifold,—even so in the Lord there is full many a beauty, yes, many hundreds of beauties, to praise. Who will refuse praise where praise is due?

Then and there, from the mouth of Nātaputta the Nigaṇṭha, who could not bear to hear the Lord extolled,—there gushed hot blood.²

LVII. KUKKURA-VATIKA-SUTTA.

OF EMULATING DOGS.

THUS have I heard. Once when the Lord was staying among the Koḷiyas—Halidda-vasana is the name of a township of theirs—there came to him Puṇṇa Koḷiyaputta who was a Bovine,³ and Seniya, a naked ascetic (acela) who was a Canine. Puṇṇa, after saluting the Lord, took a seat to one side, while Seniya, after greetings of courtesy and civility, squatted down like a dog. Said Puṇṇa to the Lord:—this naked ascetic Seniya the Canine has set himself an austere task; he subsists by scavenging, and has for a long time punctually discharged the vows of his

¹ Lit. a yakkha (or fairy) worthy to receive oblations,—the term yakkha being applied to Gotama here as it is applied to the great Sakka in Sutta No. 37.

² Here, as elsewhere, the Buddhist Canon makes Nātaputta pre-decease Gotama. These symptoms, like those of the equally ascetic Devadatta, suggest rupture of the pulmonary blood-vessels. Bu. says here that Nātaputta was carried away on a litter to Pāvā, where he died shortly afterwards.

³ To support his bovine character, says Bu., he wore horns and a tail and affected to browse on grass. See Dhammasaṅgaṇi translation, p. 261.

Canine vocation. What future state and what destiny await him ?

Stop, Puṇṇa ; proceed no further ; question me not hereon.

A second time and yet a third time Puṇṇa repeated his enquiry, receiving the third time this answer from the Lord :—Though I told you I disapproved and asked you to stop and proceed no further with your enquiry, yet I will tell you the answer. If, Puṇṇa, a man fully and completely develops the dog's habits, the dog's principles of conduct, the dog's mind and [388] the dog's behaviour, then at the body's dissolution after death he will pass to be with dogs thereafter. But, if he holds the view that by such principles or practices or austerities or higher life he will become a greater or a lesser god, then he holds a false view ; and I say that the man of false views has before him one of two future states,—namely purgatory or rebirth as an animal. If he is lucky, he becomes a dog ; if he is unlucky, he goes to purgatory.

At these words Seniya, the naked ascetic who was a Canine, burst into tears and wept. Then said the Lord to Puṇṇa :—I told you to stop and proceed no further with your enquiries.

Said Seniya :—It is not because the Lord spoke as he did concerning me that I weep. But oh ! I have so long and so punctually discharged the vows of my Canine vocation ! Puṇṇa here, the Bovine, has for a long time punctually discharged his Bovine vows. What future state and what destiny await him ?

Said the Lord :—Stop, Seniya ; proceed no further ; question me not hereon.

A second time and yet a third time Seniya repeated his enquiry, receiving the third time this answer from the Lord :—Though I told you I disapproved and asked you to proceed no further with your enquiry, yet I will tell you the answer. If, Seniya, a man fully and completely develops the habits of kine, the principles of conduct of kine, the mind of kine and the behaviour

of kine, then at the body's dissolution. . . . [389]
 kine, if he is unlucky, he goes to purgatory.

At these words Puṇṇa Koḷiyaputta the Bovine burst into tears and wept. Then said the Lord to Seniya :—I told you to stop and proceed no further with your enquiries.

Said Puṇṇa :—It is not because the Lord spoke as he did concerning me that I weep. But oh ! I have so long and so punctually discharged the vows of my Bovine vocation ! I have faith in the Lord that he can so preach the Doctrine that I shall renounce my bovine practices and Seniya his canine practices.

Give ear then, Puṇṇa, and hearken ; and I will speak. Then to the listening Puṇṇa the Lord began :—

I affirm four kinds of actions (kamma) which I have independently discovered and proved. What are the four ?—There are (i) actions which are black, with black outcome, (ii) actions which are bright, with bright outcome, (iii) actions which are both black and bright, with both a black and a bright outcome, and (iv) actions which are neither black nor bright, with an outcome neither black nor bright, conducing to the destruction of karma (kamma).

(i) What action is black, with black outcome ?—Take a man who evolves a harmful complex of body, speech or thought and passes in consequence to a harmful realm where harmful impressions beset him, so that he experiences feelings of harm which are painful in the extreme,—as do beings [390] in purgatory. Thus, from the creature proceeds its own future state ; what it does determines what it passes to, and the impressions which then beset it. So I say creatures are the heirs of their own actions.—This is action which is black, with black outcome.

(ii) What action is bright, with bright outcome ?—Take a man who evolves a harmless complex of body, speech or thought and passes in consequence to a harmless realm where harmless impressions beset him, so that he experiences feelings devoid of harm which

are pleasant in the extreme,—as do the Subha-Kiṇṇa gods. Thus from the creature proceeds . . . heirs of their own actions.—This is action which is bright, with bright outcome.

(iii) What action is both black and bright, with both a black and a bright outcome?—Take a man who evolves complexes of body, speech, and thought which are both harmful and harmless, and passes in consequence to a realm at once harmful and harmless, where both harmful and harmless impressions beset him, so that he experiences mixed feelings, some harmful and some harmless,—as do human beings, some gods and some whose lot embraces suffering.¹ Thus from the creature proceeds . . . heirs of their own actions.—This is action which is both black and bright, with both a black and a bright outcome.

(iv) [391] Lastly, what action is neither black nor bright, with an outcome which is neither black nor bright, conducing to the destruction of Karma?—In this case, it is the mental resolve to discard all action of the three foregoing types which is called action which is neither black nor bright, with an outcome which is neither black nor bright, conducing to the destruction of Karma.

Such, Puṇṇa, are the four types of action affirmed by me, which I have independently discerned and proved.

Hereupon, Puṇṇa the Bovine said to the Lord :—Wonderful, sir ; wonderful ! Just as . . . etc. down to . . . may the Lord accept me as a disciple from this day forth while life lasts.

And Seniya, the naked ascetic who was a Canine, said the same but ended by saying :—I come to the Lord as my refuge and to his Doctrine and to his confraternity. Be it mine to receive admission and confirmation as an Almsman with the Lord.

¹ Bu. explains that the devas here referred to are earth's devatās, and that the *vinīpātikas* in question are the *vemānikapetas*.

A former sectary of another school, Seniya, who seeks admission and confirmation in this Doctrine and Rule, first resides for four months, at the end of which four months proved Almsmen admit and confirm him as an Almsman. This is the distinction between persons which I recognize.

If, sir, former sectaries of other schools have first to undergo this four months' probation before their admission here, then I will reside for four months, at the end of which period let proved Almsmen admit and confirm me as an Almsman.

So the naked ascetic Seniya the Canine was admitted and confirmed as an Almsman of the Lord. And not long after his confirmation the reverend Seniya, dwelling alone and aloof, strenuous, [392] ardent and purged of self, after no long time won that prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the higher life,—even this did he think out for himself, realize and attain, and in this did he dwell, convinced that for him rebirth was no more, that he had lived the highest life, that his task was done, and that now for him there was no more of what he had been. So the reverend Seniya was numbered among the Arahats.

LVIII. ABHAYA-RĀJAKUMĀRA-SUTTA.

OF CHOOSING ONE'S WORDS.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo-grove where the squirrels are fed, Prince Abhaya went to Nātaputta the Nigaṇṭha and after salutations took his seat to one side and was thus addressed by Nātaputta:—Go, prince, and confute the recluse Gotama; it will greatly redound to your credit and repute when people say that Prince Abhaya has confuted him, despite all his power and might.

But how am I to do it ?

Go to him, prince, and ask him this question :— Would a truth-finder say anything which would be displeasing and disagreeable to others ? If, on the one hand, he says yes, ask him how then he differs from the ordinary man,—who does say what is displeasing and disagreeable to others. But if he says no, [393] then ask him how then it was that he declared Devadatta to be a reprobate, a child of perdition, doomed to purgatory for ages,¹ and beyond all hope of redemption,—words which angered and upset Devadatta. This two-edged question which you will put to him, prince, is more than he will be able either to spew out or to swallow down. Just like a bar of iron fastened on a man's neck which he can neither spew out nor swallow down, even so will this two-edged question prove to the recluse Gotama ; he will not be able either to spew or to swallow it.

Yes, sir, said Prince Abhaya obediently. Then, rising from his seat he took his leave reverently of Nātaputta and betook him to the Lord, whom he saluted before taking his seat to one side. But when he was seated, a glance at the sun suggested to the prince that the hour was not well-timed for achieving his purpose that day and that he had better defer confuting the recluse Gotama till the morrow and under his own roof. So he invited the Lord with three others to a meal next day ; and when by his silence the Lord intimated his consent, the prince rose up and departed with a reverent leave-taking. At that night's close the Lord, duly robed and bowl in hand, made his way early to the prince's abode and sat down on the seat set for him. The prince provided an excellent meal of food both solid and soft, which he served with his own hands till the Lord had had his fill. The Lord's meal over and done, Prince Abhaya seated himself to one side on a lower seat and said :— Would a truth-finder, sir, say anything which would be displeasing and disagreeable to others ?

² Cf. Vinaya Texts III, 254.

This needs qualification, prince.

Then, sir, the Nigaṇṭhas would be at fault.¹

Why do you say that?

[394] Well, sir, when I was sitting with Nātaputta the Nigaṇṭha, he said to me :—Go, prince, and confute the recluse Gotama . . . (etc., as above) . . . Gotama will not be able either to spew or to swallow it.

Now at that time the prince was nursing his little boy, a babe who could not yet stand. Said the Lord :—What [395] think you, prince? If, from inattention on your part or his nurse's, he were to get a stick or a pebble into his mouth, what would you do with him?

I should remove it from him, sir. If I could not get it away at once, I should grasp his head with my left hand, crook a finger of my right hand and pull it out, —even if blood flowed. And why?—Out of pity for the child.

Precisely in the same spirit, prince, the truth-finder never says anything which he knows to be false, untrue and unprofitable, and also displeasing and disagreeable to others; never says anything which he knows to be a fact and true, but unprofitable and also displeasing and disagreeable to others; but, should it be a fact and true and profitable, but also displeasing and disagreeable to others, then the truth-finder knows the due season to state it. He never says anything which he knows to be false, untrue and unprofitable, albeit pleasing and agreeable to others to hear; never says anything which he knows to be a fact and true but unprofitable, albeit pleasing and agreeable to others to hear; but, if it be a fact and true and profitable, while pleasing and agreeable to others to hear, then the truth-finder knows the due season when to state it. And why?—Out of pity for creatures.

When, sir, learned scholars—who are Nobles or brahmins or heads of houses or recluses—come to the

¹ So Bu. (naṭṭhā Nigaṇṭhā). But the P.T.S. Dict. derives anassum (see sub v.) from anusūyati, in which case the meaning would be: That is what I heard from the Nigaṇṭha.

truth-finder with a question which they have elaborated, has the Lord previously reflected what their question will be and what his answer will be? Or does he answer offhand?

Then, prince, I will ask you a question in reply, for such answer as you may see fit to give. What think you? Do you know all about the several parts of a chariot?

Yes, sir; I know all about that.

What think you, prince? If people come to ask you what a particular part is, have you previously reflected [396] what their question and your answer will be? Or would you answer offhand?

As a charioteer of repute, I am versed in all the parts of a chariot, and my answer would come to me offhand.

Just in the same way, prince, when learned scholars come to the truth-finder with a question which they have elaborated, his answer comes to him offhand. And why? Because, prince, I have plumbed that particular constituent of the Doctrine and because my answer therefore comes to me offhand.

Hereupon, Prince Abhaya said to the Lord:—Wonderful, sir! wonderful! Just as a man might set upright again what has been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the Lord made his Doctrine clear. I come to the Lord as my refuge and to his Doctrine and to his Confraternity. I ask the Lord to accept me as a disciple who has found his refuge from this day forth while life lasts.

LIX. BAHU-VEDANIYA-SUTTA.¹

PLEASANT AND UNPLEASANT.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, Pañcakanga the carpenter came to the reverend Udāyi, and, having seated himself after salutations, asked, How many classes of feelings does the Lord specify ?

Three, sir,—pleasant, unpleasant and indifferent.

[397] No, Udāyi, he specifies not three but only two classes of feelings,—the pleasant and the unpleasant ;—the indifferent he accounts as the supremely pleasant in the case of him who has found peace. For the second and for a third time Udāyi affirmed there were the three classes ; and a second and a third time the carpenter insisted there were only two ; neither could convince the other.

Their talk was heard by the reverend Ānanda, who went off to the Lord and, seating himself after salutations, related the whole of the talk Udāyi and the carpenter had had together. Said the Lord to Ānanda :—It was a quite correct statement by Udāyi which the carpenter rejected, and it was a quite correct statement by the carpenter which Udāyi rejected. I have specified two classes of feelings ; [398] I have specified three, five, six, eighteen, thirty-six and a hundred and eight. I have so enuntiated the Doctrine. Those who refuse to accept, receive and welcome from others correct statements of it as enuntiated by me, must be expected to come to live together in quarrels, strife and contentions, assailing one another with shafts of wounding speech ; whereas those who accept, receive and welcome from others correct and accurate statements of it as I have enuntiated it, may be expected to live together in amity, harmony and concord, without quarrelling, in happy union, viewing one another with eyes of affection.

¹ Reproduced verbatim in the Saṃyutta Nikāya, IV, 223-8.

Five in number, Ānanda, are the pleasures of sense, namely, material shapes apparent to the eye, sounds, smells, taste and touch,—all of them pleasant and agreeable and delightful, all of them bound up with passion and lust. Every pleasant gratification which arises from these five pleasures of sense is called sensual pleasure.

But, I do not agree with him who should say this is the highest pleasure creatures can experience. Why do I not agree?—Because, beyond this, there is a pleasure far choicer and more excellent,—which comes when, divested of lusts and of wrong dispositions, an Almsman enters on and dwells in the First Ecstasy in all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection.

Nor do I agree with him who should say that this latter is the highest pleasure. [399] Why not?—Because, beyond this, there is a pleasure far choicer and more excellent,—which comes when an Almsman, rising above observation and reasoning, enters on and dwells in the Second Ecstasy. . . .

. . . in the Third Ecstasy. . . .

. . . in the Fourth Ecstasy, the state that knows naught pleasant or unpleasant, the clarity that comes of poise and collectedness.

Nor do I agree with him who should say that this last is the highest pleasure. Why not?—Because, beyond this, there is a pleasure far choicer and more excellent,—which comes when, by passing altogether beyond perception of material objects, by ceasing from perception of sense-reactions, and by not heeding perception of differences, an Almsman comes to hold space to be infinite and so enters on and dwells in the plane of infinity and space.

. . . plane of infinity of consciousness.

. . . plane of Naught.

[400] . . . plane of neither consciousness nor unconsciousness.

Nor yet do I agree with him who should say this

last is the highest pleasure. Why not?—Because, beyond this, there is a pleasure far choicer and more excellent,—which comes when, by passing altogether beyond the plane of neither consciousness nor unconsciousness, an Almsman enters on and dwells in the state in which feelings and perceptions are stilled and laid to rest for ever.

It may be, Ānanda, that Wanderers belonging to other schools will say :—The recluse Gotama speaks of the stilling of feelings and perceptions, and accounts this pleasure. Why? and how? Your answer to such should be that the Lord does not restrict pleasure to pleasant feelings only; the truth-finder ranks under pleasure all that is pleasant wheresoever he descries it.

Thus spake the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

LX. APANNAKA-SUTTA.

THE SOUND DOCTRINE.

THUS have I heard. Once when the Lord was on an alms-pilgrimage in Kosala with a great company of Almsmen, he came to a brahmin village of the Kosalians named Sālā. It came to the ears of the heads of houses there that the recluse Gotama [401] . . . (etc., as in Sutta No. 41) . . . and others again in silence.

When they were seated, the Lord asked these brahmins whether they had got a favourite teacher in whom they had confidence.

No, sir, was their answer.

Well, as you have not got a favourite teacher of your own, you should embrace and fulfil the Sound Doctrine, to your lasting happiness and welfare. And in what does it consist ?

Among recluses and brahmins some there are who hold and affirm that there is no such thing as alms or sacrifice or oblations ; no such thing as the fruit and harvest of actions good or bad ; no such thing as this world or the next ; no such thing as either parents or spontaneous generation ; no such thing in this world as recluses and brahmins who have achieved success and walk aright, who have, of and by themselves, apprehended and realized this world and the next and make it all known to others. Others again [402] maintain that there are indeed such things as these.

What think you, sirs ? Are not these two schools of recluses and brahmins diametrically opposed, one to the other ?

Yes, sir.

Of those who hold and affirm that there are no such things as the foregoing, it may be predicated that, scouting the three right principles of good behaviour in body, word and thought they will embrace and follow the three wrong principles of bad behaviour in body,

word and thought. And why?—Because such recluses and brahmins see neither the peril, vanity and foulness of the wrong qualities nor the blessing which comes of Renunciation allied to sanctity. Although there is indeed a next world, he holds the view there is not, and this is his wrong view; he resolves there is not, and this is his wrong resolve; he says there is not, and this is his wrong speech; he insists there is not, and therein goes counter to Arahats who are versed in worlds beyond this; he persuades others there is no next world, and so diffuses false doctrine; and in diffusing it he exalts himself and disparages others. Consequently, his earlier virtues are shed and vices are now installed; and this wrong view, this wrong resolve, this wrong speech, this antagonism to the Noble,¹ this diffusion of false doctrine, this self-exaltation and this disparagement of others,—all these several bad and wrong principles thrive apace because of his wrong views.

[403] In this case a man of intelligence says to himself that, if there be no world to come, then this individual, at the body's dissolution after death, will fare well; but, if there be a world to come, will pass to a doom of tribulation and woe or to purgatory. If, however, it be granted that there is no other world and if it be assumed that the negative view is true, then the individual stands condemned here and now by men of intelligence as a bad liver, a holder of wrong views and an apostle of vanity. But, if there is another world, then this individual loses both ways, first by being—here and now—condemned by men of intelligence and secondly by passing at death to a doom of tribulation and woe or to purgatory; so the sound doctrine is not embraced and followed by him; he is one-sided; he misses the right conclusion.

Of those, on the other hand, who hold and affirm that there are indeed such things as the foregoing, it may be predicated that, scouting the three wrong

¹ Here clearly the plural Ariyā is a synonym for the Arahats *supra*.

principles of bad behaviour in body, word and thought, they will embrace and follow the three right principles of good behaviour in body, word and thought. And why?—Because such recluses and brahmins see both the peril, vanity and foulness of the wrong principles and the blessing which comes of Renunciation allied to sanctity. There being a next world, he holds the view that there is, and this is his right view; he resolves that there is, and this is his right resolve; he insists that there is, and therein goes not counter to Arahats who are versed in worlds beyond this; he [404] persuades others that there is a next world, and so diffuses right doctrine, and in diffusing it neither exalts himself nor disparages others. Consequently, his earlier vices are shed and virtue is now installed; and this right view, this right resolve, this right speech, this unison with the Noble, this diffusion of right doctrine, this absence alike of self-exaltation and of disparagement of others,—all these several right principles thrive apace because of his right views.

In this case a man of intelligence says to himself that, if there is a world to come, then this individual, at the body's dissolution after death, will pass to a happy state or to heaven. If, however, it be granted that there is no other world and if it be assumed that the negative view is true, then the individual is here and now extolled by men of intelligence as living a good life, holding right views, and preaching what is salutary. But, should there be a world to come, then this individual gains both ways, first by being here and now extolled by the intelligent, and secondly by passing at death to a happy state or to heaven; so the sound doctrine is embraced and followed by him; he is two-sided; he seizes on the right conclusion.

Other recluses and brahmins there are who hold and affirm that no evil is wrought by him who either himself acts or causes another to act, who maims or causes another to maim, who causes grief or misery, who tortures or causes another to torture, who sets folk quaking or causes another to do so, who slays,

who steals, who is a burglar or a dacoit or a house-breaker or a foot-pad or an adulterer or a liar. If, say they, with a cleaver as sharp as a razor he were to make a single heap and mound of flesh out of all that lives on earth, no guilt proceeds therefrom and no consequence of guilt ensues; nor does guilt proceed or ensue if he were to march to the southern bank of the Ganges killing and slaughtering, maiming and causing to be maimed, torturing and causing to be tortured. Nor again, say they, if he were to march to the northern bank of the Ganges distributing alms and causing alms to be distributed, offering sacrifices and causing sacrifices to be offered,—no virtue proceeds therefrom and no consequence of virtue ensues; no virtue proceeds or ensues from alms-giving or self-control or temperance or from speaking truth.

Other recluses and brahmins there are who hold and affirm [405] on the contrary that guilt does proceed in the former case and virtue in the latter.

What think you, sirs? Are not these two schools of recluses and brahmins diametrically opposed one to the other?

Yes, sir.

Of those who hold and affirm that neither guilt nor virtue proceeds from what I have described, it may be predicated that scouting the three right principles. . . . Renunciation allied to sanctity. Although there is indeed an after-effect, he holds the view there is not, and this is his wrong view; . . . [406] all these several bad principles thrive apace because of his wrong views.

In this case a man of intelligence says to himself that, if there be no after-effect, then this individual, at the body's dissolution after death, will fare well; but if . . . misses the right conclusion.

Of those, on the other hand, who hold and affirm that there are indeed such things as after-effects, it may be predicated . . . [407] all these several right principles thrive apace because of his right views.

In this case a man of intelligence says to himself

that, if after-effects there are, then this individual . . . seizes on the right conclusion.

Other recluses and brahmins, again, there are who hold and affirm that there is neither cause nor reason either for the depravity or for the purity of creatures; that it is without reason or cause that they grow depraved or pure; that there is no such thing as strength or will, no human courage or steadfastness; all creatures, all beings, all that has life,—they are all impotent weaklings with no power of will, they are engendered as what fate dictates, encountering pleasure or pain within one or other of life's Six Environments.¹

¹ See Charpentier on 'The Leśyā-theory of the Jainas and Ājīvikas' in the Sārtryk in honour of K. J. Johansson (Goteborg, 1910). But the Jain 'colours' arose as the direct product of *Karma*, which Makkhali is here represented as flouting. At D. III, 250 only two *abhi-jātis* are particularized as colours (the 'black' and the 'white'), but at D.A. I, 162 Bu. completes the six (as colours) by adding blue, red, yellow and very white. The Cy. (here) goes on to explain that—in an ascending scale—the black or lowest are bird-fowlers, pig-stickers, fishermen, robbers, robbers' executioners, and all others who follow cruel callings. Buddhist almsmen are 'blue.'—It is said that these, putting 'thorns' in the Four Requisites (of an Almsman), eat them, and so an Almsman is a 'thorn-liver,' this being their creed; or 'thorn-livers' are certain Pilgrims (*pabbajitā*), for, in their belief, recluses (*samaṇas*) are 'thorn-livers.'—The 'red' are Nigaṇṭhas who wear one garment, and are reputed to be whiter than the foregoing two classes. The 'yellow' are lay folk who are followers of the unclad (*gihi-acela-sāvaka*); thus they make their own donors of requisites higher than the Nigaṇṭhas. Nanda Vaccha and Sankicca are classed as 'white,' being spoken of as whiter than the foregoing four classes. The Ājīvakas are spoken of as 'whitest of all,' being reputed whiter than all the others.

On our Majjhima passage, Bu. concludes his exegesis by saying that:—first of all (*paṭhamam*) all people are bird-fowlers etc. In the successive stages of being purified (*tato visujjhamanā*) they become Sakya Recluses; then Nigaṇṭhas, then disciples of the Ājīvakas; then Nanda etc.; and then Ājīvakas. Such is the doctrine held. The 'white' class is to be explained as the converse to what has been said (of the other classes).

In the Sumangala-Vilāsī version (I, 162), apart from minor differences, Makkhali Gosāla is added to Nanda Vaccha and

Other recluses and brahmins there are who hold and affirm on the contrary that there is a cause and a reason for depravity and for purity and that creatures are not impotent weaklings without power of will, dominated by fate and bound by life's hard and fast environment.

What think you, sirs? [408] Are not these two schools diametrically opposed one to the other?

Yes, sir?

Of those who hold and affirm the hard and fast barriers of environment, it may be predicated that, scouting the three right principles. . . . Renunciation allied to sanctity. Although there is indeed a cause and a reason for depravity and for purity, he holds the view that there is not, and this is his wrong view; . . . all these several bad principles thrive apace because of his wrong views.

In this case a man of intelligence says to himself that, if there be no cause or reason, then this individual, at the body's dissolution after death, will fare well; but if . . . [409] misses the right conclusion.

Of those, on the other hand, who hold and affirm that a cause and a reason exists alike for depravity and purity, it may be predicated . . . all these several right principles thrive apace because of his right views.

In this case a man of intelligence says to himself that if there be a cause, then this individual . . . [410] seizes on the right conclusion. . . .

Some recluses and brahmins, moreover, hold and

[Kisa] Sankicca,—the trio being raised from the white category to the whitest of all, while ājivakas [and female ājiviniyo] descend to the merely 'white'; and there is no specific mention of Samaṇas (as above) in connection with bhikkhus.

In adopting the two *colours*, black and white, Buddhism characteristically adopts also the familiar number of six *abhi-jātis* (D. III, 250-1), but transmutes their meaning ethically. Thus, a man born into a black (or dark) environment may evolve therein (i) a black character and life or (ii) a white character and life or (iii) Nirvana. And so also threefold possibilities lie before the man born into a white (or bright) environment.

affirm that there exist no Incorporeal Brahmā-realms at all, while others assert the contrary.

What think you, sirs? Are not these two schools diametrically opposed one to the other?

Yes, sir.

In this case a man of intelligence says to himself that he personally has neither seen what those affirm who deny the existence of Incorporeal Realms, nor discovered what those others affirm who preach the existence of such Realms; nor does he feel it proper, without knowing or seeing for himself, definitely to commit himself to one side or the other as representing the absolute truth while all else is error. If, he says, those speak truly who deny the existence of Incorporeal Realms, it may be that I shall surely get hereafter to the Corporeal Gods who are the product of mentality (*mano-maya*); whereas if the exponents of Incorporeal Realms speak truly, it may be that I shall surely get to the Incorporeal Gods who are the product of perception (*saññā-maya*); at any rate we see that the Corporeal results in assaults with clubs and swords, in wrangles, strife, contentions and quarrels, and in slander and lies, whereas nothing of the kind occurs with the Incorporeal. Led by these reflections, he sets his course towards viewing the Corporeal without interest and without zest, and towards stilling it for ever.

Some recluses and brahmins there are who hold and affirm that there is no such thing as the stilling of continuing existence, while others again assert the contrary.

[411] What think you, sirs? Are not these two schools diametrically opposed one to the other?

Yes, sir.

In this case a man of intelligence says to himself that he personally has neither seen what those affirm who deny that existence can be stilled, nor discovered what those others affirm who assert that it can; nor does he feel it proper, without knowing or seeing for himself, definitely to commit himself to one side or the other as representing the absolute truth while all else

is error. If, he says, those speak truly who deny that existence can be stilled, I shall surely get to the Incorporeal Gods who are the product of perception; whereas, if those are right who say existence can be stilled for ever, I may win Nirvana here and now; as regards the negative view, it is the neighbour of passion, attachment, of cherished delight, of cleaving and clinging to things; while the positive view has the precise opposites of all these things for its neighbours. Led by these reflections, he sets his course towards viewing all continuing existence without interest and without zest, and towards stilling it for ever.

There are four types of individuals to be found in the world.—First, there is he who tortures himself and is given up to self-torture. Then there is he who tortures others and is set on torturing them. Next, there is he who tortures both himself and others; while, lastly, there is the man who tortures neither himself nor others. And this [412] last individual, who tortures neither himself nor others, dwells—here and now—beyond all appetites, consummate, unfevered, blissful and perfected.

Now, what kind of individual is he who tortures himself and is given up to self-torture?—Take the case of the individual who goes naked and flouts the decencies of life . . . etc., as in the Kandaraka-Sutta (No. 51). Such are the various ways in which he tortures his own body; and such a man is called a self-torturer, given up to self-torture.

What kind of individual is he who tortures others and is given up to torturing them?—Take the case of the individual who butchers sheep or swine . . . (etc., as in No. 51) . . . other cruel trade. Such a man is called a torturer of others, given up to torturing them.

What kind of individual is he who tortures both himself and others too?—Take the case of the individual who is an anointed king of the race of Nobles . . . (etc. as in No. 51) . . . and voices of lamentation. Such a man is called a torturer both of himself and of others.

Lastly, what kind of individual is he who, torturing neither himself nor others, and given to torturing neither himself nor them, dwells—here and now—beyond all appetites, consummate, unfevered, blissful and perfected?

There appears in the world here a Truth-finder, Arahāt all-enlightened . . . (etc., as in No. 51) . . . [413] and now for me there is no more of what I have been! Such a man is called one who tortures neither himself nor others and is given to torturing neither himself nor them, but lives—here and now—beyond all appetites, consummate, unfevered, blissful and perfected.

At the close of these words, the brahmins of Sālā said to the Lord :—Wonderful, Gotama; wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. To him as our refuge we come and to his Doctrine and to his Confraternity. We ask him to accept us as his followers from this day forth while life lasts.

LXI. AMBALAṬṬHIKĀ-RĀHUL-OVĀDA-SUTTA.¹

AGAINST LYING.

[414] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo-grove where the squirrels were fed, and the reverend Rāhula was staying at Ambalaṭṭhikā, the Lord, arising towards eventide from his meditations, went over to Rāhula, who, seeing the Lord some way off, set a seat for him

¹ This is doubtless the Sutta which Asoka commends in the Bhābrā Edict.

and water to wash his feet. Seating himself on the seat set for him, the Lord poured water over his feet, while Rāhula after salutations took his seat to one side.

Having still a minute drain of water in the water-jar, the Lord said to Rāhula :—Do you see this minute drain of water ?

Yes, sir.

Minute, likewise, is the recluse-ship of those who shrink not from deliberate lying.

Then throwing away the water, the Lord said to Rāhula :—Do you see this minute drain of water now thrown away ?

Yes, sir.

Thrown away, likewise, is the recluse-ship of those who shrink not from deliberate lying.

Upsetting the jar, the Lord said to Rāhula :—Do you see this jar upset ?

Yes, sir.

Upset, likewise, is the recluse-ship of those who shrink not from deliberate lying.

Setting the jar upright again, the Lord said to Rāhula :—Do you see this jar empty and void ?

Yes, sir.

Empty and void, likewise, is the recluse-ship of those who shrink not from deliberate lying.

It is like, Rāhula, a king's elephant with tusks as long as the pole of a plough, a vast beast of noble lineage, which has seen many battles and, when it comes into battle, goes to work with its fore feet and its hind feet, with its fore-quarters and its hind-quarters, with its head and its ears and its tail,—but [415] keeps its trunk out of danger. Noting this, the mahout feels the elephant's life is not lost. But when the elephant goes to work with its trunk too, then the mahout feels the elephant's life is lost, for it has left undone nothing it could do.—Just in the same way, Rāhula, he who does not shrink from deliberate lying has not—say I—left undone any evil thing which he could do. Therefore, you must school yourself never to lie even in jest.

What think you, Rāpula ? What is a mirror for ?

To reflect, sir,

In just the same way you must reflect again and again in doing every act, in speaking every word and in thinking every thought. When you want to do anything, you must reflect whether it would conduce to your or others' harm or to both, and so is a wrong act, productive of woe and ripening unto woe. If reflection tells you this is the nature of that contemplated fact, assuredly you should not do it [416]. But if reflection assures you there is not harm but good in it, then you may do it. If while you are doing that act, reflection tells you it is harmful to you or to others or to both and is a wrong act productive of woe and ripening unto woe, abandon it. But if reflection assures you there is not harm but good in it, then you may go forward with it. If when you have done that act, reflection assures you that it has conduced to your or others' harm or to both and is a wrong act productive of woe and ripening unto woe, then you should declare and disclose and unfold it to your master or to the discreet among your fellows in the higher life, and you should henceforth develop self-control [417]. But if reflection assures you there is not harm but good in it, then joy and gladness shall be yours as you school yourself by day and by night in the things that are right.

And the same holds good for speech and [418-9] for thoughts also.

[420] All recluses and brahmins, Rāhula, who in past ages were pure in deed, word and thought, won that purity by constant reflection. So in ages to come will their successors win their purity, even as it is won by recluses and brahmins to-day. Therefore, school yourselves by constant reflection to win purity in deed, word and thought.

Thus spoke the Lord. Glad at heart, the reverend Rāhula rejoiced in what the Lord had said.

LXII. MAHĀ-RĀHUL-OVĀDA-SUTTA.

BREATHING EXERCISES.

THUS have I heard. One morning when the Lord was staying at Sāvattthī in Jeta's Grove in Anātha-piṇḍika's pleasure-grounds, he went, duly robed and bowl in hand, into the city for alms. Behind followed the reverend Rāhula, [421] duly robed and bowl in hand. Without looking round, the Lord addressed Rāhula as follows:—All matter (rūpa)—past present or future, within or without, gross or subtle, high or low, far or near—should be regarded with full comprehension that 'this is not mine'—'not I'—'no self of mine.'

Matter only, Lord? Only matter, Blessed One?

Not only matter, Rāhula, but also feeling, perception, the constituents and consciousness.

Who possibly, said Rāhula, could go to the village for alms on the day he has heard an exhortation from the Lord's own lips? And thereupon he turned back and seated himself under a tree, cross legged and with body erect, alert in mindfulness. Seeing him so seated, the reverend Sāriputta addressed him, saying—Aim, Rāhula, at developing the mindfulness which comes from inhaling and exhaling, for this, if developed and fostered, yields a rich harvest and proves of great avail. Rising up towards evening from his meditations, Rāhula sought out the Lord and after salutations took a seat to one side, asking how that mindfulness which comes from inhaling and exhaling was produced and fostered so as to yield a rich harvest and prove of great avail.

Rāhula, everything personal and referable to an individual which is hard or solid or derived therefrom—such as the hair of the head or body, nails, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, pleura, spleen, lungs, inwards, bowels, stomach, faeces, together with everything else personal and referable to an individual which is hard or solid or derived therefrom—all this makes up what is called the personal

earth-element, and, in combination with the external earth-element makes up the totality of the earth-element. The right way to regard this as it really is and to comprehend it aright, is to say—This is not mine, This is not I, This is no self of mine. [422] So regarding and comprehending it, a man turns from the earth-element in disgust and loathing of heart.

What next is the water-element? It may be either personal or external. If personal and referable to an individual, it embraces everything which is water or watery or derived therefrom—such as bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine, together with everything else personal and referable to an individual, which is water or watery or derived therefrom. All this makes up what is called the personal water-element, and, in combination with the external water-element, makes up the totality of the water-element. The right way to regard this as it really is and to comprehend it aright is to say—This is not mine, This is not I, This is no self of mine. So regarding and comprehending it, a man turns from the water-element in disgust and loathing of heart.

The fire-element similarly is either personal or external. If personal, it embraces everything which is fire or fiery or derived therefrom,—such as whatever heats, consumes or burns up, or whatever wholly transmutes food and drink in digestion, or anything else which, being personal and referable to an individual, is fire or fiery or is derived therefrom. All this is called the personal fire-element, and, in combination with the external fire-element, makes up the totality of the fire-element. The right way to regard . . . loathing of heart.

Likewise, the air-element is either personal or external. If personal, it embraces everything personal and referable to an individual which is air or airy or derived therefrom,—such as wind discharged upwards or downwards, wind in the abdomen or belly, vapours that traverse the several members, inhalings and

exhalings of breath, together with everything else which, being personal and referable to an individual, is air or airy or derived therefrom. All this is called the personal air-element, and, in combination with the external air-element, makes up the totality of the air-element. The right way to regard . . . [423] loathing of heart.

Lastly, there is the space-element,¹ which is also personal or external. If personal, it is either space or spacious or derived therefrom,—such as the auditory or nasal orifices, or the portals of the mouth, or the channels by which victuals and drink are either swallowed or repose or pass out of the body lower down, or aught else, that, being personal and referable to an individual, is space or spacious or derived therefrom. All this is called the personal space-element, and, in combination with the external space-element, makes up the totality of the space element. The right way to regard . . . loathing of heart.

Grow like unto the earth, Rāhula ; for, as you do so, no sensory impressions, agreeable or disagreeable, will grip hold of your heart and stick there. Just as men cast on the earth's surface things clean and things unclean, ordure, urine, spittle, pus and gore, and yet the earth is not troubled thereby nor moved to disgust and loathing,—even so should you grow like unto the earth ; for, as you do so, no sensory impressions, agreeable or disagreeable, will lay hold of your heart and stick there.

Grow like unto water ; for, as you do so . . . stick there. Just as men cast into water things clean and things unclean . . . [424] and stick there.

Grow like unto fire ; for, as you do . . . and stick there.

Grow like the wind ; for, as you do, no sensory impressions, agreeable or disagreeable, will grip hold

¹ This does not occur in Sutta No. 28, which gives only the preceding four elements (*cattāri mahā-bhūtā*). Infra, in Suttas Nos. 112, 115 and 140 (cf. D. III, 247, A. I, 175 and A. III, 290) *viññāṇa-dhātu* is added to the five elements here specified.

of your heart and stick there. Just as the wind blows away things clean and unclean, ordure, urine, spittle, pus and gore, and yet the wind is not troubled thereby nor moved to disgust and loathing,—even so should you grow like unto the wind ; for, as you do so, no sensory impressions, agreeable or disagreeable, will grip hold of your heart and stick there.

Grow like space ; for, as you do so, no sensory impressions, agreeable or disagreeable, will grip hold of your mind and stick there. For, just as space abides nowhere, even so should you grow like space ; for, as you do so, no sensory impressions, agreeable or disagreeable, will grip hold of your mind and stick there.

Grow in loving-kindness ; for, as you do so, malevolence will pass away.

Grow in compassion ; for, as you do so, vexation will pass away.

Grow in gladness over others' welfare ; for, as you do so, aversions will pass away.

Grow in poised equanimity ; for, as you do so, all repugnance will pass away.

Grow in contemplation of the body's corruption ; for, as you do so, passion will pass away.

Grow in perception of the fleeting nature of things ; [425] for, as you do, the pride of self will pass away.

Grow in the mindfulness which comes from ordered breathing ; for, this, if developed and fostered, yields a rich harvest and proves of great avail.—Take the case of an Almsman who, betaking himself to the jungle or the foot of a tree or to some abode of solitude, there sits cross-legged and with body erect, alert in mindfulness. Mindfully he inhales, and mindfully he exhales his breath. When exhaling a deep breath, he knows precisely what he is doing, as he does too when inhaling a deep breath, or when exhaling or inhaling a shallow breath. In the process of drawing his breath either in or out, he schools himself either to be alive to all bodily impressions—or to still the several factors of body—or to take zest therein—or to have a sense of well-being ; he schools himself either to be alive to the

heart's several factors—or to still them—or to be alive to the heart (as a whole)—or to still the heart—or to give it full play—or to calm it—or to bring it Deliverance ; he schools himself in breathing to dwell on the impermanence of things, or on passionlessness, or on elimination, or on Renunciation.—This, Rāhula, is how mindfulness in ordered breathing is fostered and developed so as to yield a rich harvest and to prove of great avail. With mindfulness in breathing so fostered [426] and developed, a man breathes his last wittingly and not unwittingly.

Thus spoke the Lord. Glad at heart, the reverend Rāhula rejoiced in what the Lord had said.

LXIII. CŪḶA-MĀLUNKYĀ-SUTTA.

OF THE IRRELEVANT.

THUS have I heard. Once the Lord was staying at Sāvathī in Jeta's grove in Anāthapiṇḍika's pleasure-ground. To the reverend Mālunkya-putta, in the course of his private meditations, there came the following reflection :—The Lord does not expound to me the views—which he has left unexpounded, omitted and dismissed without answer—such as : The world is eternal,—The world is not eternal—The world is finite—The world is infinite—Life and the body are one and the same thing—Life and the body are distinct entities—A truth-finder¹ passes to another existence after death—A truth-finder passes to no further existence after death—A truth-finder both passes and does not pass to a further existence after death—A truth-finder neither passes nor does not pass to a further existence after death. I do not like his not expounding these things to me ; I resent it ; I will go to him and

¹ Tathāgato ti satto, says Bu. ; i.e. here 'tathāgata means simply creature.' I have however retained my ordinary translation of the word, to connote all Arahats, whether Buddhas or not.

question him hereon. If he definitely either accepts or rejects any of these propositions, I will follow the higher life under the Lord ; but if he fails to expound, then I will throw up my training as an Almsman and will revert to the lower plane of a layman.

[427] Rising up towards evening from his meditations, the reverend Mālunkyā-putta betook him to the Lord, saluted him, seated himself, related his reflections and the decision he had reached, ending up by saying :—If the Lord knows that the world is eternal, let him tell me so. If the Lord knows that the world is not eternal, let him tell me so. If the Lord does not know whether the world is eternal or not, then the only straightforward thing for one who knows not nor discerns is to avow that he knows not nor discerns.

(And he dealt similarly with each of the other problems above enumerated.)

[428] Did I ever promise you, Mālunkyā-putta, that, if you followed the higher life under me, I would tell you whether the world was eternal, and all the rest of it?

No, sir.

Or did you on your part stipulate that, if you followed the higher life under me, then I should tell you all this?

No, sir.

It comes to this then that I never promised, nor did you stipulate, that, as a condition of your following the higher life under me, I should expound these matters to you. This being so, who are you—to reject whom?

If, Mālunkyā-putta, a man were to say he would not follow the higher life under the Lord until the Lord had answered all the questions you enumerate, [429] he would get no answer from the Truth-finder before death overtook him. It is just as if a man were transfixed by an arrow heavily coated with poison, and his friends and kinsfolk were to get him a leech expert in dealing with arrow-wounds, but the man were to declare he would not have the arrow taken out until he knew whether the archer who had shot him was a Noble or

a brahmin or a middle-class man or a peasant,—what the archer's name and lineage was—whether he was tall or short or of medium height—whether he was black or dark or fair—what particular village or township or city he hailed from—whether his bow was a long-bow or a cross-bow—whether his bow-string was made from swallow-wort or bamboo or sinew or hemp or the leaves of *Calotropis gigantea*—whether the shaft of the arrow was a wild reed or a planted shoot—whether the shaft was feathered with the plumage of a vulture or a heron or a falcon or a peacock or other fowl—whether the gut binding that shaft came from an ox or a buffalo or a hart or a monkey—whether the arrow was a plain arrow or was barbed with horn or iron or a calf's tooth or with an oleander thorn. [430] The man would never get to know all this before death overtook him. And just in the same way, if a man were to say he would not follow the higher life under the Lord until the Lord had answered this pack of questions, he would get no answer from the Truth-finder before death overtook him.

The higher life is not contingent on the truth of any thesis that the world either is or is not eternal. In either case, as in each of the other theses you adduce, there still abides the fact of birth, decay and death; there still abide the facts of grief and tribulation, of ill, sorrow and distraction;—of all of which I proclaim the extirpation here and now.

[431] Take therefore what I have not taught as being left untaught by me, and take as my teaching what I have specifically taught.

What have I left untaught?—I have not taught that the world either is or is not eternal; that it is finite or infinite; that life and the body are either identical or distinct; that after death a truth-finder either passes or does not pass to a further existence, or does both or neither. And why have I left these things untaught?—Because they are unprofitable and not fundamental to the higher life; because they do not conduce to weariness with mundane things, to passionlessness, to purga-

tion, to tranquillity, to insight, to full enlightenment, and to Nirvana.

What have I specifically taught?—I have taught of Ill, of its origin, of its cessation, and of the path that leads to its cessation. And why have I taught this?—Because this is profitable and fundamental to the higher life; because this does conduce to weariness with mundane things . . . Nirvana.

Wherefore, Mālunkyā-putta, [432] take what I have not taught as being left untaught by me, and take as my teaching what I have specifically taught.

Thus spoke the Lord. Glad at heart, the reverend Mālunkyā-putta rejoiced in what the Lord had said.

LXIV. MAHĀ-MĀLUNKYĀ-SUTTA.

OF BURSTING BONDS ASUNDER.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he addressed the Almsmen, saying :—Do you know the Five Bonds which chain men to the lower life here, as taught by me?

Yes, I do, said the reverend Mālunkyā-putta.

And what is your knowledge of them?

One is views on personality; another is doubt; another is attachment to observances; fourth come lusts of the flesh; and the fifth is malevolence.

To whom do you hear that I so taught the Five Bonds? Would not Wanderers who profess other creeds confute you with the illustration from infancy? For, a new-born babe, helpless on its back, is not conscious of personality at all, [433] much less can it hold views on personality, its propensity to views on personality being latent only. Such an infant is not conscious of doctrines, much less can it have doubts about them, its propensity to doubt being latent only. Such an infant is not conscious of rules of conduct, much less can it be attached to observances, its propensity to such attachment being latent only. Such an infant is not conscious of lusts of the flesh, much less can passion arise within it, its sensual propensities being latent only. Such an infant is not conscious of fellow-creatures, much less can it harbour malevolence towards them, its malevolent propensities being latent only. Would not Wanderers who profess other creeds confute you, Mālunkyā-putta, with this illustration from infancy?

At this point the reverend Ānanda exclaimed :—Now is the time for this, Lord; now is the time, Blessed One, for the Lord to impart teaching about

the Five Bonds, to be treasured up from his lips by the Almsmen.

Give ear then, Ānanda, and listen, said the Lord ; and I will speak. Then to the listening Ānanda the Lord began :—

Take an uninstructed everyday man, who has no vision of the Noble and is unversed and untrained in their noble doctrine, who has no vision of the Excellent and is unversed and untrained in their excellent doctrine. Such a man's mind is beset and obsessed by delusions about personality ; he knows no real escape therefrom ; and these delusions about personality, if left to grow in strength, are a Bond to chain him to this lower life here. Just the same, too, happens with doubt—with attachment to rites—with sensuality—[434] and with malevolence ; all of which are likewise Bonds to chain him to this lower life here.

On the other hand, the instructed disciple of the Noble—who has vision of the Noble and Excellent and is versed and trained in noble and excellent doctrine—has a mind beset and obsessed by no delusions about personality and the rest of the Five Bonds ; he knows the real escape therefrom ; he discards each and all of them, with all propensities thereto.

Without first treading the path and the course for getting rid of these Five Bonds, it is quite impossible for a man to know or discern or to get rid of them,—any more than it is possible, without first cutting away bark and foliage, to cut the choice timber of a fine upstanding timber-tree.

But, if he has first trodden the path and the course for getting rid of these Five Bonds, [435] it is possible for a man to know and discern and get rid of them,—just as it is possible, after first cutting away bark and foliage, to cut the choice timber of the tree.

Just as a weakling, coming to the Ganges in spate, and thinking his arms can bear him across in safety to the further shore, would fail in the attempt,—in just the same case is whosoever fails, when the doctrine of

stilling personality is being preached, to embrace it, welcome it, cleave to it, and stand fast therein. This is the case of such men.

But just as a strong man, coming to the Ganges in spate and thinking his arms can bear him across in safety to the further shore, would succeed in the attempt,—in just the same case is whosoever succeeds, when the doctrine of stilling personality is being preached, in embracing it, welcoming it, cleaving to it, and standing fast therein. This is the case of such men.

Now, what is the path and what is the course unto riddance of these Five Bonds which chain men to this lower world here?—Take an Almsman who, by aloofness from all ties, by eschewing wrong states of consciousness, and by quelling all lewdness of body, becomes divested of pleasures of sense and of wrong states of consciousness so that he develops and dwells in the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness but not divorced from observation and reflection. Whatsoever occurs as a visible shape, or feeling, or perception, or factors of being,—all such mental phenomena he regards as transitory, as Ill, as disease, as pustulences, as pangs, as anguish, as maladies, as extraneous, as fleeting, as hollow, as non-self. He purges his mind of all such mental phenomena and [436] applies it, so purged, to the state which is deathless, confident that what is really good and really excellent is the stilling of all factors of being, riddance from all ties, destruction of cravings, passionlessness, peace, Nirvana. From this platform he attains to the extirpation of the Cankers; or, if he does not attain to their definite extirpation, yet by his very passion for righteousness and by his very delight therein, he destroys the Five Bonds which chain him to this lower world here so that he will be translated hereafter to realms above, from which he will never return to earth.—Such is the path and such is the course unto riddance of these Five Bonds.

Rising above observation and reflection, the Almsman enters on, and abides in, the Second Ecstasy with all its zest and satisfaction,—a state bred of rapt concentration, above all observation and reflection, a state whereby the heart is focussed and tranquillity reigns within. And then follow the Third and Fourth Ecstasies. Whatsoever occurs as a visible shape . . . riddance of these Five Bonds.

Rising next altogether beyond perception of the visible, by ceasing to perceive sense-reactions, and by not heeding perception of differences, the Almsman reaches the idea of infinite space and so develops, and abides in, the plane of infinite space, and, in succession, the plane of infinite mind. Whatsoever occurs as a visible shape . . . [437] riddance of these Five Bonds which chain men to the lower life here.

If this, sir, be the path and the course unto riddance of these Five Bonds, how comes it that Deliverance is found by some through the heart and by others through the intellect?¹

I say it results from difference in their respective faculties.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

LXV. BHADDĀLI-SUTTA.

OF OBEDIENCE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he addressed the listening Almsmen as follows:—I have only one meal each morning and find that on this regimen I am healthy and well, buoyant, hale and hearty. Do like me and you too will benefit in the same way.

¹ Cf. *Dial.* II, 70 (note). The Commy. says that Sāriputta was an instance of the former, and Mahā-Moggallāna of the latter, mode of Deliverance.

Hereupon, the reverend Bhaddāli told the Lord he could not do this, because, in so eating, he would be a prey to scruples and misgivings.¹

Well then, Bhaddāli, eat a portion only at your place of entertainment and take a portion away with you to eat later on. Eating on this plan, [438] you will get along all right.

No, sir, I could not do this, because here too I should be a prey to scruples and misgivings.

So, while the Lord was laying down a rule of conduct and the Confraternity was vowing obedience, the reverend Bhaddāli protested his inability and for three whole months never came near the Lord, as one who was not conducting himself according to the Master's teaching.

At the end of the time a number of Almsmen were busied on making up robes for the Lord, expecting that, when his robes were ready at the end of the three months, the Lord would set out on an alms-pilgrimage. To them came Bhaddāli and seated himself after greetings, to learn from them their expectation and to be urged by them to lay the Lord's monition to heart lest worse should befall him hereafter. Accepting their advice, Bhaddāli betook him to the Lord and after due salutation took a seat to one side, saying:—I confess my fault, sir;—foolish and misguided and wrong that I was to protest my inability to conform while the Lord was laying down a rule of conduct and the Confraternity was vowing obedience thereto. I ask the Lord to pardon my transgression as such, with a view to my keeping watch and ward in future.

Yes, Bhaddāli; you did transgress, foolish and misguided and wrong that you were in protesting your inability to conform while I was laying down a rule of conduct and the Brotherhood was vowing obedience thereto.

¹ Apparently he was afraid of not finishing his meal within the prescribed hours, and so of eating at the wrong time, i.e. after the meridian. (Cf. Vinaya Texts I, 40.)

You failed too to realize the circumstances, Bhaddāli. You failed to realize, firstly, that the Lord was in residence at Sāvattthī and would know you were not conducting yourself according to the Master's teachings ; secondly, that a number of [439] Almsmen—and of Almswomen too—were spending the rainy season in the city and would also know it ; thirdly, that in the city there were living a number of lay disciples—both men and women—who would also know it ; and, fourthly, that there were a number of recluses and brahmins of divers schools also spending the rainy season in the city, all of whom would know that the Almsman Bhaddāli, a senior disciple of the recluse Gotama, was not conducting himself according to the Master's teachings.

I confess my fault, sir ;—foolish and misguided . . . vowing obedience thereto.

What do you think, Bhaddāli ? Take the case of an Almsman who has found the twofold Deliverance, both through the heart and the intellect. If I bid him make himself a bridge for me across the mire, would he do so ? Or would he turn in a different direction, or flatly refuse to do my bidding ?

He would not refuse, sir.

Take the case of Almsmen who have found Deliverance through the intellect—or by comprehending the body—or by sheer vision—or by trust—or by living up to the Doctrine—or by living up to their trust. If I bid any one of these six make himself a bridge for me across the mire, would he do so ? Or would he turn in a different direction, or flatly refuse to do my bidding ?

He would not refuse, sir.

What do you think, Bhaddāli ? When this happened, had you found the two-fold Deliverance [440] or any of the six other forms of Deliverance ?

No, sir.

Were you not at the time empty and vain and blameworthy ?

Yes, sir.—I confess my fault, sir ; foolish and mis-

guided and wrong that I was to protest my inability to conform when the Lord was laying down a rule of conduct and the Almsmen were vowing obedience thereto.

Yes, Bhaddāli; you did transgress, foolish and misguided and wrong that you were to protest your inability . . . obedience thereto. But, inasmuch as you see your transgression as such and duly atone, we pardon it unto you. It marks progress in the Rule of the Noble when a man, seeing his transgression as such, atones and keeps watch and ward over himself for the future.

Take the case of an Almsman, Bhaddāli, who does not conduct himself according to the Master's teachings. To him comes the yearning to resort to some solitary habitation—in the forest under a tree, in the wilds, in cave or grot, in a charnel-ground, in a thicket, or on bracken in the open—in the hope of realizing some height of noblest knowledge or vision transcending the ordinary. So to the solitary habitation of his choice he betakes himself and dwells aloof and alone there,—contemned by his Master, contemned by the judgment of the discreet among his fellows in the higher life, contemned by the local sprites, and contemned by himself. Thus universally contemned, he fails to realize knowledge or vision transcending the ordinary. And why?—Because this is what comes to all who do not conduct themselves according to the Master's teachings.

Take now the case of an Almsman who does conduct himself according to the Master's teachings, to whom comes the same yearning to resort to solitude [441] with the same hopes. Dwelling aloof there, he is contemned neither by his Master, nor by his fellows, nor by the local sprites, nor by himself. Not contemned of anyone, he succeeds in realizing a height of noble knowledge and vision transcending the ordinary. Divested of pleasures of sense and wrong states of consciousness, he develops and dwells in the First Ecstasy, with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation

and reflection. And why?—Because this is what comes to all who conduct themselves according to the Master's teachings. And so in succession, and for the same reason, he develops and dwells in the Second, Third and Fourth Ecstasies.

With his heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable,—it is thus that he applies his heart to the knowledge which recalls his earlier existences. He calls to mind his divers existences in the past,—a single existence, then two . . . (etc., as in Sutta No. 4) . . . in all their details and features. And why?—Because this is what [442] comes to one who conducts himself according to the Master's teachings.

That same stedfast heart he now applies to the knowledge of the passing and re-appearance of other creatures. With the Celestial Eye . . . (etc., as in Sutta No. 4) . . . and heaven. And why?—Because this is what comes to one who conducts himself according to the Master's teachings.

That same stedfast heart he now applies to the knowledge of destroying the Cankers. He has absolute comprehension of Ill, the origin of Ill, the cessation of Ill, and the course that leads to the cessation of Ill; he has the like absolute comprehension of the Cankers. When he knows and discerns this, his heart is delivered from the Canker of sensuality, from the Canker of continuing existence, and from the Canker of ignorance; and to him thus delivered comes the knowledge of his deliverance in the confidence that he has lived the highest life, that his task is done, and that now for him there is no more of what he once was. And why?—Because this is what comes to one who conducts himself according to the Master's teachings.

Hereupon Bhaddāli asked the Lord what was the cause and reason why the Almsmen prolong proceedings against one Almsman longer than against another.

Take the case, answered the Lord, of a frequent and habitual offender who, when spoken to by his brethren,

skips off to something irrelevant, changes the subject, evinces rage and hatred and resentment, does not take it well, bristles with indignation, fails to atone, and does not declare himself willing to do what the Confraternity pleases. In such a case his brethren, who have duly noted all this, [443] deem it well to conduct such an enquiry into his case as to preclude any speedy settlement of it.

Take now the case of another frequent and habitual offender who, when spoken to by his brethren, does not skip off to something irrelevant, does not change the subject, does not evince rage and hatred and resentment, but takes it well, is humble, atones, and declares himself willing to do what the Confraternity pleases. In such a case, his brethren, who have duly noted all this, deem it well so to restrict their enquiry into his case as to ensure a speedy settlement.

Next take the case of a casual and not habitual offender, who, when spoken to by his brethren, skips off to something irrelevant . . . [444] preclude any speedy settlement of it.

Next take the case of a casual and not habitual offender, who, when spoken to by his brethren, does not skip off to something irrelevant . . . ensure a speedy settlement.

Lastly, take the case of an Almsman who gets along just by trust and affection. Recognizing this, his brethren deem it well not to protract the proceedings lest he lose even his trust and affection. Just as if a man possessed only a single eye and his friends and kinsfolk guarded that one eye of his lest he should lose even that too,—even so do the Almsmen take heed lest he should lose even his trust and affection.

Such, Bhaddāli, is the cause and the reason why the Almsmen prolong proceedings against one Almsman longer than against another.

What, sir, is the cause and the reason why in bygone days [445] there were fewer rules of conduct and more Arahats, whereas nowadays there are more rules and fewer Arahats?

It is because, when men fall away and the truth wanes, rules are multiplied and there are fewer Arahats. The Master does not prescribe rules for his disciples so long as there is no sign in the Confraternity of states of consciousness bred of the Cankers. But as soon as he sees signs of this, he prescribes rules to combat those states of consciousness. Such states occur only when the Confraternity has grown big, and then it is that rules against them must be prescribed. They do not appear till the Confraternity has risen to wealth, fame, learning, and standing ; but, when it has got standing, then there occur states of consciousness bred of the Cankers and the Master prescribes rules to combat them.

Few were ye when I preached the homily with the parable of the thorough-bred Colt. Do you remember it, Bhaddāli ?

No, sir.

To what cause do you attribute that ?

I have not been conducting myself according to the Master's teachings for a long time.

That is not the cause or the reason. For some time past my heart has been fathoming yours, seeing how, while I was expounding the Doctrine, you, in your folly, were not listening intently, with grip and grasp and whole-hearted apprehension. Well, I will tell you that homily with the parable of the Colt. Hearken and give ear [446] and I will speak. Then to the attentive Bhaddāli the Lord began thus :—

Just as an expert horse-breaker, when a fine thorough-bred is put in his hands, first schools it to the bit, and during the process the colt exhibits every twist, wriggle and contortion you would expect from one constrained to do something wholly novel, until he is perfected by constant use and gradual practice therein. After the bit comes the yoke and in this process too the colt exhibits . . . practice herein. Next the colt is schooled successively to the ring, to being clipped, to gallop, to neigh (defiance), to bear himself like a royal charger of birth and breeding, peerless in speed, in points, and in

manners ; and in this process too the colt exhibits . . . practice herein. Lastly, the horse-breaker grooms and braids the colt to perfection and so it becomes with its ten points a charger for a king to be proud of, and is styled a royal treasure.

Just in the same way an Almsman who has his ten points grows worthy of oblations and offerings and gifts and homage and is the richest field in which to sow the seed of merit. What are these ten points?—His are the Arahāt's right views, the Arahāt's right aspirations, the Arahāt's right speech, the Arahāt's right action, the Arahāt's right mode of livelihood, the Arahāt's right effort, the Arahāt's [447] right mindfulness, the Arahāt's right rapture of concentration, together with the Arahāt's right knowledge and right Deliverance. The Almsman, Bhaddāli, who has these ten points is worthy of oblations and offerings and gifts and is the richest field in which to sow the seed of merit.

Thus spoke the Lord. Glad at heart, the reverend Bhaddāli rejoiced in what the Lord had said.

LXVI. LAṬUKIKOPAMA-SUTTA.

THE PARABLE OF THE QUAIL.

THUS have I heard. Once the Lord was staying in the Anga country, where there is a township named Āpaṇa. In the morning early, duly robed and bowl in hand, he went into town for alms and, after his meal, on his way back from his round, went into a wood to rest during the heat of the day and seated himself at the foot of a tree. Likewise, the reverend Udāyī had been into town for alms and on his way back had gone into that same wood to rest during the heat of the day, and was sitting under a tree in solitary meditation when there came to him the reflection that their Lord had dispelled many an unhappy state of consciousness and had implanted many a happy one, had dispelled

many a wrong state and implanted many a right one. Arising towards evening from his meditations, Udāyī betook him to the Lord and, taking [448] his seat to one side after due salutations, first related how there had come to him the foregoing reflection and then went on to say :—In former times, sir, we had meals in the evening and in the morning and in the afternoon, in contravention of all proper hours. Time came when the Lord bade Almsmen give up having meals out of hours in the afternoon ; and personally I felt it a painful wrench, when the faithful laity came with excellent meals in the afternoon out of hours, to realize that by our Lord's bidding they were to be rejected and by our Blessed One's bidding to be renounced. Well, sir, out of our love and veneration for the Lord and in our sense of duty and obligation, we gave up these afternoon meals, out of hours ; and we ate morning and evening. Then came a time when the Lord bade Almsmen give up eating at night, out of hours. Here again it was a painful wrench to realize that by our Lord's bidding the better meal of the two was to be rejected and by our Blessed One's bidding to be renounced. The old custom had been, when a man was given curry in the afternoon, for him to say : Carry it away and we will have it for supper together. For, dainty dishes, sir, all come at night,—rarely by day. Well, out of our love and veneration for the Lord and in our sense of duty and obligation, we gave up eating at night, out of hours. Time was when, going in quest of alms when it was too dark to see, Almsmen used to walk straight into the village-pond or the cesspool, or stray into a hedge, or blunder over a cow asleep, or associate with young fellows before or after crimes, or were solicited by women. I remember once being out for alms after dark when a woman espied me for a flash as she was scouring a pot and screamed out : Woe is me ! A goblin is after me ! I told her I was not a goblin but an Almsman [449] standing there for alms. Then you must be a poor orphan with no father or mother left alive ; you would

do better to cut your belly out once for all than to let it drive you to prowling about for alms in the dark like this. When I remember this, sir, the reflection comes to me that our Lord has dispelled many an unhappy state of consciousness and has implanted many a happy one, has dispelled many a wrong state and implanted many a right one!

Yet, in their folly, Udāyī, there are silly people who, when told by me to give something up, think that it is an insignificant matter of no moment and that I am too particular,—with the result that they do not give it up but grow dissatisfied with me and with the Almsmen who desire to be trained. This insignificant thing grows into a bond strong enough to hold them fast, a stout and solid bond, a bond that rots not away, a massive log round their necks. It is like a quail caught in a springe, there to abide slaughter or captivity or death. Would it be correct to say that to the bird in this plight the withy which holds it is a bond without strength or might, a bond that is flimsy and unsubstantial.

No, sir ; to the quail it is a bond strong enough to hold her fast, a stout and solid bond to her, a bond that rots not away, a very log round her neck.

Just in the same way, Udāyī, there are silly people . . . a log round their necks.

Take now the case of young men who, when told by me to give something up, [450] think that in itself it is an insignificant matter of no moment, but that their Lord, the Blessed One, has bidden them to give it up and renounce it. So they give it up, without growing dissatisfied with me or with the Almsmen who wish to be trained ; and the result is that, unruffled, they live in meekness and contentment, with hearts as free as wild things. Unto these the bonds prove to be without strength or might, flimsy and unsubstantial. It is like a king's elephant—with tusks like the stilts of a plough, the huge scion of a noble race, the hero of many a battle—who may be bound with stout straps and thongs, but has only to give quite a little heave of his

body in order to burst his bonds asunder and go forth where he lists. Would it be correct to say that to the elephant his bonds are strong enough to hold him fast, —stout, solid bonds that rot not away, a massive log round his neck?

No, sir; to such an elephant these bonds which he can burst asunder by a slight heave of his body, are to him without strength or might, flimsy and unsubstantial.

Just in the same way, Udāyī, the young men who, when told by me to give something up, . . . flimsy and unsubstantial.

It is like a poor wretch with just a single crazy hovel open to the crows and squalid to view, with just a single crazy pallet squalid to view, [451] with no store of grain beyond just his sorry seed-corn in a solitary crock, and with just his one ill-favoured wife. If such a poor wretch sees an Almsman from a pleasure with clean hands and feet seated after a good dinner meditating in the cool shade, he might think it a pleasant and healthful thing to be a recluse and might like to become a Pilgrim too, cutting off his hair and beard, donning the yellow robe and going forth from home to homelessness. But suppose he could not bring himself, as the first step to becoming a Pilgrim, to give up his poor hovel and pallet, his poor crock of seed-corn and wife. Would it be correct to say of him that the bonds which keep him from giving up his sorry belongings in order to become a Pilgrim, are to him weak bonds, without strength or might, flimsy and unsubstantial?

No, sir; to him they are bonds strong enough to hold him fast, stout, solid bonds that rot not away, a massive log round his neck.

It is just the same, Udāyī, with those silly people who, when told by me to give something up, think that it is an insignificant matter of no moment and that I am too particular,—with the result that they do not give it up but grow dissatisfied with me and with the Almsmen who desire to be trained. This insignificant thing grows into a bond strong enough to hold them

fast, a stout, solid bond, a bond that rots not away, a massive log round their necks.

Or it is like a rich man, or his son, [452] of great wealth and possessions, with abounding treasure and substance and lands and raiment and wives and slaves both male and female. If he, likewise, sees an Almsman from a pleasaunce with clean hands and feet seated after a good dinner meditating in the cool shade, he too might think it a pleasant and a healthful thing to be a recluse and might like to become a Pilgrim too, cutting off his hair and beard, donning the yellow robe and going forth from home to homelessness. And suppose he could bring himself, as the first step to becoming a Pilgrim, to give up all these riches and to go forth from home to homelessness. Would it be correct to say of him that his bonds were strong enough to hold him fast, stout solid bonds that rot not away, a massive log round his neck?

No, sir; to him they are flimsy and unsubstantial.

It is just the same with those young men who, when told by me to give something up, think that in itself it is an insignificant matter of no moment but that their Lord . . . [453] flimsy and unsubstantial.

There are four types of individuals to be found in the world, Udāyī.

The first is progressing towards giving up ties and renouncing them, but in his progress is assailed by thoughts and ideas into which ties enter; he gives in to them, does not give them up, does not dispel and eject them, does not annihilate them. Him I call not detached but attached. And why?—Because I have gauged his individuality.

The second is similarly progressing and is similarly assailed, but does not give in to such thoughts and ideas, he gives them up; he dispels, ejects and annihilates them. Him too do I call not detached but attached. And why?—Because I have gauged his individuality.

The third is similarly progressing but in his progress is from time to time assailed by distraction in mindful-

ness. Mindfulness is slow of growth, but he is quick to give up such distraction, quick to dispel, eject and annihilate it. It is like a man who lets fall two or three drops of water into an iron pot heated all day long; the drops of water are slow in falling but quick to disappear and vanish. And it is just the same with this third man who is progressing . . . and annihilate it. Him also do I call not detached but attached. [454] And why?—Because I have gauged his individuality.

Last comes the man who, recognizing that ties are a root of Ill, frees himself from ties and is Delivered by destroying ties. Him do I call detached and not attached. And why?—Because I have gauged his individuality.

Five in number are the pleasures of sense, namely, visible shapes, sounds, odours, tastes, and touch,—all of them pleasant, agreeable and delightful, all of them bound up with passion and lusts. The satisfaction and the gratification derived from these five pleasures of sense is called sensual pleasure, filthy pleasure, vulgar pleasure, ignoble pleasure, not to be practised, not to be developed, not to be fostered, but to be dreaded, say I.

Take the case of an Almsman who, divested of pleasures of sense and of wrong states of consciousness, develops and dwells in the First Ecstasy . . . and successively in the Third and Fourth Ecstasies. This is called the pleasure of renunciation, the pleasure of solitude, the pleasure of tranquillity, the pleasure of utter enlightenment,¹—to be practised, to be developed, to be fostered, and not to be dreaded, say I.

Take the case of an Almsman who has developed and dwells in the First Ecstasy. Here there is no fixity,—in that observation and reflection are not yet stilled. Nor is there fixity in the Second Ecstasy,—in that

¹ *Sambodha-sukha*,—a term ordinarily restricted to the Buddha, but here used of Arahats in general.

zest and satisfaction are not yet stilled. Nor again is there fixity in the Third Ecstasy,—in that [455] the bliss of rapt concentration survives. But when the Brother has developed and dwells in the Fourth Ecstasy, then I say there is fixity.

Of the First Ecstasy I say that it sufficeth not ; I tell you to give it up and pass beyond it,—to the Second Ecstasy. Of the Second Ecstasy I say that it sufficeth not ; I tell you to give it up and pass beyond it,—to the Third Ecstasy. Of the Third Ecstasy I say that it sufficeth not ; I tell you to give it up and pass beyond it,—to the Fourth Ecstasy. Of the Fourth Ecstasy I say that it sufficeth not ; I tell you to give it up and pass beyond it—to the plane of Infinity and Space—by passing beyond all perception of things material, by eliminating perception of sense-reactions, and by not heeding perception of differences. This too sufficeth not and you must give it up and pass beyond it,—to the plane of Infinity of Consciousness and thence successively to the planes of Naught and of Neither-perception-nor-non-perception, [456] till at last the Almsman develops and dwells in the state where perceptions and sensations cease to be.

Can you point, Udāyī, to any bond, big or small, which I have omitted to order to be given up ?

No, sir.

Thus spake the Lord. Glad at heart, the reverend Udāyī rejoiced in what the Lord had said.

LXVII. CĀTUMA-SUTTA.

OF LAND SHARKS.

THUS have I heard. Once when the Lord was staying at Cātuma in the myrobalan wood, there came to visit him five hundred Almsmen headed by Sāriputta and Moggallāna. These newcomers, while they were being greeted by the resident Almsmen and were being shown their billets and while they were

putting away their bowls and robes, talked loud and made a great noise. Said the Lord to the reverend Ānanda: Who pray are these loud-voiced noisy persons, like so many fishermen over their catch?

There have come to visit you, sir, five hundred Almsmen headed . . . a great noise.

Tell them from me, Ānanda, that the Master desires their presence.

Ānanda having duly done so, those Almsmen obediently [457] came to the Lord and with proper salutations took their seats to one side, there to be asked why there was all this clamour and noise, as of so many fishermen over their catch.

It was these five hundred Almsmen, sir, headed . . . a great noise.

Depart, Almsmen; I bid you begone; you cannot dwell near me.

Yes, sir, said they obediently, as, rising up from their seats, they took reverential leave of the Lord, folded up their bedding, took their bowls and robes, and went away.

At that time the Sakyans of Cātuma were met together in their moot-hall on some business or other; and, when from a distance they observed these Almsmen going away, they went up to them and asked where they were going.

The Lord, sirs, has bidden us all begone.

Sit down for a while, reverend sirs; we may be able to mollify the Lord.

So these Almsmen sat down while the Sakyans of Cātuma went off to the Lord and, seating themselves after salutations, spoke thus:—Let the Lord show favour to the Almsmen and extend a welcome to them. As in the past the Lord has been kindly to the Confraternity, so let him be kindly to them now. Among them, sir, are young recruits that have but recently joined and are fresh to this Doctrine and Law; to these it would be a shock and a set-back, if they fail to see the Lord,—just as drought to young crops [458] or as losing sight of its mother to a young calf. As in

the past the Lord has been kindly to them, so let him be kindly to them now,—showing favour to the Almsmen and extending a welcome to them.

Then Brahmā Sahampati, divining with his own heart the thoughts of the Lord's heart, vanished from out of his heaven to re-appear in the Lord's presence,—as easily as a strong man might stretch out his arm or draw back his outstretched arm. With his right shoulder respectfully bared, Brahmā stretched forth folded palms in homage towards the Lord, saying, as the Sakyans had said :—Let the Lord shew favour . . . a welcome to them.

[459] Now the Sakyans of Cātuma and Brahmā Sahampati by their illustrations from young crops and the young calf succeeded in mollifying the Lord.

Said the reverend Mahā-Moggallāna to those Almsmen :—Arise, sirs, and take up your bowls and robes ; the Sakyans of Cātuma and Brahmā Sahampati have succeeded in mollifying the Lord by illustrations from young crops and the young calf. So at his bidding the Almsmen arose, took up their bowls and robes, went to the Lord, saluted him and took their seats to one side.

Sāriputta was sitting hard by, and the Lord asked him what he had thought when those Almsmen were sent away.

I thought, said Sāriputta, that the Lord did not want to be troubled just then but to enjoy present bliss, and that we too would do the same.

Go away, Sāriputta ; go away and never let such an idea cross your mind again.

Turning to Moggallāna, the Lord asked him the same question and received the answer that he had thought, when those Almsmen were sent away, that the Lord did not want to be troubled just then but to enjoy present bliss, and accordingly that he and Sāriputta would look after the Confraternity.

Quite right, Moggallāna ; for, either I or you two must look after the Confraternity.

Then, addressing the Almsmen, the Lord said :—

Four terrors await a man who goes into the water,—namely waves, crocodiles, whirlpools and sharks. And just the same four terrors await the man who goes forth from home to homelessness as a Pilgrim.

[460] First, what is the terror from waves?—Take the case of a young man who for faith's sake has gone forth from home to homelessness as a Pilgrim, feeling beset by birth, decay and death, by grief, lamentation, ills, woes and tribulation, beset by ills and spent with ills, and asking to be shown how to make an end of all that makes up the sum of Ill. When enrolled accordingly as a Pilgrim, he is plied by his fellows in the higher life with orders and with directions,—how to approach and how to withdraw, how to look in front of him and how to look behind him, how to stretch out his arm and how to draw it back, and how to carry his bowl and robes. Thinks he to himself:—In the old days before I left home, it was I who gave orders and directions to others; but these people here seem to think they must order me about and direct me like my own children and grandchildren. So he throws up his training and reverts to the lower state of a layman.—Such a man is said to be so terrified by waves that he throws up his training and reverts to the lower state. Terror of waves signifies temper.

What is terror of crocodiles?—Take the case of a young man . . . sum of Ill. When enrolled accordingly as a Pilgrim, he is plied by his fellows in the higher life with orders and directions—to eat this but not that, to touch this but not that, to drink this but not that, and each according to rule at an appointed hour only, and never out of hours. [461] Thinks he to himself:—In the old days before I left home, I used to eat and drink what I liked and not to eat or drink what I did not like, without any regard to rules and hours at all. Nowadays, however, when faith moves people to give me a good meal to eat late in the day out of hours, methinks these people here bolt and bar my mouth. So he throws up his training and reverts to the lower state of a layman. Such a man is said to

do so from terror of crocodiles. Terror of crocodiles signifies gluttony.

What is terror of whirlpools?—Take the case of a young man . . . sum of Ill. When enrolled accordingly as a Pilgrim, he goes for alms in the morning, duly robed and bowl in hand, into a village or township, unguarded of body and speech, without having mustered up mindfulness, and with his faculties not under control. There he sees a householder or his son indulging in the five pleasures of sense to which they are addicted and devoted; and the thought comes to him that in the old days before he left home he too used to indulge in these pleasures to which he was likewise addicted and devoted and that, as his family has plenty of substance, he could enjoy that substance while doing good works. So he throws up his training and reverts to the lower state of a layman. Such a man is said to do so from terror of whirlpools. Terror of whirlpools signifies the five pleasures of sense.

Lastly, what is terror of sharks?—Take the case [462] of a young man . . . sum of Ill. When enrolled accordingly as a Pilgrim, he goes for alms in the morning, duly robed and bowl in hand, into a village or township, unguarded of body and speech, without having summoned up mindfulness, and with his faculties not under control. There he sees a woman not fully dressed and attired, at the sight of whom passion defiles his heart so that he throws up his training and reverts to the lower state of a layman. Such a man is said to do so from terror of sharks. Terror of sharks signifies women.

Such are the four terrors which await those who, in this Doctrine and Rule, go forth from home to homelessness as Pilgrims.

Thus spoke the Lord. Glad at heart those Almsmen rejoiced in what the Lord had said.

LXVIII. NAḶAKAPĀNA-SUTTA.

THE STIMULUS OF EXAMPLE.

THUS have I heard. Once when the Lord was staying in Kosala at Naḷaka-pāna in the Butea grove, there were a number of highly distinguished young men who for the Lord's sake through faith in him had gone from home to homelessness as Pilgrims,—the reverend Anuruddha, Nandiya, Kimbila, Bhagu, Kuṇḍadhāna, Revata, and Ānanda, together with other highly distinguished young men. At the time the Lord [463], sitting in the open air in the midst of the Confraternity, asked the Almsmen whether those young men, as Almsmen, found joy in the higher life. The Almsmen were silent, and silent they remained though asked the same question a second and a third time. Then it occurred to the Lord to put the question direct to those young men themselves, and he asked Anuruddha whether they found joy in the higher life.

Certainly we do, was the answer.

Good, very good, Anuruddha and the others of you. It is meet and right that you should do so. You have left home for homelessness as Pilgrims when quite young—with black hair untouched by grey and in all the beauty of your early prime—at the very age when you might have been leading a life of pleasure. It was under no stress from kings or robbers, or debt or fear, or poverty that you left your homes ;—did you not in faith go forth as Pilgrims because—feeling beset by birth, decay and death, by grief, lamentation, ills, woes and tribulation, beset by ills and spent with ills,—you were asking to be shown how to make an end of all that makes up the sum of Ill ?

Yes, sir.

And what, when enrolled as a Pilgrim, has that young man to do ?—If, on the one hand, he attains not

to that zest and satisfaction which is divested of pleasures of sense and all wrong states of consciousness, if he attains not to this or to something higher still, his heart is possessed by covetise, malevolence, torpor, flurry and worry, doubts, [464] dislikes and slackness. But if he does attain to such zest and satisfaction, or to something higher still, his heart is not possessed by any of these things. That zest and that satisfaction are his.

What is your idea about myself? As touching the Cankers—which are depraved and entail re-birth, which are burthensome and ripen unto Ill, with birth, decay and death in their train—, do you think that these have not been put away from him by the Truth-finder and that this is why he knows that this Canker is dealt with by practice, that by endurance, this by avoidance and that by removal?

No, sir; we do not think this. What we think is that the Truth-finder has put away from him all Cankers and that this is why he knows how Cankers are severally to be dealt with.

Right, quite right. The Truth-finder has indeed put from him all these evil Cankers, has grubbed and stubbed them, like a palm-tree that has been rooted out from where it stood, a thing that once has been and now can be no more. Just as a palm with its crown lopped off can never grow again, even so have all these evil Cankers been grubbed and stubbed, like a palm that has been rooted out from where it stood, a thing that once has been and now can be no more. And therefore it is that the Truth-finder knows how Cankers are severally to be dealt with. What think ye?—With what end in view does the Truth-finder indicate the states hereafter of his disciples dead and gone, declaring that this one has passed to one, and that one to an other future state?

[465] All our ideas are derived from the Lord, guided by him and fortified by him. We pray that the Lord may be pleased to explain what he has said, so that the Almsmen may treasure up his words.

My end in view is not to cajole or delude folk, nor is it to get for myself gains or repute or fame or profit, nor is it to advertise myself as revealing the respective states hereafter of my disciples dead and gone. No ; it is because there are young men who believe and are filled with enthusiasm and with gladness, who, on hearing this revelation, concentrate their whole hearts on imitating it all,—to their own abiding good and welfare.

An Almsman hears that such and such an Almsman has died and has been declared by the Lord to have been stablished in knowledge. From personal observation or from hearsay he knows what was this departed Almsman's conduct, peace of heart, lore, life, and Deliverance ; and when he recalls the faith, virtue, learning, renunciation and lore of the departed, he concentrates his whole heart on becoming like him, so that his life is blessed.

Or the Almsman hears the Lord has declared that, by having burst asunder the Five Bonds which bound him to the world, the Almsman departed has been translated to a heaven never to come back thence to earth. From personal observation . . . life is blessed.

Or he hears the Lord has declared that, by having burst asunder the Three Bonds, and by also reducing passion, hatred and delusion to a minimum, the Almsman departed will come back only once more to earth, and will, when he comes back that last time, make an end of Ill. From personal observation . . . [466] life is blessed.

Or he hears the Lord has declared that, by having simply burst asunder the Three Bonds, the Almsman departed has embarked on the stream of salvation, is safe from future states of punishment, is sure of his future and destined to win full enlightenment. From his personal observation . . . life is blessed.

Similarly, an Almswoman hears the Lord has declared that such and such an Almswoman has died and has been declared by the Lord (etc., as in all the four foregoing cases of the Almsman departed).

[467] Similarly a lay-follower—man or woman—hears that such and such a lay-follower has died and that the Lord has declared that, by having burst asunder the Five Bonds which bound him—or her—to the world, the departed has been translated to a heaven never to come back thence to earth . . . (etc., as in the 2nd., 3rd. and 4th. cases of the Almsman departed) . . . [468] his—or her—whole heart is concentrated on becoming like him—or her—, so that his—or her—life is blessed.

Thus the Truth-finder's end in view is not to cajole or delude folk, nor is it to get for himself gains or repute or fame or profit, nor is it to advertise himself as revealing the respective states hereafter of his disciples dead and gone. No; it is because there are young men who believe and are filled with enthusiasm and gladness, who, on hearing this revelation, concentrate their whole hearts on becoming like these,—to their own abiding good and welfare.

Thus spoke the Lord. Glad at heart, the reverend Anuruddha rejoiced in what the Lord had said.

LXIX. GULISSĀNI-SUTTA.

OF RUSTICITY.

[469] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels are fed, there appeared among the Confraternity on some business or other an uncouth Almsman from the wilds, named Gulissāni, concerning whom the reverend Sāriputta held forth to the Almsmen as follows:—

An Almsman who comes in from the wilds to the Confraternity and lives with them should show respect and consideration to his fellows in the higher life. If he does not, there will be talk of what to do with his reverence from the wilds, who has lived alone in his wilds and done what he liked there, and shows no respect

or consideration here for his fellows in the higher life. That is what will be said. And therefore an Almsman from the wilds, when he comes in to the Confraternity and lives with them, should show respect and consideration to his fellows.

Such an Almsman from the wilds should be correct in the matter of seats, punctilious neither to displace seniors nor to oust juniors. If he shows himself the reverse, there will be talk of what to do with this Almsman from the wilds who is deficient even in the common decencies which the Doctrine prescribes. That is what will be said. And therefore an Almsman from the wilds when he comes in to the Confraternity and lives with them, should be correct in the matter of seats.

Similarly, and for the like reasons, an Almsman from the wilds should not visit the village for alms at too early an hour, nor return ahead of the others; he ought not to call on families [470] either before or after the midday meal; he ought to be composed and sedate; he ought to be reserved and not loquacious; he ought to be pleasant spoken and amiable; he ought to keep watch and ward over his faculties; [471] he should be moderate in his eating, ever vigilant, strenuous, mindful, stedfast, and profound in goodwill; [472] he should be a zealous student of the higher branches of the Doctrine and the Law. He will be asked questions thereon, and if he can find nothing to say, there will be talk of what is to be done with this Almsman from the wilds, where he lived alone and did what he pleased, who, on being asked questions about the higher branches of the Doctrine and the Law, can find nothing to say. That is what will be said. And therefore an Almsman from the wilds ought to be a zealous student of the higher branches of the Doctrine and the Law.

For like reasons, he ought to be a zealous student too both of those excellent Deliverances which transcend the visible and are incorporeal, and also of transcendental states of consciousness, lest it be said of

him that he knows nothing of that for which he became a Pilgrim.

Hereupon, the reverend Mahā-Mogallāna asked the reverend Sāriputta whether these states of consciousness were incumbent only on an Almsman from the wilds or [473] whether they were the business also of an Almsman from the confines of a village.

They are incumbent on the Almsman from the wilds, sir, and still more are they the business of an Almsman from the confines of a village.

LXX. KĪṬĀGIRI-SUTTA.

OF IMPLICIT OBEDIENCE.

THUS have I heard. Once when the Lord was on an alms-pilgrimage in Kāsī with a large train of Almsmen, he addressed them as follows :—I go without a meal at night and find that on this regimen¹ I am healthy and well, buoyant, hale and hearty. Do like me, and you too will benefit in the same way.

Yes, sir, said those Almsmen dutifully.

In the course of that alms-pilgrimage through Kāsī, the Lord came to a township of theirs called Kīṭāgiri, where he stayed. Resident there, were two Almsmen Assaji and Punabbasuka,² to whom there came a number of Almsmen to say that the Lord himself ate no meal at night and that the Confraternity were doing the same and were hale and well on it ; and they urged the two to conform to a regimen which would suit them too.

[474] Thereupon Assaji and Punabbasuka made answer that they took meals in the evening and early in the morning and at noon, outside prescribed hours, and found that on this regimen they were healthy and

¹ Cf. Suttas No. 21 and 65.

² Two leaders, says the Commentator, of the six recalcitrants of the Vinaya.

well, buoyant, hale and hearty. Why should they sacrifice to-day for hereafter? They would continue to take meals in the evening and early in the morning and at noon outside prescribed hours.

Failing to win the two over, the Almsmen went to the Lord and after salutations took their seats to one side, narrated all that had passed, ending up by saying that, as they could not prevail with the two, they had come to inform the Lord. He thereupon bade an Almsman to go to the two with the message that the Lord desired their presence. On receipt of this message, the two dutifully appeared and after salutations took their seats to one side, to be asked by him [475] whether what was reported to him was true.

Quite true, sir; was their answer.

Is it in your knowledge, Almsmen, that I ever taught that—no matter what the feelings a man experiences, whether agreeable or disagreeable or neutral—his wrong states of consciousness wane while his right states wax apace?

No, sir.

Is it not in your knowledge that my teaching has been that right and wrong states of consciousness depend on the particular feeling experienced; that according to the nature of the specific feelings—be they agreeable or disagreeable or neutral—wrong states of consciousness wax apace while right states wane, or *vice versa*?

Yes, sir.

Quite right. If I had not known, seen, discerned, realized, and apprehended by comprehension that, with a given agreeable feeling experienced by a man, wrong states of consciousness wax apace and right states wane,—if I had not this knowledge, should I say, would it beseem me to say, that you should eschew that agreeable feeling?

No, sir.

It is just because I have that knowledge that I [476] bid you eschew it.

Also, if I had not known, seen, discerned, realized and apprehended by comprehension that, with a given

agreeable feeling experienced by a man, wrong states wane and right states wax apace,—if I had not this knowledge, should I say, would it beseem me to say, that you should develop and abide in that agreeable feeling?

No, sir.

It is just because I have that knowledge that I bid you develop it and abide therein.

[Similar paragraphs about (a) disagreeable and (b) neutral feelings.]

[477] I do not aver that all Almsmen alike need to toil on with diligence; nor do I aver that all Almsmen alike have no such need. Those Almsmen who are Arahats, in whom the Cankers are dead, who have greatly lived, whose task is done, who have shed their burthen, who have won their weal, whose bonds are no more, who by utter knowledge have won Deliverance,—of such Almsmen as these I do not aver that they need to toil on with diligence. And why?—Because they have already achieved all that toil can achieve and now are incapable of slackness. But of those Almsmen who are still under training and have not won their hearts' desire but live in earnest yearning for that utter peace,—of such Almsmen as these I do aver that they need to toil on with diligence. And why?—I do so because the fruit of diligence which I can see for such Almsmen is that—, in suitable surroundings, with a picked circle of good friends, and with faculties duly regulated—they will surely win that for the sake of which young men go forth from home to homelessness as Pilgrims and will surely reach the goal of the higher life, discerning it of and by themselves here and now, realizing it, developing it and abiding therein.

Here are seven types found in the world:—(1) he that is Delivered both ways, (2) he that is Delivered by intellect, (3) he that has fathomed the corporeal, (4) he that has come to see, (5) he that is Delivered by faith, (6) he that lives up to the Doctrine, and (7) he that lives up to faith.

(i) Delivered both ways is he who (*a*) has reached through the medium of his physical senses those tranquil Deliverances which are immaterial and transcend all that is material, and (*b*) has destroyed Cankers through intellectual vision. Of such an Almsman I do not say that he needs still to toil on with diligence,—because he has already achieved all that toil can achieve and now is incapable of slackness.

(ii) Delivered by the intellect is he who, though he has not reached through the medium of his physical senses those tranquil Deliverances which are immaterial and transcend all that is material, has destroyed Cankers through intellectual vision. [478] Of such an Almsman, too, I do not say that he needs still . . . incapable of slackness.

(iii) He has fathomed the corporeal who (*a*) has reached through the medium of his physical senses those tranquil Deliverances which are immaterial and transcend all that is material, and (*b*) has destroyed some Cankers by intellectual vision. Of such an Almsman I do say that he needs still to toil on with diligence,—because the fruit of diligence which I can see for such an Almsman is that, in suitable surroundings, with a picked circle of good friends, and with faculties duly regulated, he will surely win . . . and abiding therein.

(iv) He has come to see who, not having reached these Deliverances through the medium of his physical senses, has destroyed some Cankers by intellectual vision, and by intellect has plumbed and fathomed those states of consciousness which the Truth-finder has preached. Of such an Almsman; too, I do aver that he needs still to toil on . . . and abiding therein.

(v) Delivered by faith is he who, not having reached these Deliverances through the medium of his physical senses, has destroyed some Cankers by intellectual vision, but has his faith in the Truth-finder fixed, rooted and stablished. Of such an Almsman, too, I do aver that he needs still to toil on . . . [479] and abiding therein.

(vi) He lives up to the Doctrine who, having neither reached these Deliverances through the medium of his physical senses nor destroyed the Cankers, has through the intellect a message of delight in the states of consciousness which the Truth-finder preaches,—possessing faith, effort, mindfulness, rapt concentration and understanding. Of such an Almsman, too, I do aver that he needs still to toil on . . . and abiding therein.

(vii) Lastly, he lives up to faith who, having neither reached these states of Deliverance through the medium of his physical senses nor destroyed the Cankers, just reposes faith and affection in the Truth-finder,—possessing faith, effort, mindfulness, rapt concentration and understanding. Of such an Almsman, too, I do aver that he needs still to toil on . . . and abiding therein.

I do not say that the plenitude of knowledge comes straightaway ;—it comes by gradual training, by gradual attainment and by gradual progress. [480]—Take the case of a man with faith who first draws near, then attends constantly, then pays attention, then hears the Doctrine, then carries it away with him, then examines the import of the ideas he has carried away, then is in an ecstasy of delight over those ideas, then grows to ardour, is emboldened by his ardour, becoming emboldened, weighs it all, and, weighing it, strives, till, void of self, he, through the medium of his bodily senses, realizes the truth sublime and by his intellect penetrates it and sees it clear. Had that faith not been there, he would not have drawn near, nor come again, nor would any of the other things have happened, nor would he have striven at all.

Almsmen, ye have gone far astray ; ye have erred grievously. Ah, how very far have these foolish persons departed from this Doctrine and Rule !

There is a fourfold exposition, the import of which, when it is propounded, can speedily be mastered by the intellect of a man of intelligence. This I will propound to you and you shall understand it from me.

Who, sir, are we? And who are they who know the Doctrine?

Why, Almsmen, even a master who put store on things material who made them his heritage and cherished them,—even he is not met by higgling and haggling stipulations that, if they like a thing, his followers will do it, but will not do it if they do not like it. How can this chaffering beseem the Truth-finder who dwells wholly apart from things material? To the follower with faith and in unison with his Master's teachings, it is a principle that the Lord is his Master, and he his disciple; that the Lord knows and he does not. To the follower with faith, in unison with his Master's teachings, those teachings impart strength and affection. To the follower with faith, in unison with his Master's teachings, [481] it is a principle that—let only skin and sinews and bone persist and let flesh and blood dry up, there still shall be no slackening of effort till what a man's strength and a man's perseverance and a man's energy can win for him, has been won.

From the follower with faith, in unison with his Master's teachings, one of two fruits may be looked for,—either Knowledge here and now or—if the stuff of life be not wholly spent—no return to life on earth.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

LXXI. TEVIJJA-VACCHAGOTTA-SŪTTA.

THE TRUE THREE-FOLD LORE.

THUS have I heard. Once the Lord was staying at Vesālī in the Great Wood in the Gabled Hall, and at the same time the Wanderer Vaccha-gotta was resident in the Wanderers' Pleasaunce where the White Mango stands alone. Early in the morning, duly robed and bowl in hand, the Lord came into Vesālī for alms, but, reflecting that it was too early yet,

settled to go to the Wanderers' Pleasaunce and visit Vaccha-gotta,—as he did. From some way off the Wanderer saw the Lord coming and said :—Sir, let the Lord be pleased to draw near ; the Lord is right welcome ; it is a very long time since the Lord managed to come here. Let the Lord be seated ; here is a seat set for him. The Lord having seated himself accordingly, Vaccha-gotta the Wanderer [482] took a low seat for himself to one side and thus began :—

I have heard it said that the recluse Gotama¹ is all-knowing and all-seeing, with nothing outside his ken and vision, and that he claims that, whether he is walking or standing still, whether he is asleep or awake, his ken and vision stand ready, aye ready. Pray, sir, is this witness true, not misrepresenting the Lord and not mis-stating the gist of his Doctrine ?

The witness, Vaccha, is not true ; it imputes to me what is false and untrue.

Well, sir, what account ought we to give of the Lord, so as not to misrepresent him or misinterpret the gist of his Doctrine or entail the censure of an orthodox expositor thereof ?

He would bear true witness, neither misrepresenting me nor misinterpreting the gist of my Doctrine nor entailing the censure of an orthodox expositor thereof,—who should say :—The recluse Gotama has the three-fold lore (te-vijja). For, Vaccha, (i) as long as I please, I can call to mind all my own past existences, from a single one onwards, in all their details and features. (ii) As long as I please, I can see—with the Eye Celestial, which is pure and far surpasses the eye of man—creatures in act to pass hence and re-appear elsewhere (etc., as in Sutta No. 4). (iii) By destroying the Cankers, I have won that Deliverance of heart and mind in which no Cankers are ; here and now have I entered on and abide in this Deliverance, which of and by myself I have discerned and realized. So it would

¹ This is the claim of the Jain Nāthaputta in (e.g.) the 14th Sutta. Cf. Sutta No. 76

be a true witness, Vaccha, to say that I have the three-fold lore.

[483] At this point Vaccha-gotta the Wanderer put this question : Is there any layman, Gotama, who, without shedding the trammels of house and home, has, at the body's dissolution, made an end of Ill ?

Not one, Vaccha.

Is there any layman who, without shedding the shackles of house and home, has, at the body's dissolution, got to heaven ?

Not one hundred, not two or three or four or five hundred, have achieved this ; there are many more laymen than that who, without discarding the trammels of house and home, have, at the body's dissolution, got to heaven.

Has any Mendicant (ājīvaka) at death ever made an end of Ill ?

Not one.

Has any Mendicant at death got to heaven ?

Going back in memory for ninety - one æons, I can only recall one single Mendicant who did ;—and he preached a gospel of Karma and the after-consequences of actions.

On this showing, Gotama, that school's efficacy is wholly impotent to get a man even to heaven.

Yes, Vaccha ; it is so.

Thus spoke the Lord. Glad at heart, the Wanderer Vaccha-gotta rejoiced in what the Lord had said.

LXXII. AGGI-VACCHAGOTTA-SUTTA.

OF FUEL.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's wood in the pleasure of Anāthapiṇḍika, there came to him the Wanderer Vaccha-gotta, who, [484] after salutations, took his seat to one side and thus began :—

Do you hold, Gotama, that the world is eternal, and

that this is the only true view, all other views being false ?

No, Vaccha.

Well then, do you hold that the world is non-eternal, and that that is the only true view, all other views being false ?

No, Vaccha.

Do you hold that the world is finite, and that this is the only true view, all other views being false ?

No, Vaccha.

Do you hold, then, that the world is non-finite, and that that is the only true view, all other views being false ?

No, Vaccha.

[Similar questions and answers follow about—Life and the body are identical, Life and the body are distinct ; The truth-finder passes to another existence after death here, The truth-finder does not pass to another existence after death here, The truth-finder both does and does not pass to another existence after his death here, [485] The truth-finder neither passes nor does not pass to another existence after his death here.]

To each and all of my questions, Gotama, you have answered in the negative. What, pray, is the danger you discern in these views which makes you scout them all ?

To hold that the world is eternal—or to hold that it is not, or to agree to any other [486] of the propositions you adduce, Vaccha,—is the thicket of theorizing, the wilderness of theorizing, the tangle of theorizing, the bondage and the shackles of theorizing, attended by Ill, distress, perturbation and fever ; it conduces not to aversion, passionlessness, tranquillity, peace, illumination and Nirvana. This is the danger I discern in these views, which makes me scout them all.

Is there any view which you have adopted, Gotama ?

The adoption of views is a term discarded for the truth-finder, who has had actual vision of the nature, origin and cessation of things material—of feelings—of

perception—of plastic forces—and of consciousness. Therefore it is that, by destroying, stilling, suppressing, discarding and renouncing all supposings, all imaginings, and all tendencies to the pride of saying I or mine, the truth-finder is Delivered because no fuel is left to keep such things going.

When his heart is thus Delivered, Gotama, where is an Almsman¹ reborn hereafter ?

Reborn does not apply to him.

Then he is not reborn.

Not reborn does not apply.

Then he is both reborn and not reborn.

Reborn and not reborn does not apply.

Then he is neither reborn nor not-reborn.

Neither reborn nor not-reborn does not apply to him.

To each and all of my questions, Gotama, you have replied in the negative. [487] I am at a loss and bewildered ; the measure of confidence you inspired by our former talk has disappeared.

You ought to be at a loss and bewildered, Vaccha. For, this Doctrine is profound, recondite, hard to comprehend, rare, excellent, beyond dialectic, subtle, only to be understood of the wise. To you it is difficult,—who hold other views and belong to another faith and objective, with a different allegiance and a different master. So I in turn will question you, for such answer as you see fit to give. What think you, Vaccha ?—If there were a fire blazing in front of you, would you know it ?

Yes.

If you were asked what made that fire blaze, could you give an answer ?

I should answer that what made it blaze was the fuel consisting of bracken and sticks.

If the fire went out, would you know it had gone out ?

Yes.

¹ The interlocutor, it will be noted, assumes that, here, *tat h ā - g a t a* means not the Buddha but a Saint, or Arahāt in general.

If now you were asked in what direction the fire had gone, whether to east, west, north or south, could you give an answer?

The question does not apply. Since the fire was kept alight by bracken and sticks, and since it had consumed its supply of fuel and had received no fresh supplies, it is said to have gone out for lack of fuel to sustain it.

Just in the same way, Vaccha, all things material [488]—all feelings—all perception—all plastic forces—all consciousness—everything by which the truth-finder might be denoted has passed away for him,—grubbed and stubbed, leaving only the bare cleared site where once a palm-tree towered,—a thing that once has been and now can be no more. Profound, measureless, unfathomable, is the truth-finder even as the mighty ocean; reborn does not apply to him nor not-reborn nor any combination of such terms; everything by which the truth-finder might be denoted, has passed away for him, utterly and for ever.

At the close of these words, the Wanderer Vacchagotta said to the Lord :—It is like a giant Sāl-tree on the outskirts of a village or township which, by the course of change, loses its leaves and foliage, sheds its bark and rotten stuff and poorer wood, so that in time, when all that is gone, it stands in the clean strength of its choice timber alone. Wonderful, Gotama; quite wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or [489] bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has Gotama made his Doctrine clear. To the reverend Gotama I come as my refuge, and to his Doctrine and to his Confraternity. I ask him to accept me as a disciple from this day forth while life lasts.

LXXIII. MAHĀ-VACCHAGOTTA-SUTTA.

THE MEED OF SERVICE.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the Wanderer Vaccha-gotta came to him and after salutations took his seat to one side, saying :—It is a long time since I have had a talk with the reverend Gotama. I should like him briefly to expound right and wrong to me.

I could expound them either in brief or at large, Vaccha, but will confine myself here to an exposition in brief. Hearken and pay attention, and I will speak. Then to the attentive Wanderer the Lord began :—

Greed is wrong ; freedom from greed is right. Hatred is wrong ; not to hate is right. Delusion is wrong ; to be free from delusion is right.—The one triad is wrong, the other right.

To take life is wrong ; to refrain from taking life is right. Theft is wrong ; to shun theft is right. Indulgence in pleasures of sense is wrong ; to refrain from such indulgence is right. Lying is wrong ; to refrain from lies is right. Slander [490] is wrong ; to refrain from slandering is right. Reviling is wrong ; not to revile is right. Idle chatter is wrong ; to refrain therefrom is right. To covet is wrong ; not to covet is right. To be malevolent is wrong ; not to be malevolent is right. Erroneous views are wrong ; sound views are right.—The one set of ten is right, the other set is wrong.

So soon as Craving is eliminated—grubbed up by the roots, leaving only the bare cleared site where once a palm-tree towered, a thing that once has been and now can be no more—then that Almsman becomes an Arahāt, in whom the Cankers are dead, who has greatly lived, whose task is done, who has shed his burthen, who has won his weal, whose bonds to

life are no more, who by utter Knowledge has won Deliverance.

Apart from the reverend Gotama,—is there a single Almsman in his following who has entered on and dwells here and now in that Deliverance of heart and mind which is without Cankers because Cankers are eradicated, a Deliverance which of and by himself he has apprehended and realized?

Not a mere hundred of my followers, not two or three or four or five hundred, but many more than that have achieved this.

Apart from the reverend Gotama and the Almsmen,—is there a single Almswoman in his following who has achieved this?

Not a mere hundred of my women followers, not two or three or four or five hundred of them, but many more than that have achieved this.

Apart from the reverend Gotama and the Almsmen and the Almswomen,—is there a single white-robed layman of his following in the higher life who, by destruction of the Five Fetters that bind people to this world, has been translated to higher realms, never to revert thence to this world?

Not a mere hundred of my laymen, not two or three or four or five hundred of them, but many more than that have [491] achieved this.

Apart from the reverend Gotama and the Almsmen and the Almswomen and the laymen of the higher life,—is there a single layman who, though not denying himself pleasures of sense, conforms and practises what he is taught, without any doubtings or searchings of heart, and in absolute confidence and personal conviction lives by his Master's teaching?

Not a mere hundred such laymen, not two or three or four or five hundred of them, but many more than that have achieved this.

Apart from the reverend Gotama and the Almsmen and the Almswomen and the laymen whether of the higher life or of the world still, can you say as much of lay-women both in the higher life and in the world?

Not a mere hundred lay-women, not two or three or four or five hundred of them, but many more than that have achieved these results.

Had the reverend Gotama alone achieved success in the Doctrine, without the Almsmen, [492] this higher life of his founding would have been incomplete by this constituent. Inasmuch, however, as not only he but the Almsmen too have succeeded, this constituent is not lacking. Had success come only to him and the Almsmen, without the Almswomen, the latter constituent would have been wanting,—as it is not. Had success come only to him and the Almsmen and the Almswomen, without laymen of the higher life—or laymen of the world still—or lay-women of the higher life—or lay-women of the world still,—in each case this higher life of his founding would have been incomplete by that particular constituent. [493] Inasmuch, however, as success has come to each and all of these classes, not a single one of these constituents of completeness is lacking.

Even as the river Ganges streams and flows to the ocean as its bourne and finds repose only in the ocean, so does Gotama's whole congregation, laity as well as Pilgrims, stream and flow to Nirvana as its bourne, finding repose only in Nirvana. Wonderful, Gotama; quite wonderful! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them, even so in many a figure has the reverend Gotama made his Doctrine clear. To the reverend Gotama I come as my refuge, and to his Doctrine, and to his Confraternity. I ask to be admitted as a Pilgrim under him, with confirmation therein.

[494] Vaccha, a former adherent of another sect who desires admission to, and confirmation in, this Doctrine and Rule, has first to reside for four months, at the end of which period discreet Almsmen admit and confirm

him as a member of the Confraternity. This is the qualification I have recognized.

If this is so, sir, I will reside for the probationary four months accordingly with a view to membership of the Confraternity.

In due course, the Wanderer Vaccha-gotta was admitted and confirmed of the Lord's following.

Soon after his confirmation, indeed within a fortnight's time, the reverend Vaccha-gotta came to the Lord and after salutations took his seat to one side, saying—I have attained all that is to be attained by a non-Arahat's understanding and a non-Arahat's knowledge. I ask the Lord to expound the Doctrine to me further.

Then, Vaccha, develop further two frames of mind, calm and insight, the development of which will help you to fathom various elements of sense-consciousness.

To the full of your desire to have at command the divers types of psychic power—from being one to become manifold, from being manifold to become one, to pass at will through wall or fence or hill as if it were air, to pass in and out of the solid earth as if it were water, to walk on the water's unbroken surface as if it were the solid earth, to glide, as you sit serene, through the air, like a winged bird, to touch and to handle the sun and moon in their power and might, and to extend the sway of your body right up to the heavens of Brahmā—each and all of these manifestations of psychic power shall be yours to experience as your mind shall dictate.

To the full of your desire to hear, with the Ear Celestial, [495] which is pure and far surpasses the human ear, twofold sounds—both the celestial and the human, sounds both far and near,—all this shall be yours to experience as your mind shall dictate.

To the full of your desire, that your heart should read the hearts of others,—knowing the heart where passion dwells as passionate, and the passionless heart as passionless, the unkind heart as unkind, and the kind heart as kind, the deluded heart as deluded, and

the undeluded heart as undeluded, the focussed heart as focussed, and the unfocussed heart as unfocussed, the great heart as great, and the little heart as little, the inferior heart as inferior, and the superior heart as superior, the stedfast heart as stedfast, and the unstedfast heart as unstedfast, the heart Delivered as Delivered, and the heart undelivered as undelivered—all this shall be yours to experience as your mind shall dictate.

To the full of your desire to recall your divers existences in the past—a single birth, then two . . . right up to your rebirth here,—all this shall be yours to experience as your mind shall dictate.

[496] To the full of your desire to see, with the Eye Celestial which is pure and far surpasses the human eye, creatures in act to pass hence, in act to reappear elsewhere, creatures either lowly or debonair . . . in states of bliss and in heaven,—all this shall be yours to experience as your mind shall dictate.

To the full of your desire—here and now, and of and by yourself—to know, realize, enter on, and abide in Deliverance of heart and mind which is without Cankers because Cankers have been eradicated,—all this shall be yours to experience as your mind shall dictate.

Thereupon the venerable Vaccha-gotta, glad and grateful to the Lord for his words, arose and with salutations and deep reverence withdrew. Nor was it long before he, dwelling alone and aloof, strenuous, ardent and purged of self, won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life;—even this did he think out and realize of and by himself, entering on it and dwelling therein here and now; and to him came the knowledge clear that for him rebirth was no more; that he had lived the highest life; that his task was done; and that now for him there was no more of what he had been. The reverend Vaccha-gotta was numbered among the Arahats.

At that time a large number of Almsmen were on

their way to visit the Lord. Seeing them some way off, Vaccha-gotta went up to them, [497] and, on learning their intention to visit the Lord, asked them to bow down at the Lord's feet on his behalf and in his name to say :—The Lord *has been* served ; the Blessed One *has been* served. Accordingly those Almsmen conveyed his message faithfully to the Lord, who remarked that already his own heart had read Vaccha-gotta's heart and that this Almsman had won the threefold lore and had come to great powers and might. Also, deities (he added) had brought him the same tidings.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

LXXIV. DĪGHANAKHA-SUTTA.¹

CONSISTENCY IN OUTLOOK.

THUS have I heard. Once when the Lord was staying in Boar's Cave on Vulture Peak at Rājagaha, the Wanderer Dīgha-nakha came to him and after salutations took his stand to one side, saying :—All² fails to satisfy me ; that is what I say, and that is the view I hold.

When you say, Aggivessana, that all fails to satisfy you, does your own view as just expressed also fail to satisfy you ?

If it did satisfy me, then all else would follow suit.

[498] In one class, there are very many people in the world who, admitting that all else should follow suit, yet refuse to discard their old view while adopting another. In another class, there are very few who, admitting that all else should follow suit, discard their old view and do not tack on another.

There are some recluses and brahmins, Aggivessana, who affirm and hold that all satisfies them, while others take the contrary view, and others again partly take the former and partly the latter view.

Those who are satisfied with all, hold a view which is allied to passion, to bondage, to pleasure, to attachments and to all that sustains continuing existence.

Those who are dissatisfied with all, hold a view which is allied to passionlessness and freedom, aloof from pleasure and attachments, and with nothing to keep existence continuing.

¹ This Sutta is referred to as *Vedanā-pariggaha-suttanta* at p. 96 of the first volume of the Commentary on the *Dhammapada* (P. T. S. 1906).

² Bu. explains *sabbam* (all, everything) as meaning re-birth and transmigration, in the mouth of Dīghanakha, who, subsequently perceiving that Gotama is using the word in its literal sense, tries to safeguard his original contention.

Here Dīghanakha intervened to say :—The reverend Gotama is complimentary, most complimentary to the view I hold !

Lastly, the Lord went on to say, those who are partly satisfied and partly dissatisfied, hold a view which, so far as it is one of satisfaction, is allied to passion and so forth, while, so far as it is one of dissatisfaction, is allied to passionlessness and so forth.

In these circumstances an intelligent person would say that, if he whole-heartedly stuck to and disseminated the satisfied view as wholly and exclusively true, he would be at issue with both the other camps, which would lead to disputes, and so to vexation and so to trouble. Consequently, he discards this view and takes up with no other. And the same happens to an intelligent person with regard to both the dissatisfied and the partly-satisfied views, so that in all three cases alike there is a discarding and a renouncing of these views by the intelligent.

[500] This body—which has visible shape, which is made up of the four primary elements, starts from parents, is sustained by victuals, is transitory and subject to attrition, abrasion, dissolution and dispersal —, this body is to be regarded as transitory, as Ill, as a disease, as a pustulence, as a pang, as anguish, as a malady, as alien, as a flux, as void, as non-self ; and he who so regards the body, loses thereby all liking and affection for a body, all subordination to a body.

There are the following three classes of feelings,—pleasant, unpleasant, and neutral. While a man is experiencing a pleasant feeling, he does not concomitantly experience the unpleasant or the neutral, but the pleasant alone. Similarly, an unpleasant or a neutral feeling is not concomitant with either of the two other classes. All three classes alike have this in common that they are transitory, that they are products and effects, that they are perishable and evanescent, and that they can be purged of passion and stilled. When he sees this clearly, a well-informed disciple of the Noble, grows weary of all feelings—pleasant,

unpleasant and neutral—and, being weary, purges himself of passion and by passionlessness finds Deliverance, so that, being Delivered, he comes to realize his Deliverance in the conviction that—Rebirth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been. An Almsman whose heart is Delivered thus, neither concurs nor disputes with anyone ; he employs the current phraseology of the world without accepting its ideas.

At this point there came to the reverend Sāriputta, who was [501] standing behind the Lord fanning him, the thought :—These then are the several states of consciousness which the Lord has bidden us realize and discard, which the Blessed One has bidden us renounce. And even as Sāriputta so reflected, his heart was Delivered from Cankers by leaving nothing to sustain them in being.

In the Wanderer Dīghanakha, on the other hand, there arose the pure and stainless Eye of Truth, whereby he saw that in whatsoever has a beginning, cessation is also inherent. Seeing and grasping the Doctrine, comprehending and fathoming it, Dīghanakha—with doubts all gone, freed from all questionings of heart, strong now in confidence, personally and independently assured of the Master's gospel—said to the Lord :—Wonderful, Gotama ; quite wonderful ! Just as a man might set upright again . . . (etc. as at end of Sutta No. 72) . . . as a disciple from this day forth while life lasts.

LXXV. MĀGANDIYA-SUTTA.

OF KEEPING WATCH AND WARD.

THUS have I heard. Once the Lord was staying in the Kuru country—Kammāssadhamma is the name of a township of theirs—in the fire-hut of the brahmin Bhāradvāja-gotta, in which a grass mat was laid. In

the morning early, duly robed and bowl in hand, the Lord went into the township for alms and was on his way back after his meal when he came to a wood into which he went to spend the noontide, seating himself under a tree for the heat of the day.

[502] Now the Wanderer Māgandīya, in the course of his roamings and peregrinations afoot, came to this fire-hut and, seeing the grass mat laid, asked the brahmin whom it was for, observing that it suggested the pallet of a recluse.

It has been laid, Māgandīya, for the recluse Gotama, the Sakyan, who has gone forth from a Sakyan home on Pilgrimage. Such is the high repute noised abroad concerning him that he is styled the Lord, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment.

It is an annoyance to set eyes on the pallet of Gotama, that rigid repressionist.¹

Take care what you say, Māgandīya; take care what you say; for, many are the sages among Nobles, brahmins, householders and recluses who are earnest believers in him and trained in Noble knowledge, in the Doctrine, and in what is right.

If I could see him face to face, I would tell him to his face, Bhāradvāja, that he is a repressionist,—because our Scriptures say so.

If you do not mind my doing so, I will tell this to the recluse Gotama.

Pray do not scruple to tell him what you have been told.

¹ B h ũ n a h u (an archaic word purposely put into the mouth of this paribbājaka, as h u v e y y a was put into the mouth of Upaka the ājivaka at I., p. 171, vide supra, p. 121), is here interpreted by Bu. as hata-vaddhin and mariyāda-kāraka, i.e. “repressing growth and regulation-making.” He explains that, whereas the Buddha prescribed watch and ward over the senses, this Wanderer believed in giving them full scope, advocating not ‘a cloistered virtue’ but complete experience (‘tout savoir’) as a stage to ultimate mastery.

With the Ear Celestial, which is pure and far surpasses the human ear, the Lord heard the conversation between these two.

Rising up towards evening from his meditations, the Lord betook him to the brahmin's fire-hut and sat down on the grass mat laid out for him. To him came the brahmin, who, after salutations, took his seat to one side and was thus by the Lord addressed :—There was some talk, Bhāradvāja, between you and the Wanderer Māgandiya [503] as touching this same mat.

Greatly surprised and startled, the brahmin said :—Why that is precisely what I was about to tell you, sir, when you anticipated me!

Their talk was interrupted by the return of the Wanderer to the hut, who, after salutations, sat down to one side, to be thus addressed by the Lord :—The eye, Māgandiya—of which visible shapes are the domain and the delight and the satisfaction—has been subjugated, shielded, safe-guarded and kept under watch and ward by the Truth-finder, who preaches the Doctrine of its watch and ward. Was it with reference to the eye that you said the recluse Gotama is a rigid repressionist?

Yes, it was ;—because our Scriptures say so.

Was your remark made with reference to the ear—which has sounds for its domain—, to smell—which has odours for its domain—, to the tongue—which has tastes for its domain—, to the body—which has touch for its domain—, to consciousness—which has states of mind for its domain? Was it with reference to these—all of which have been subjugated by the Truth-finder, who preaches the Doctrine for their watch and ward—that you said the recluse Gotama is a rigid repressionist?

Yes, it was ;—because it is on these lines that you criticize our tenets.

What do you think of this, Māgandiya?—Take a man who [504] aforetime revelled in the visible shapes of which the eye takes cognizance,—shapes which are desirable, agreeable, pleasant and attractive, bound up

with pleasures of sense, and exciting. Suppose that later on, through coming to know them for what they really are—through coming to know their origin and cessation, the satisfaction and the troubles they entail, and their final outcome—, he discards all craving for them, dispels the fever they bring, loses all appetite for them, so that he dwells with his heart at peace within him. What have you to lay to his charge?

Nothing, Gotama.

Or take the case of a man who similarly discards sounds, odours, tastes, or touch. What have you to lay to his charge?

Nothing.

Now, I myself, Māgandiya, in those days when I had a home, was lapped in the pleasures of the five senses and revelled in sights, sounds, odours, tastes and touch,—which are desirable, agreeable, pleasant and attractive, bound up with pleasures of sense, and exciting. Three palaces were mine, one for the rainy season, another for the winter, and another for the summer. In the palace for the rainy season I lived during the four months of the rains, ministered to by bands of women musicians, never coming down to the lower floors. Later on, through coming to know these pleasures for what they really are—through coming to know their origin and cessation, the satisfaction and the troubles they entail, and their final outcome—, I discarded all craving for them, dispelled the fever they bring, lost all appetite for them, so that I dwelt with my heart at peace within me. I observed others still held by pleasure in passion's meshes, still the prey of pleasure, still afire with the fever of pleasure, still the votaries of pleasure; I envied them not nor took delight in such things. And why?—Because there is a delight which is aloof from pleasures of sense and from things which are wrong and is based on the attainment of bliss Celestial; [505] and it was in the enjoyment of this delight that I neither envied the lower nor took delight therein.

It is like a wealthy householder or his son, of great

treasures and substance, who, while living a life lapped in these divers pleasures of the five senses that are so desirable, agreeable, . . . and exciting, lives aright in deed, word and thought so that at his body's dissolution after death he passes to bliss celestial to consort with the Thirty-three gods, and there, surrounded by a throng of nymphs in the Grove of Gladness, is lapped in every celestial pleasure of the five senses. Supposing now that he sees a householder or his son on earth lapped in divers pleasures of sense. What do you think, Māgandiya? Would that new deity, who lives surrounded by a throng of nymphs in the Grove of Gladness, lapped in every celestial pleasure of the five senses,—would he envy that earthly householder or his son or their earthly pleasures? Would he turn again to earthly pleasure?

No, Gotama; he would not;—because celestial pleasures are choicer and more excellent than human pleasures.

It was just the same with me who in bygone days, Māgandiya, when I had a home, was lapped in the pleasures of the five senses but later on, through coming to know. . . . [506] I neither envied the lower nor took delight therein.

It is like a leper who, with his limbs all sores and rottenness, is being eaten alive by worms and tears his open wounds with his nails and scorches his frame over a pit of hot embers. Suppose now his friends and kinsfolk bring him a leech who makes him up a medicine whereby he is cured of his leprosy and is hale and well, able to get about and go where he will. If now he sees another leper in the selfsame plight,—do you think he would envy that leper either his pit of embers or his course of medicine?

No,—because medicines are wanted not in health but in illness.

It was just the same with me, Māgandiya, who, in those days when I had a home, was lapped in all pleasures of the five senses and revelled in desirable and agreeable sights, but later on, through coming to

know those pleasures for what they really are . . . I neither envied the lower nor took delight therein.

[507] It is like a leper who, with his limbs all sores . . . able to get about and go where he will. Suppose now two strong men dragged him along by the arms towards a pit of embers,—do you suppose he would struggle and resist ?

Yes, Gotama ;—because the fire and contact with it would greatly torture and scorch him.

Is this something new, or was it all there before ?

The fire and the contact and the scorching are no different now to what they were. The difference is that, in the former instance the leper,—when his limbs were all sores and rottenness, and when he was being eaten alive by worms and was tearing his open wounds with his nails and was beside himself—actually found in the pain of contact with the fire a change of sensation to what seemed bliss.

Precisely in the same way, Māgandiya, pleasures of sense always have been, always will be, and always are painful in contact, always torturing and scorching. And those who are held by pleasure in passion's meshes, who are still the prey of pleasure, still afire with the fever of pleasure, still the votaries of pleasure and beside themselves,—all these actually find in the pain of contact with pleasures of sense a change of sensation to what to them seems bliss.

It is like a leper who, with his limbs all sores and rottenness, while he is being eaten alive by worms, and while he tears his open wounds with his nails, scorches his frame over a pit of embers. The more that leper does so, the more do his open sores [508] stink with the noisome stench of putrefaction, and he finds but sorry relief and satisfaction from scratching their itching surface. It is just the same with those who, being held by pleasure in passion's meshes, who, being still the prey of pleasure, still afire with the fever of pleasure, and still the votaries of pleasure, continue on with pleasures of sense ;—the longer they go on, the stronger grows their craving for passion, and the hotter

rages the fever of passion within them, and they find but sorry relief and satisfaction from their indulgences.

Have you either seen or heard of a prince or great lord who, being lapped in pleasure, has ever lived—or is now living—or indeed will ever live—with his heart at peace within him, unless he has first discarded all craving for sensuous pleasures, has dispelled the fever they bring, and has lost all appetite for them?

No, Gotama.

Quite right, Māgandiya;—nor have I. But all recluses and brahmīns who have been—or now are—or hereafter will be—triumphant over pleasures of sense, with their hearts at peace within them,—all, all, achieve their triumph through realizing how pleasure originates and how it ends, and what are its satisfactions, perils and vanity.

This was the occasion of the Lord's solemn utterance :—

*Chief boon is Health ; Nirvana's bliss stands first ;
Of Deathless Paths the Eightfold leads to Peace.*

Hereupon, Māgandiya said to the Lord :—It is wonderful, Gotama, it is marvellous how truly you say that—

[509] *Chief boon is Health ; Nirvana's bliss comes first.*

I myself have also heard it said by the Wanderers of old, teachers themselves and the teachers of teachers, that—

Chief boon is Health ; Nirvana's bliss stands first.

There is complete accord here, Gotama.

In this line which you have heard from the Wanderers of old, Māgandiya, what is Health? and what is Nirvana?

Here the Wanderer stroked his own limbs and said :—This is Health, Gotama; this is Nirvana. For, at the present time I am in health and well-being, without any ailments at all.

It is just like a man blind from birth, Māgandiya, who

cannot see dark and light things, or blue or yellow or red or pink things; who cannot see level or rough ground, the stars, or the sun and moon. Suppose, on hearing a man with sight say that a goodly white robe without blemish was a fine thing to possess, this blind man were to sally forth to get one for himself, only to be fobbed off with greasy, grimy, trashy stuff which was vouched for as all right. Suppose now he took it, put it on, and expressed his delight by saying that a goodly white robe without blemish was a fine thing to possess. Do you suppose that, if the man blind from birth had had knowledge and vision, he would have taken that greasy, grimy, trashy stuff and have been so pleased with it? Or did he take it on trust from the man who could see?

Only from lack of knowledge and vision, and out of trust in him who could see, would the blind man have been deluded like that.

[510] Just in the same way non-conformist Wanderers, being blind and without eyes, lacking knowledge of Health and Vision of Nirvana, yet utter the verse—

Chief boon is Health; Nirvana's bliss stands first.

It was the Arahats all-enlightened of old who uttered the verses—

*Chief boon is Health; Nirvana's bliss stands first;
Of Deathless Paths the Eightfold leads to Peace.*

By degrees it has now filtered down to the everyday man. Though this body, Māgandiya, is a disease, a pustulence, a pang, an anguish, an ailment, you say that here is Health and Nirvana. For, you have not that Noble Eye wherewith to know Health and to have vision of Nirvana.

I believe the reverend Gotama can teach me how to know Health and have vision of Nirvana.

It is just like a man blind from birth, Māgandiya, unable to see dark and light things . . . or the sun and moon, to whom his friends and kinsfolk bring a

leech who makes him up a medicine whereby he fails to give him eyes or to clarify them. Do you not suppose the leech will have taken a lot of toil and trouble over it?

Yes, Gotama.

Just in the same way, Māgandiya, I might teach you what Health and Nirvana are, but you would not either know Health or have vision of Nirvana;—but I should have trouble and travail.

[511] I believe the reverend Gotama can teach me how to know Health and have vision of Nirvana.

It is just like a man blind from birth, Māgandiya, unable to see anything, who hears a man with sight say that a goodly white robe without blemish . . . vouched for as all right. Suppose now that he takes it and puts it on; and suppose further that his friends and kinsfolk bring him a leech, who makes him up a medicament for application above and beneath, and solvents, and cooling ointments, and nasal injections, so that he gives the blind man his eyes and clarifies them,—with the consequence that he quite loses his passion for that grimy, greasy, trash and regards the fellow who sold it him as no friend but as an enemy who ought to be put to death for having cheated, tricked and deluded him by saying that greasy, grimy trash was a goodly white robe without blemish.

Just in the same way, Māgandiya, if I were to teach you what Health is and what Nirvana is, and if you came to knowledge and vision of them, then, so soon as you got eyes to see with, you would quite discard your passion for what breeds the five-fold maintenance of existence, and your thought would then be :—Long have I been cheated, tricked and deluded by this heart of mine; for, I was for ever engaged in encouraging things material, feelings, perceptions, plastic forces, and consciousness, so that this encouragement led to existence, which led to birth, which led to decay and death with sorrow and lamentation, Ill and tribulation. —[512] Thus originates all that makes up the sum of Ill.

I believe the reverend Gotama can teach me how I shall be blind no more when I rise from this seat.

Then, Māgandiya, consort with the good. Consorting with the good, you will hear sound doctrine, and so will walk in accordance with the Doctrine, and thereby will come—of and by yourself—to know and to see that these things are diseases, pustulences and pangs ; that here they are stilled for ever ; that to still the stuff that makes them leads on for you to the stilling of continued existence, which in turn leads on to the stilling of birth and so of decay with sorrow and lamentation, Ill and tribulation.—Thus ends all that makes up the sum of Ill.

Hereupon, the Wanderer Māgandiya said to the Lord :—Marvellous, Gotama ; quite marvellous. Just as a man might set upright again . . . (etc., as in Sutta No. 73) . . . [513] was admitted and confirmed of the Lord's following. Nor was it long before the reverend Māgandiya, dwelling alone and aloof, . . . (etc., as in Sutta No. 73) . . . was numbered among the Arahats.

LXXVI. SANDAKA-SUTTA.

OF FALSE GUIDES.

THUS have I heard. Once while the Lord was staying at Kosambī in the Ghosita pleasaunce, the Wanderer Sandaka was living at Pilakkha-guhā with a great company of Wanderers, some five hundred in number. Rising from his meditations towards evening, the reverend Ānanda proposed to the Almsmen to go to Deva-Kaṭa Pool to visit the cavern. They agreeing, Ānanda took a number of them there with him. At the time, Sandaka was sitting with his great company of Wanderers, who were making a great noise with their voices raised and loud in all manner of low and beastly talk,—about princes, bandits, great lords' armies, terrors, battles, meats and drinks, clothes, beds, garlands, perfumes, relations, villages,

townships, cities, countries, women, warriors, roads, wells, kinsfolk departed, and all the rest of it, with chatter about world and ocean, and [514] about being and not-being.

When from some way off Sandaka saw Ānanda coming, he hushed his company by saying:—Be quiet, sirs; do not make a noise; here comes the recluse Ānanda, the disciple of the recluse Gotama. All the time disciples of Gotama have been staying at the Kosambī, Ānanda has been one of them. These recluses are lovers of quiet, are trained to quiet, and commend the quiet; if he observes quiet reigning in this gathering, he may decide to approach. So they became quiet, and Ānanda came up. Said Sandaka:—I beg the reverend Ānanda to join us; he is truly welcome; it is a long time since last he managed to get here. Pray be seated; here is a seat for your reverence.

Ānanda sat down accordingly, asking Sandaka, who took a low seat to one side, what had been their theme and what was the discussion which had been interrupted. Let that pass for the moment, answered Sandaka; you can easily gather that later on. What I should like, would be if you would think of some discourse on your own teacher's tenets.

Well then, Sandaka, listen and pay attention, and I will speak. Certainly, answered Sandaka; and Ānanda began:—

The Lord who knows and sees, the Arahāt all-enlightened, has specified four antitheses to the higher life, and four comfortless vocations, wherein a man of intelligence will assuredly not follow the higher life, or, if he does follow it there, will not advance to knowledge, the Doctrine, and what is right.

What are the four antitheses, Ānanda?

[515] First,¹ there is the teacher who affirms and holds that there is no such thing as alms, or sacrifice, or oblations; no such things as the fruit and harvest of

¹ Cf. Sāleyyaka-sutta (No. 4) for these heresies.

deeds good or bad ; no such thing as this world or the next ; no such thing as parents, or beings translated to another sphere ; no such thing in this world as a recluse or brahmin who has triumphantly walked aright, so that, of and by himself, he has comprehended this world and the next and makes them known to others. A man—he avers—is composed of the four Elements. At his death the earth resumes and absorbs his earthy elements, water his watery elements, fire his fiery elements, and space his faculties. A bier and four bearers go off with the dead man, whose remains are visible as far as the charnel-ground where his bones whiten and bleach. Oblations are words and nothing more ; alms-giving is nonsense ;—it is a sham and a lie and idle chatter to assert the contrary. At the body's dissolution sages and fools alike are cut off and perish, without any future after death.

In a hearer of intelligence, this pronouncement awakens the following reflections :—If all this teacher says is true, then, without my doing a stroke, my task is done, and I have lived the higher life without essaying it at all. The pair of us are on precisely the same level of recluse-ship,—though for my part I do not aver that at the body's dissolution we shall both be cut off and perish, with no future after death. It is all supererogation for this reverend teacher to go naked, to shave his head, to hop about a-squat, and to pluck out his hair and beard by the roots ; while I,—living with a host of sons around me, revelling in sandal from Kāsi, decked out with garlands and scents and perfumes, not refusing gold and silver—shall yet fare hereafter no whit worse than he. What do I see or know in this teacher that I should follow the higher life under him ?—And, when it is recognized that this is an antithesis to the higher life, off goes the man in disgust.

Such is the first antithesis to the higher life, as specified by the Lord.

[516] Secondly, there is the teacher who affirms and holds that no evil is done by him who either acts himself or causes another to act, who mutilates or causes

another to mutilate, who punishes or causes another to punish, who is the author of grief or torment or terror, or causes another to terrify, who takes life, steals, is a burglar, robber, house-breaker, footpad, adulterer or liar. If with a cleaver as sharp as a razor he were to slay earth's living creatures and pile up their corpses in a single heap and mound of flesh, no guilt proceeds and no result of guilt ensues. If he were to make his way up to the southern bank of the Ganges killing and wounding, maiming and causing to be maimed, punishing and causing to be punished,—no guilt proceeds nor any result of guilt ensue. If he were to make his way up to the northern bank of the Ganges distributing alms and causing alms to be distributed, offering sacrifices and causing sacrifices to be offered,—no virtue proceeds and no result of virtue ensues. No merit proceeds nor does any result of virtue ensue from alms-giving or temperance or self-control or truthfulness.

In a hearer of intelligence, this pronouncement awakens the following reflections:—If all this teacher says is true, then, without my doing a stroke, my task is done, and I have lived the higher life without essaying it at all. The pair of us are on precisely the same level of recluse-ship,—though for my part I do not aver that the actions of the two of us work no evil. It is all supererogation . . . off goes the man in disgust.

Such is the second antithesis to the higher life, as specified by the Lord.

Thirdly, there is the teacher who affirms and holds that there is no cause or reason for either depravity or purity;—it is without either cause or reason that some are depraved and some pure. There is no such thing as intrinsic strength or energy or human [517] might or human endeavour. All creatures, all living things, all beings, all that has life,—all are devoid of power, strength and energy; all are under the compulsion of the individual nature to which they are linked by destiny; and it is solely by virtue of what they are born as in the six environments that they experience their pleasure or pain.

In a hearer of intelligence, this pronouncement awakens the following reflections :—If all this teacher says is true, then, without my doing a stroke, my task is done, and I have lived the higher life without essaying it at all. The pair of us are on precisely the same level of recluse-ship,—though for my part I do not aver that both of us will become pure without cause or reason. It is all supererogation . . . off goes the man in disgust.

Such is the third antithesis to the higher life, as specified by the Lord.

Lastly, there is the teacher who affirms and holds that,—There are seven substances which are neither made nor commanded to be made, neither created nor commanded to be created, engendering nothing, immovable as mountain-peaks or massive columns ; they neither budge nor change ; they neither molest one another nor can they impart to one another either pleasure or pain or both. These seven substances are earth, water, fire, air, pleasure, pain, and life. With them there is neither killer nor slayer, neither teller nor told, neither teacher nor taught. No one¹ who with a keen blade chops a head in twain, thereby robs anyone of life ; all that happens is that in its descent the blade has opened up a passage between just these seven substances. Of principal forms of life there are fourteen hundred thousand, with another three score hundreds, and a further six hundred to boot ; actions (*kammuno*) are five hundred in number ; there are five acts and another three acts ; and there are activities and half activities ;² there are three score and two paths to tread ; three score and two æons of time ; six environments ;³ eight Ages of Man ;⁴ nine and forty

¹ There are traces of archaic dialect throughout this contemptuous synopsis, with its sneer at *kam ma* (in three declensions, tentatively indicated by actions, acts, and activities).

² Some (says Bu.) assigned one *kam ma* to each of the five senses. He indicates that the three acts represent the triad of deed, word, and thought, though some ranked thought as only half a *Kam mo*.

³ See hereon note at p. 293 *supra*.

⁴ See note 2 at *Dial.* I, 72.

hundreds of livelihoods (ājīva), and as many classes of Wanderers (paribbāja) [518] and of abodes of Nāgas; a score of hundreds of faculties (indriya), 'thrutty' hundreds of purgatories; six and thirty homes of filth; seven types of a conscious foetus,¹ seven of an unconscious foetus,² and seven propagations by striking slips;³ seven kinds of gods, of men, and of goblins; seven Great Lakes; seven Sages;⁴ seven major Precipices, and seven hundred other Precipices; seven major dreams and seven hundred other dreams; eighty-four hundreds of thousands of æons through which, birth by birth, wise and simple alike must pass in transmigration before they make an end of Ill. Herein, there is no chance, whether by virtue or observances or austerities or the higher life, of ripening unripe karma or of getting rid of ripened karma by continually interfering with it. Pleasure and pain are meted out in full measure; there is nothing over, no more or less, when transmigration ends. Just as a ball of twine, when hurled from you, continues on its course as long as there is string to unwind, even so will wise and simple make an end of Ill only when they have dreed their weird of transmigrations.

In a hearer of intelligence, this pronouncement awakens the following reflections:—If all this teacher says is true, then, without my doing a stroke, my task is done and I have lived the higher life without essaying it at all. The pair of us are on precisely the same level of recluse-ship,—though for my part I do not aver that the pair of us have only to transmigrate in order to end Ill. It is all supererogation . . . off goes the man in disgust.

Such is the fourth antithesis to the higher life, as specified by the Lord who knows and sees, the Arahāt all-enlightened.

¹ E.g. cattle (Bu.).

² E.g. cereals (Bu.).

³ E.g. canes (Bu.).

⁴ On pavuṭṭā Dhammārāma's Colombo edition of the Commentary adds the note:—Pamuṭṭā ti pāliyaṃ pabuṭṭā ti paṇḍitā B. Pavuṭṭā ti nigaṇṭhi kā A1. M.3.

[519] Wonderful, Ānanda, marvellous, how the Lord has specified these four antitheses. What now are those four comfortless vocations he speaks of?

Take the case of a teacher who is 'all-knowing and all-seeing, with nothing outside his ken and vision, who claims that, whether he is walking or standing still, whether he is asleep or awake, his ken and vision stand ready, aye ready.' This teacher goes to a house which is empty and gets no alms given him; is bitten by a dog; encounters a violent elephant or horse or bullock; asks a man or woman their name and clan; or needs to ask the name of, or the way to, a village or township. When asked how he explains this, he answers that he had to do each of these things and was constrained to do as he did.

In a hearer of intelligence, this pronouncement awakens the following reflections:—All-knowing and all-seeing though he is, this reverend teacher yet does all these things and must! So, observing this to be a comfortless form of the higher life, off he goes in disgust.

Such, Sandaka, is the first comfortless vocation which the Lord who knows and sees, Arahāt all-enlightened, has indicated as one [520] wherein a man of intelligence will not follow the higher life, or, if he does follow it, will not advance to knowledge, the doctrine, and what is right.

Then, there is the teacher who derives from tradition and holds by traditional truth, preaching a doctrine which is traditional, which has been handed down the line, and is scriptural. Now traditional orthodoxy is partly sound and partly unsound, right here and wrong there.

In a hearer of intelligence, this awakens the reflections that it is all hearsay, and a comfortless vocation; and off he goes in disgust.

Such is the second comfortless vocation indicated by the Lord.

Next there is the teacher who is a rationalist of pure reason and criticism, preaching a doctrine of his own

devising evolved for him by his own reasoning. Now your rationalist teacher reasons sometimes well and sometimes badly, being right here and wrong there.

In a hearer of intelligence, this awakens the reflection that it is individual speculation, partly right and partly wrong, and a comfortless vocation ; and off he goes in disgust.

Such is the third comfortless vocation indicated by the Lord.

Lastly, there is the teacher who is stupid and deficient, so that he [521] meets this or that question by equivocation and tortuosity,—saying : I do not affirm this, I do not affirm that, I do not affirm otherwise, I do not affirm the negative, nor do I deny the negative.

In a hearer of intelligence, this awakens the reflections that the teacher is stupid and deficient, that he is sitting on the fence, that this is a comfortless vocation ; and so off he goes in disgust.

Such is the fourth of the comfortless vocations indicated by the Lord who knows and sees, the Arahāt all-enlightened, as those wherein a man of intelligence will assuredly not follow the higher life, or, if he does follow it there, will not advance to knowledge, the Doctrine, and what is right.

It is wonderful and marvellous, Ānanda, how the Lord has exposed the futility of these four comfortless vocations. Tell me now his own gospel of the higher life and of the advance to knowledge, the Doctrine, and what is right.

There appears in the world here, Sandaka, a Truthfinder, Arahāt all-enlightened—and so forth as in the Kandaraka Sutta (No. 51)—dwells in the First Ecstasy with all its zest and satisfaction, a state bred of inward aloofness but not divorced from observation and reflection. Under whatever teacher a disciple attains to this degree of excellence, [522] there indeed will a man of intelligence follow the higher life, and, if he does, there will he advance to knowledge, to the Doctrine and what is right.

And so too in succession with the Second, Third and Fourth Ecstasies.

With heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stedfast and immutable,—it is thus that he now applies his heart to the knowledge of recalling his former existences; he calls to mind his divers existences in the past . . . (etc., as in Sutta No. 4) . . . in all their details and features. Under whatever teacher . . . and what is right.

That same stedfast heart he now applies to the knowledge of the passing hence, and the reappearance elsewhere, of other creatures. With the Eye Celestial . . . (etc., as in Sutta No. 4) . . . states of happiness in heaven. Under whatever teacher . . . and what is right.

That same stedfast heart he next applies to the knowledge of the eradication of Cankers. He comes to know as what they really are—Ill, the origin of Ill, the cessation of Ill, and the path which leads to the cessation of Ill; he comes to know for what they really are—Cankers, the origin of Cankers, the cessation of Cankers, and the path which leads to the cessation of Cankers. When he knows and sees this, his heart is delivered from the Canker of lusts, from the Canker of continuing existence, and from the Canker of ignorance; and to him thus Delivered comes the knowledge of his Deliverance in the conviction that—Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been! At the feet of whatever teacher a disciple attains to this degree of excellence, there indeed will a man of intelligence follow the higher life, and, if he does, there will he advance to knowledge, the Doctrine, and what is right.

Would the Almsman, Ānanda, who is an Arahāt—in whom Cankers are dead, who has greatly lived, whose task is done, who has cast off his burthen, who has won his weal, whose bonds are no more, and who by utter knowledge has been entirely Delivered—, would he [523] indulge in pleasures of sense?

There are five things, Sandaka, which the Arahāt of entire Deliverance is incapable of having truck with ;—he is incapable of taking life wittingly, of stealing, of fornication, of deliberate lying, or of revelling in pleasures of sense as in the days when he still had a home.

In the Almsman of Entire Deliverance—whether he is walking or standing still, asleep or awake—is his ken and vision ready, aye ready, to assure him that his Cankers are extirpated ?

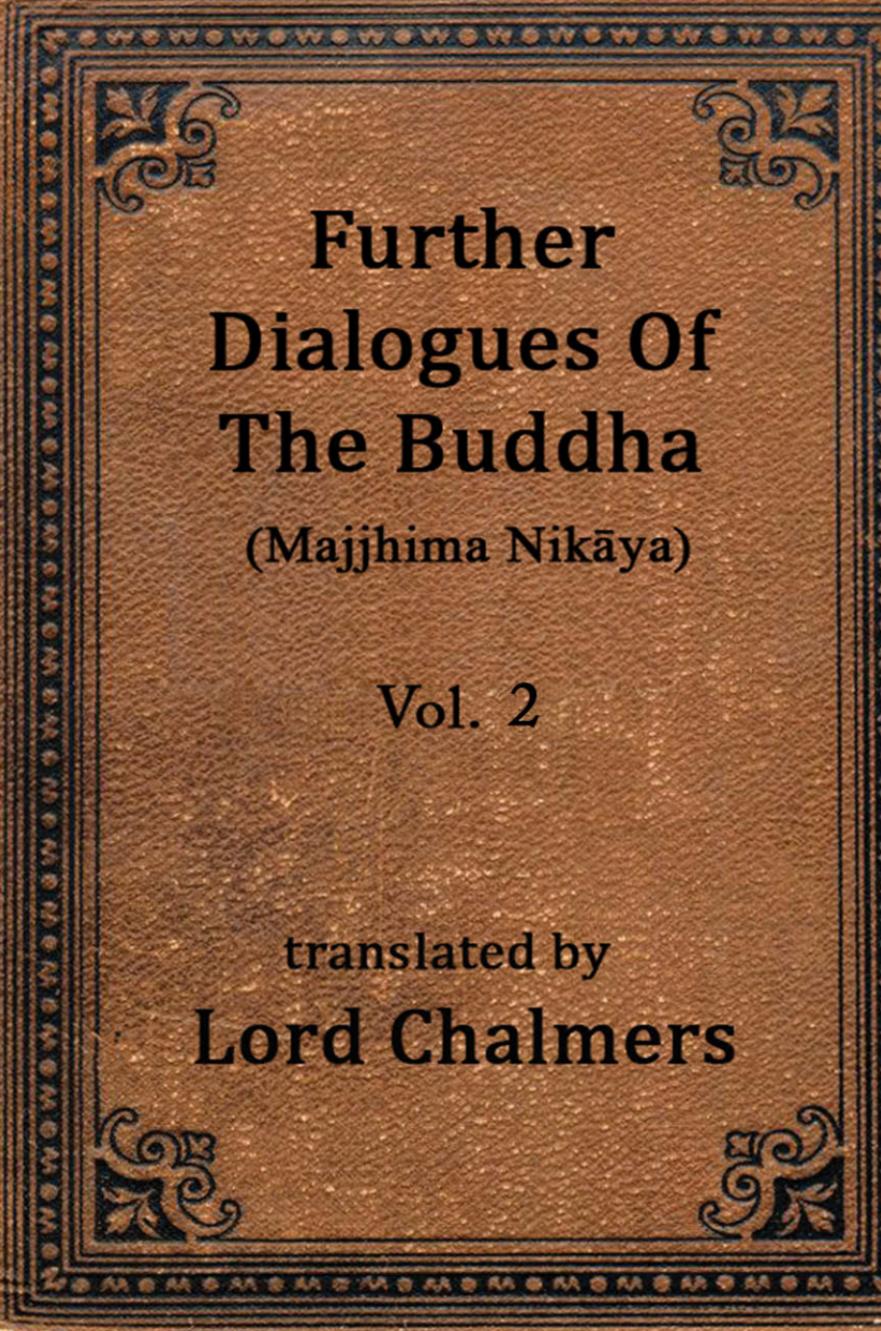
I will give you an illustration,—which often helps a man of intelligence to comprehend. It is just like a man whose hands and feet have been cut off ; whether walking or standing still, whether asleep or awake, his hands and feet remain always off,—as observation assures him. It is just the same with that Arahāt of Entire Deliverance ; whether walking or standing still, whether asleep or awake, his Cankers remain always extirpated,—as observation assures him.

How many such shining lights are there in this Doctrine and Rule, Ānanda ?

Not a mere hundred ; not two, three, four or five hundreds ; we have many more of them than that.

Wonderful and marvellous, Ānanda ! And therewithal no extolling of fellow-believers, no disparaging of non-believers ! Let the scope of the teaching but be example enough, [524] and there will appear many a shining light ! As for these Mendicants, they are children of a childless mother ; they extol themselves and disparage others, yet have only produced three shining lights, to wit Nanda Vaccha, Kisa Sankicca, and Makkhali Gosāla. Addressing then his own following, Sandaka said :—Come, sirs ; our higher life is with the recluse Gotama, though it is no light matter for us to abandon presents, repute and fame. With these words the Wanderer Sandaka counselled his followers to lead the higher life with the Lord.

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**Further
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The Buddha**

(Majjhima Nikāya)

Vol. 2

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Lord Chalmers

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‘DIALOGUES OF THE BUDDHA’

PART V

Volume 2 of 2

FURTHER DIALOGUES OF THE BUDDHA

*TRANSLATED FROM THE PĀLI OF
THE MAJJHIMA NIKĀYA*

BY
LORD CHALMERS
G.C.B.,
SOMETIME GOVERNOR OF CEYLON

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LXXVII. MAHĀ-SAKULUDĀYI-SUTTA.

THE KEY TO PUPILS' ESTEEM.

[II. 1] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo Grove where the squirrels were fed, there were living in the Wanderers' Pleasaunce where the peacocks were fed a number of most eminent Wanderers,—such as Anugāra, Varadhara and Sakuludāyi, together with other very well-known Wanderers. In the morning early, duly robed and bowl in hand, the Lord went into Rājagaha for alms; but, deeming the hour too early as yet for this, he bethought him of going to Sakuludāyi in Wanderers Pleasaunce; and thither he repaired. At the time, Sakuludāyi was sitting with a great company of Wanderers, who were making a great noise . . . (*etc. as in Sutta 76, ad init.*) . . .

[2] about being and not-being. When from some way off Sakuludāyi saw the Lord coming, he hushed his company by saying: Be quiet, sirs; do not make a noise; here comes the recluse Gotama, who is a lover of silence and commends the silent; if he observes silence reigning in this gathering, he may decide to approach. So they became silent and the Lord came up. Said Sakuludāyi:—I pray the Lord to join us; he is truly welcome; it is a long time since he last managed to come. Pray, be seated; here is a seat for the Lord.

The Lord sat down accordingly, asking Sakuludāyi, who took a low seat to one side, what had been their theme and what was the discussion which had been interrupted. Let that pass for the moment, answered Sakuludāyi; you can easily gather that later on. Of late, when recluses and brahmins of other creeds were met together in the Discussion Hall, the topic was mooted what a good thing, what a very good thing,

for the Magadha people in Anga that such recluses and brahmins—all at the head of confraternities or followings, all well-known and famous teachers, all founders of saving creeds, held in high repute by many people—should have come to spend the rainy season at Rājagaha.—There was Pūraṇa Kassapa, Makkhali Gosāla, Ajita Kesa-Kambali Pakudha Kaccāyana, Sañjaya Belatṭhi-putta, and Nāta-putta the Nigaṇṭha,—[3] all men of this distinction and all of them here for the rains; and among them there is also the recluse Gotama here, at the head of his confraternity and following, a well-known and famous teacher, a founder of a saving creed, who is held in high repute by many. Now, which of these Lords¹, which of these recluses and brahmins of such eminence as teachers, is esteemed, respected, venerated and adored by his disciples? And on what terms of esteem and respect do they live with him?

Said some:—Pūraṇa Kassapa gets no esteem or respect, no veneration or adoration, from his disciples; they live with him on no terms of esteem and respect. Time was when, as he was preaching his doctrine to some hundreds of his following, a disciple broke in with—Don't question Pūraṇa Kassapa, who does not know about it; ask me who do; I will explain everything to your reverences. With arms outstretched Pūraṇa Kassapa tearfully remonstrated, saying—Do be quiet, sirs; do not make a noise; the question is addressed not to those persons but to me, who will explain everything. But many of his disciples went off after riddling his argument. You, said they, know nothing of this Doctrine and Rule; we do and you never can; you are in error, we in the right; there is sense in what we say, none in what you say; you conclude where you should begin, and begin with what you should conclude with; your rigmarole is

¹ It will be noted that here the style of 'Lord' (Bhagavā)—commonly appropriated by Gotama's disciples for their master—is conferred upon all 'recluses and brahmins' who were masters of the great schools of current thought.

exploded ; your argument is riddled ; you are refuted ; go away and learn better or else disentangle yourself, if you can. Such was the lack of esteem, respect, veneration, and adoration shown to Pūraṇa Kassapa by his disciples, who lived with him on no terms of esteem and respect, but scoffed at him and his teachings.

[4] Others said . . . (precisely the same things about the five other sophists).

Others again said :—There is the recluse Gotama at the head of his Confraternity and following, a well-known and famous teacher, a founder of a saving creed, who is held in high repute by many. Him his disciples esteem, respect, venerate and adore ; and with him they live on terms of esteem and respect. Time was when, as the recluse Gotama was preaching his Doctrine to some hundreds of his following, a disciple coughed. One of his fellows in the higher life jogged him with his knee, saying :—Keep quiet, [5] your reverence ; do not make a noise ; our master, the Lord, is preaching the Doctrine ! When the recluse Gotama is preaching to hundreds at once, no hawking or spitting is heard among them ; the whole assemblage is on the tip-toe of expectancy, intent only to hear what he shall say. It is just like a man at cross-roads pressing out pure, clear honey from a small honey-comb amid the hopeful expectancy of an encircling crowd,—even so, when the recluse Gotama is preaching . . . hear what he shall say. So also when, after a corporate life with their fellows, disciples of his throw up their course of training and revert to the lower state of the layman,—even they laud the Master, his Doctrine and his Confraternity ; they blame not others but simply themselves, saying they are failures of little worth, in that, though they started to be Pilgrims in the Doctrine and Rule so well preached, they are incapable of life-long persistence in the perfection and purity of the higher life ; and so these frequent the precincts or become lay-disciples under vow to observe the Five Precepts.—This is how the recluse Gotama is esteemed and respected,

venerated and adored by his disciples, and how they live with him on terms of esteem and respect.

How many qualities, Udāyi, do you observe in me to bring this about?

Five, sir;—(i) The Lord eats but sparingly and advocates a spare diet; [6] (ii) the Lord is content to wear any raiment, and commends the like contentment to others; (iii) the Lord is content to accept any alms, and commends the like contentment to others; (iv) the Lord puts up with any lodging, and commends the like contentment to others; and (v) the Lord lives in seclusion himself and advises others to be secluded.—These are the five qualities which inspire the esteem of his disciples for the recluse Gotama.

If their esteem, Udāyi, turned on my being reputed to eat but sparingly and to advocate a spare diet for others, why, there are some of my disciples who live on a pipkin of food a day, others on half a pipkin, others who take only the quantity of a *vilva*-fruit or just half that; [7] whereas I myself sometimes eat a whole bowlful or more. So that, if it turned on my eating sparingly and advocating a spare diet, my abstemious disciples would not esteem me or hold me in veneration.

If again it turned on clothing, I have some disciples who go rudely clad in rags from the dustheaps, who piece themselves together a cloak from what tatters they can scavenge from charnel-grounds or refuse-heaps or mercers' sweepings; whereas I myself sometimes wear lay-clothes, so fine in web that the down on the gourd is coarse in comparison. So that, if it turned on clothing, my disciples whose clothes are got by scavenging would not esteem or venerate me.

If again it turned on taking what alms come along, some of my disciples punctiliously go to each house in its turn and delight in the practice of gleaning as they go¹ and will not, though they have gone indoors,

¹ Reading *uñchepake vate ratā* with Bu. (in Dhammā-rāma's edition),—*vate ratā* being explained as *pakativate ratā*. The conjecture of *va te ratā* is wrong.

accept an invitation to take a seat ;—whereas I myself, on invitation, sometimes fare on the choicest picked rice [8] with several sauces and curries. So that, if it turned on alms from door to door, these punctilious disciples of mine would not esteem and venerate me.

Or, if it turned on lodging, I have disciples who lodge under trees in the open and are never under a roof for eight months at a stretch ;—whereas I myself am sometimes housed in storied mansions, stuccoed all over, which keep out the wind with barred doors and closed shutters. So that, if it turned on lodging, these open-air disciples of mine would not esteem or venerate me.

Lastly, if it turned on seclusion, I have disciples who dwell in the wilds and afar off in the distant depths of the forest, with only a fortnightly meeting in Confraternity to recite the Confession (pāṭimokkha) ;—whereas I myself am at times beset by Almsmen, Almswomen, lay disciples of both sexes, princes and lords, sectaries and the disciples of sectaries. So that, if it turned on seclusion, [9] these anchorite disciples of mine would not esteem or venerate me.

No, Udāyī ; these five qualities would not make me esteemed and respected, venerated and adored by my disciples, nor would these five qualities make them live with me on terms of esteem and respect. But there are five other qualities which do achieve this and they are the following :—

(1) First, my disciples value the higher virtue and believe that I am virtuous and endowed with virtue in its perfection. This is the first conviction which makes me esteemed and respected, venerated and adored by my disciples, who live with me on terms of esteem and respect.

(2) Secondly, my disciples value outstanding ken and vision, and believe that I say I know and see just because I do know and see ; they believe that I preach my Doctrine—not without, but—with transcendent knowledge, with origins, and with assignable

conditions. [10] This is the second conviction which makes me esteemed . . . respect.

(3) My disciples value supereminent intellect and believe that I have intellect and am endowed with all intellect in its perfection, and that it is unthinkable I should either not see in advance the future trend of an argument or fail to refute the unsound arguments of opponents. Knowing and seeing this, would my disciples interrupt discussion ?

No, sir.

Nor, Udāyi, do I seek instruction from my disciples ; it is they who seek instruction from me.

All this breeds the third conviction which makes me esteemed . . . respect.

(4) Fourthly, when my disciples are beset by Ill and spent with Ill in any particular shape, they come to question me on the Noble Truth of Ill ;—I tell them and win their hearts by my answers. The same takes place with the Noble Truths concerning the origin of Ill, the cessation of Ill, and the way leading to that cessation.

This breeds the fourth conviction [11] which makes me esteemed . . . respect.

(5) Fifthly, I have shown my disciples the way whereby they develop the four starting-points for mustering up mindfulness. Herein, an Almsman dwells—as regards the body—in the realization of what the body is, in ardour, in self-awareness and in mindfulness, quit of all worldly distress of mind and body. He does the same with feelings, and with his heart, and with states of consciousness.—In this way many of my disciples have come to dwell in the attainment of intellect's consummate perfection.

Moreover, I have shown my disciples the way whereby they develop the four Right Struggles.—They resolve, they strive, they persevere, they exert and strain their heart for the fourfold purposes of (a) checking the rise of evil and wrong states of consciousness which have not yet arisen, (b) shedding evil and wrong states which have already arisen,

(c) encouraging the rise of right states which have not yet arisen, and (d) ensuring that right states which are there already shall be established and ordered aright, multiplied, and developed, shall wax apace and grow to perfection.—In this way, too, many of my disciples have come to dwell in the attainment of intellect's consummate perfection.

Moreover, I have shown my disciples the way whereby they develop the Four Bases of Psychic Power,—resolve, exertion, heart, and investigation, each informed by the plastic forces of concentration and struggle.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Five Faculties,—[12] faith, exertion, mindfulness, concentration, intellect, each leading on to tranquillity and to full enlightenment.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Five Strengths,—the strengths of faith, of exertion, of mindfulness, of concentration, and of intellect, each leading on to tranquillity and to full enlightenment.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Seven Factors of Enlightenment,—mindfulness, research into the Doctrine, perseverance, zest, serenity, concentration, and the poise of indifference, each based on seclusion, passionlessness and cessation, and merging into Renunciation. In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Noble Eightfold Path,—right outlook, right intention, right speech, right action, right mode of livelihood, right effort, right mindfulness and right concentration.—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the Eight Deliverances. Conscious of his own bodily form, a man sees external forms ;—this is the first Deliverance. Inwardly un-

conscious of his own bodily form, he sees external forms ;—this is the second Deliverance. Appreciation of its goodness is the third Deliverance. By passage wholly beyond [19] all perception of form, by extinction of perceptions of sensory reactions, by the ignoring of perceptions of multiplicity, the thought of space as infinite leads him to enter on, and abide in, the sphere of Infinite Space ;—and this is the fourth Deliverance. By passage wholly beyond the sphere of infinite space, the thought of consciousness as infinite leads him to enter on, and abide in, the sphere of Infinite Consciousness ;—and this is the fifth Deliverance. By passage wholly beyond the sphere of infinite consciousness, the thought of nothingness leads him to enter on, and abide in, the sphere of Naught ;—and this is the sixth Deliverance. By passage wholly beyond the sphere of Naught, he enters on, and abides in, the sphere of neither perception nor non-perception ;—and this is the seventh Deliverance. Lastly, by passage wholly beyond the sphere of neither perception nor non-perception, he enters on, and abides in, the cessation of the feeling of perceptions, which is the eighth Deliverance,—In this way, too, . . . perfection.

Moreover, I have shown my disciples the way whereby they develop the eight Spheres of Mastery. Inwardly conscious of possessing bodily form, one individual sees outside himself forms, fair or foul, which are small ; these he masters so that he perceives he knows and sees them.—This is the first Sphere of Mastery. The second is when a man can say the like about external forms which are infinite. The third is when, being himself unconscious of his own bodily form, a man can say the like about small external objects ; and the fourth is when these external objects are infinite. Lost to all bodily form of his own, an individual sees external objects which are blue, blue in colour, blue to behold, blue of sheen.—Just as the flax-flower is blue, blue in colour, blue to behold, blue of sheen ; or just as Benares muslin, with a finish on both front and back, is blue . . . in sheen ;—so blue

are the external objects he sees ; these he masters so that he perceives that he knows and sees them.—This is the fifth [14] Sphere of Mastery. The sixth is when, lost to consciousness of any bodily form of his own, an individual sees external objects which are yellow, yellow in colour, yellow to behold, yellow of sheen, yellow as the Kaṇṇikāra flower or the muslin of Benares is yellow. The seventh is when he sees red things, red as the bandhu-jīvaka blossom or Benares muslin are red. Lastly, being inwardly unconscious of possessing bodily form, an individual sees things which are white, white in colour, white to behold, white in sheen,—white as the morning star or Benares muslin is white ; these he masters so that he perceives he knows and sees them.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop the Ten Hypnotics. One individual perceives a plot of earth from above, from below, across, in unity, and infinite. Others do the same with water, fire, air, blue, yellow, red, and white, space and [15] consciousness.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop the Four Ecstasies. Herein, an Almsman, divested of pleasures of sense and of wrong states of mind . . . (*etc. as in Sutta 39, down to*) . . . [16 and 17] not wrapped in pure and clean thoughts.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they comprehend that—This corporeal frame of mine is made up of the four Elements, starts from parents, is sustained by rice and other foods, is impermanent and subject to attrition, abrasion, erosion, dissolution and disruption ; and this consciousness of mine is tied and bound up therewith. It is just like a beautiful sparkling gem of the purest water and of eight facets, excellently cut, clear, translucent, flawless and excellent in every way,—through which there passes a blue, yellow, red, white, or yellowish thread.

Even as a man with eyes wherewith to see has only to take it in his hand to mark that it is such a gem and is on such a thread,—so have I shown my disciples the way whereby to have this comprehension of body and of consciousness.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they call into being out of this body another body of the mind's creation, complete in all its limbs and members, and with transcendental faculties. It is just like a man who should draw a reed from its sheath—or a snake from its slough—or a sword from its scabbard,—recognizing that the reed, the snake, or the sword was one thing and the sheath, slough, or scabbard was another; the one being drawn out of the other. [18] Just in the same way have I shown my disciples the way whereby they call into being . . . faculties.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they develop divers psychic powers,—from being one to become manifold, from being manifold to become one; to become visible or invisible; to pass at will through wall or fence or hill as if through air; to pass in and out of the solid earth as if it were water; to walk on the water's unbroken surface as if it were the solid earth; to glide, as they sit serene, through the air like a winged bird; to touch and to handle the sun and moon in their power and might; and to extend the sovereignty of their bodies right up to the heavens of Brahmā. Just as a skilful potter or his apprentice can make and fashion any shape he will out of prepared clay, or an ivory-worker out of ivory, or a goldsmith out of gold;—even so have I shown my disciples the way whereby they develop divers psychic powers . . . [19] heavens of Brahmā.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby, with the Celestial Ear, which is pure and far surpasses the human ear, they hear twofold sounds, both the celestial and the human, whether far or near. Just as a mighty conch-blower can with ease make his

blast heard in all the four directions,—so have I shown my disciples the way whereby . . . far and near.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby their hearts read the hearts of others,—knowing the heart where passion dwells as passionate . . . (*etc. as in Sutta 73*) . . . the heart undelivered as undelivered. Just as a woman or man or lad young and dressy,—on surveying the reflection of their features in a bright, clean mirror or in a bowl of clean water, and on seeing reflected there a smut or a pimple—would know from the reflection either that there was a smut or a pimple there [20] or that there was none at all;—just in the same way I have shown my disciples the way whereby their hearts . . . as undelivered.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby they recall their divers existences in the past . . . (*etc. as in Sutta 4*) . . . in all their details and features. Just as if a man were to go from his own to a second village and thence to a third, returning thence to his own village, and were to bethink him on his return how, in the second and the third villages, he stood [21] and sat, talked and was silent ere he came back home again;—even so have I shown my disciples the way whereby they recall . . . in all their details and features.—In this way, too, . . . perfect.

Moreover, I have shown my disciples the way whereby, with the Eye Celestial, which is pure and far surpasses the human eye, they see creatures in act to pass hence and in act to re-appear elsewhere . . . (*etc. as in Sutta 4*) . . . in states of bliss and in heaven. Thus do they with the Eye Celestial see creatures in act to pass hence and in act to re-appear elsewhere,—creatures lowly or debonair, fair or foul to view, happy and unhappy, all seen to be faring according to their deserts. It is just as if there were two houses with doors to them, and as if, from midway between them, a man with eyes to see were to behold people going in and coming out, and passing to and fro.

Just in the same way have I shown my disciples the way whereby, with the Eye Celestial, . . . faring according to their deserts.—In this way, too, . . . perfect.

[22] Moreover, I have shown my disciples the way whereby, by the eradication of the Cankers, they—here and now, of and by themselves—know, realize, enter on, and abide in that Deliverance of heart and mind in which Cankers are no more. Just as if on a mountain there were a lake with clear pellucid waters as of crystal, and a man with eyes to see were to observe, from the bank where he was standing, oysters and other shells, with gravel and pebbles and shoals of fish swimming about or lying up;—just as such a man would recognize all he saw before him, even so have I shown my disciples the way whereby, by the eradication . . . Cankers are no more.—In this way, too, many of my disciples have come to dwell in the attainment of the intellect's consummate perfection.

And this is the fifth of the five convictions which make me esteemed and respected, venerated and adored by my disciples, who live with me on terms of esteem and respect.

Thus spoke the Lord. Glad at heart, the Wanderer Sakuludāyi rejoiced in what the Lord had said.

LXXVIII. SAMANA-MANDIKĀ-SUTTA.

THE SUCKLING.

THUS have I heard. Once when the Lord was staying at Sāvattṥi in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Wanderer Uggāhamāna,¹ whose mother was Samana-Mandikā, was living in Queen Mallikā's

¹ Bu. says this was a nickname given him because he 'was always learning,' his original name being Sumana (= Felix). It may be that the first part of his mother's name has been altered from Sumanā to Samanā (recluse), just as there is the further tendency to read -mundikā for the second part so as to make her name mean 'shaveling recluse' on familiar Pali analogy.

pleasaunce, where the original Discussion Hall stood among the Diospyros trees; [23] and with Uggāhamāna there was a great company of Wanderers numbering some three hundred. Now, Pañcakanga the carpenter had left the city in the early morning to visit the Lord, when he bethought him that the hour was too early, because of the Lord's private meditations and because it was not the right time to visit Almsmen when absorbed in thinking, for Almsmen are given to meditation and thought. So he thought he would go and see Uggāhamāna in Queen Mallikā's pleasaunce, and thither he repaired. At the time Uggāhamāna was sitting with his great company of Wanderers, who were making a great noise . . . (*etc. as in Sutta 76, ad init.*) . . . do not make a noise; here comes Pañcakanga the carpenter, who is a disciple of the recluse Gotama and has been here all the time the white-robed lay disciples of Gotama have been at Sāvattihī. These reverend men are lovers of silence and commend the silent; if he observes silence reigning in this gathering he may decide to approach. So they became silent, and the carpenter came up and, after exchanging civil greetings with [24] Uggāhamāna, took a seat to one side and was addressed by the Wanderer as follows:—

In my view, carpenter, four qualities characterize the triumphant recluse who is imbued with the right, who excels in the right, and has won all that is to be won. What are these four qualities?—He does nothing evil, he says nothing evil, he thinks nothing evil, and he gets his living in no evil way. These are my four characteristics of the triumphant recluse.

Expressing neither satisfaction nor disagreement with this pronouncement, Pañcakanga got up and went away to tell the Lord, who, being duly told, said:—On Uggāhamāna's showing, carpenter, a tiny babe on its back is his triumphant recluse. For, as yet, the babe does not know what a body means, much less will it do evil with its body, beyond kicking about; it does not know what speech is, much less will it say

anything evil, beyond crying; it does not know what thought is, beyond crowing with delight¹; it does not know what a livelihood is, much less [25] will it get its living in an evil way, beyond sucking its mother.

No, carpenter; in my view, these four qualities do not characterize the triumphant recluse, but only define the tiny babe on its back.

In my view, Carpenter, there are ten qualities which characterize the triumphant recluse who is imbued with the right, excels in the right, and has won all that is to be won.

I premise that there must be knowledge of what wrong conduct is, how it arises, how it is ended without leaving a vestige behind, and how a man walks so as to end it. There must be the like knowledge of right conduct and of wrong [26] and right thoughts.

In what now does wrong conduct consist?—In wrong actions, wrong speech, and an evil mode of livelihood.—How do these arise? From the heart, is the answer.—What is the heart? The heart is manifold, complex, and diverse, tainted by emotions (*sacitta*), passion, ill-will, and density.—What becomes of wrong conduct when it ceases without leaving a vestige behind? Why, when an Almsman, discarding wrong behaviour—of body—or of speech—or of mind—develops the corresponding right behaviour, and similarly discards a wicked mode of livelihood for the right mode.—How does he walk to end wrong conduct? When he brings will to bear, puts forth endeavour and energy, struggles and strives heartily (i) to stop the rise of evil and wrong states of consciousness which have not yet arisen, (ii) to discard those which have already arisen, (iii) to breed right states not yet existing, and (iv) to stablish, clarify, multiply, enlarge, develop, and to perfect existing good states.

[27] In what does rectitude consist?—In right

¹ Because of its memories of the heavens which it has recently left, says Bu. in a Wordsworthian mood. (It cries, he adds, because of its memories of purgatory.)

actions, in right speech, and in blameless mode of livelihood.—How do these arise? From the heart is the answer.—What is the heart? The heart is manifold, complex, and diverse. Rectitude arises from the heart which is void of passion, void of ill-will, and void of density.—What becomes of rectitude when it ceases without leaving a vestige behind. When an Almsman embodies virtue and not merely virtuous observances, by coming to know Deliverance of heart by mind aright so that (mere) rectitude ceases without leaving a vestige behind.—How does he walk to end rectitude? When he brings will to bear . . . existing good states.

What are wrong thoughts? They are thoughts of pleasures of sense, malevolence, and cruelty.—How do these arise? From perception, is the answer.—What is this perception? It is manifold, complex, and diverse, divided into perceptions of pleasure, of malevolence, and of cruelty.—How do these cease without leaving a vestige behind. Why, when divested of pleasures of sense, [28] an Almsman enters on, and abides in, the First Ecstasy.—How does he walk to end wrong thoughts? Why, he brings his will to bear . . . existing good states.

What are right thoughts? Thoughts of Renunciation, thoughts innocent of malevolence and of cruelty.—How do these arise? From perception, is the answer.—What is this perception?—It is manifold, complex, and diverse, divided into perception of Renunciation, perception which is innocent of malevolence, and perception which is innocent of cruelty.—How do these perceptions cease without leaving a vestige behind? Why, when, rising above observation and reflection, . . . an Almsman enters on, and abides in, the Second Ecstasy.—How does he walk to end right thoughts? Why, he brings his will to bear . . . existing good states.

What now, carpenter, are the ten qualities which characterize the [29] triumphant recluse who is imbued with the right, excels in the right, and has won all

that is to be done? Why, when the Almsman is an adept in the Noble Eightfold Path, and in utter knowledge and in utter Deliverance ;—*this* makes the triumphant recluse.

Thus spoke the Lord. Glad at heart the carpenter Pañcakanga rejoiced in what the Lord had said.

LXXIX. CŪḶA-SAKULUDĀYI-SUTTA.

SO-CALLED PERFECTION.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the Wanderer Sakuludāyi was living with a great company of Wanderers in the Wanderers' pleasaunce where the peacocks were fed. Early in the morning, duly robed and bowl in hand, the Lord went into Rājagaha for alms . . . (*etc. as in Sutta 77*) . . . [30] you can easily gather that later on.

When, sir, said the Wanderer, I am not in act to join my followers, they sit talking all manner of beastly talk ; but when I am approaching, they sit with their gaze fixed on me alone, to hear what Doctrine I shall expound. But when [31] the Lord approaches us, then both I and they all sit with gaze fixed on the Lord alone, to hear what Doctrine he will expound.

Be it yours, Udāyi, to open against me.

Of late, sir, there has been one who, professing to know and see everything, with nothing further to know and see, declares that, whether walking or standing still, whether asleep or awake, his ken and vision are always at the full. When I asked him a question about the past, he skipped from one thing to another and dismissed the matter, evincing irritation, bad temper and resentment. Thoughts of the Lord brought me satisfaction as I said to myself :—Ah, the

Lord, the Blessed One ! *He* knows aright these states of mind !

And who was that person ?

It was Nātaputta, sir, the Jain.

If a man recalls his own past existences, from one onwards, in all their details and features, he either questions me or is by me questioned on the past, and either his exposition satisfies me or mine him. Or if a man, with the Eye Celestial which is pure and far surpasses the human eye, can observe creatures in act to pass hence and re-appear elsewhere according to their respective deserts, [32] he either questions me or is by me questioned on the past, and either his exposition satisfies me or mine him. But let past and future alone. I will preach the Doctrine to you :—If *that* is, *this* comes about ; the rise of *that* makes *this* arise ; if *that* is not, *this* comes not about ; the ceasing of *that* makes *this* cease.

For my own part, sir, I cannot recall all that has happened to me in this present life, much less recall my past existences in all their details and features, as the Lord can. I cannot see a hobgoblin, much less can I see with the Eye Celestial—as the Lord can—creatures passing hence and reappearing elsewhere according to their respective deserts. And I am wholly at a loss to follow the Lord's utterance about *this* and *that*. I should like to satisfy the Lord about our own tenets by an answer to a question.

What do your tenets say ?

Our tenets say :—Here is perfection ; here is perfection !

What is this perfection ?

The perfection than which nothing is higher or more excellent.

And what is this perfection than which nothing is higher or more excellent ?

[33] The perfection than which nothing is higher or more excellent.

This argument of yours, Udāyi, would be protracted. You affirm perfection but never define it. It is just as

if a man were to say his longing and his heart's desire was for the belle of the land but were to confess, on being questioned, that he did not know what rank she belonged to; or what her name was; or what family she belonged to; or whether she was tall, short, or middle-sized; or whether she was black or brown or dusky; or what village or township or city she belonged to;—and, finally, that he did not know her nor had ever seen her. In such a case, does not the man's statement prove unhelpful?

Certainly, sir, it would be,—in such a case.

Just in the same way you affirm perfection but never define it.

Even, sir, as a gem—bright and of the purest water, with eight facets, excellently cut, and strung on a yellow thread—shines and glitters and sparkles, with the like perfection shows the hale Self after death.

Which think you shines and sparkles the most,—your gem [34] or the fire-fly of the night?

The fire-fly.

How does a lamp compare?

Better still.

And a conflagration in the night?

Better still.

And the morning stars, at dawn in a cloudless sky?

Better still.

And the full moon in a clear sky at midnight?

Better still.

[35] And the sun at his zenith at the end of the rains?

Better still.

Further, it is within my personal cognizance, Udāyi, that many, very many, deities are so luminous in themselves that they draw no light from sun or moon. Yet I do not speak of a perfection than which nothing is higher or more excellent, whereas you declare your perfection to be less than, and inferior to, a fire-fly, but never define it.

The Lord has settled it! The Blessed One has settled the question!

What do you mean?

I mean that though our tenets say : Here is perfection, here is perfection, yet, when pressed, examined and questioned by the Lord concerning our tenets, we prove empty and vain and faulty.

Tell me, Udāyi ; is there a world of absolute bliss ? Is there a sure way to realize it ?

Our tenets so declare.

What is that sure way to realize the world of absolute bliss ?

Take a man who, putting from him all slaying, abstains from the taking of life ; who, putting from him the taking of things not given to him, abstains from such taking ; who, putting from him sensual misconduct, abstains therefrom ; [36] who, putting from him all lying, abstains from lies ; or who practises some austerity he has vowed to observe.—This is the sure way to realize the world of absolute bliss.

Do you think that, when the man puts from him all slaying and abstains from the taking of life, his Self finds absolute bliss or bliss mingled with pain ?

Bliss mingled with pain.

And is the same true of all the other things you mentioned ?

Yes, sir.

Do you really think it is by mingled bliss and pain that the sure way to absolute bliss is found ?

The Lord has settled it ! The Blessed One has settled the question !

What do you mean ?

I mean that, though our tenets say there is a world of absolute bliss and a sure way to realize it, yet, when pressed, examined and questioned by the Lord concerning our tenets, we prove empty and vain and faulty. Now, is there, sir, a world of absolute bliss ? Is there a sure way to realize it ?

[37] Yes.

What is that sure way ?

Take the case of an Almsman who develops in succession the first three of the Ecstasies.—That is a sure way to realize the world of absolute bliss.

That is not the sure way, sir, to realize the world of absolute bliss; for that world would already have been realized.

No, Udāyi;—only the sure way to realize it.

At this point Sakuludāyi's following broke into tumult and uproar, shouting out that they were undone, they and their master too, for their knowledge ended here.

Hushing his Wanderers to silence, Sakuludāyi asked at what point the world of absolute bliss was actually realized.

When an Almsman enters on, and abides in, the Fourth Ecstasy, when he stands and talks and holds converse with the deities who have passed to a world of absolute bliss, then is that world actually realized.

Is it in order to realize this world of absolute bliss that the Almsmen lead the higher life with the Lord?

No, Udāyi; there are other states of consciousness beyond and above that; and it is in order to realize these that Almsmen lead the higher life with me.

[38] What are they?

Take the case that there appears in the world a Truth-finder, Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of enlightenment—etc. (*i.e. as in Sutta 27*)—an Almsman, when he has put from him these Five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of sense—etc.—he enters on, and abides in the First Ecstasy.—This is a state of consciousness beyond and above, for the realization of which Almsmen lead the higher life with me.

Again, the Almsman enters on, and abides in, the Second Ecstasy, and then the Third, and then the Fourth.—This is a state . . . higher life with me.

With heart thus steadfast, thus clarified and purified . . . the Almsman . . . (*as in Sutta 4*) . . . successively (i) recalls his past existences, and (ii) observes with the Eye Celestial creatures passing from one

existence to the next.—Each of these two is a state . . . higher life with me.

That same steadfast heart . . . he next applies to the knowledge of Cankers. He comes to comprehend Ill as it really is, the rise of Ill, the cessation of Ill, and the course which leads to the cessation of Ill. He comes to know Cankers as what they really are, [39], to know their rise, their cessation, and the course which leads to their cessation. When he knows and sees this, his heart is Delivered from the Canker of pleasures of sense, from the Canker of continuing existence, and from the Canker of ignorance; and to him thus delivered comes the knowledge of his Deliverance in the conviction that rebirth is for him no more, that he has lived the highest life, that his task is done, and that now for him there is no more of what he has been.—This too is a state . . . higher life with me.

Hereon, the Wanderer Sakuludāyi said to the Lord: Wonderful, sir, wonderful! Just as a man might set upright again . . . (*etc.*) . . . and to his Confraternity. I ask to receive admission as a Pilgrim, with confirmation therein.

Hereon, Sakuludāyi's company of Wanderers besought and implored him not to lead the higher life with the recluse Gotama; not to come down from teacher to pupil,—from pitcher to pipkin. In such wise did the Wanderer Sakuludāyi's company oppose his choice of the higher life under the Lord.

LXXX. VEKHANASSA-SUTTA.

MORE SO-CALLED PERFECTION.

[40] Thus have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Wanderer Vekhanassa¹ came to the Lord and after an exchange of courteous greetings took

¹ Bu. says he was the teacher of the Sakuludāyi of the previous Suttas.

his stand to one side, exclaiming with deep emotion :
Here is perfection ! here is perfection !

Why do you say this ? What is this perfection ?

The perfection than which nothing is higher or more excellent.

What is the perfection than which nothing is higher or more excellent ?

It is the perfection than which nothing is higher or more excellent.

This argument of yours, Kaccāna, would be protracted. You affirm . . . (*etc. as at pp. 17 and 18 supra*) . . . [41 and 42] inferior to a fire-fly, but never define it.

Five strands, Kaccāna, make up pleasures of sense, namely, visible shapes, sounds, odours, tastes and touch, [43] all of them pleasant and agreeable and delightful, all of them bound up with pleasure and exciting. The pleasure and satisfaction which they start is called sensuous pleasure, built up from the foregoing five, and culminating in that refinement of pleasure which is accounted the highest of all.

Here Vekhanassa said :—It is wonderful, sir, it is marvellous, how well put is your observation that pleasures of sense build up sensuous pleasure, culminating in that refinement of pleasure which is accounted the highest of all !

All this is hard for you to grasp, Kaccāna,—you who hold different views and a different creed, who have a different objective, a different allegiance and a different teaching. But it would be known to those Almsmen who are Arahats, in whom Cankers are dead, who have greatly lived, whose task is done, who have cast off their burthen, who have won their weal, whose bonds are broken, who by utter Knowledge have won Deliverance.

Here, in his annoyance and rage, the Wanderer Vekhanassa, actually daring to flout and scoff at the Lord to his face, said to the Lord, with the idea that 'the recluse Gotama' would be annoyed :—So this is how some 'recluses and brahmins,' knowing naught of what has been before and seeing nothing of what shall

come hereafter, yet profess : Rebirth is now no more ; I have lived the highest life ; my task is done ; and now for me there is now no more of what I have been ! These professions of theirs prove ridiculous, mere words, empty and without substance !

[44] Your censure is quite just, Kaccāna, with regard to such recluses and brahmins as, knowing naught of what has been before and seeing nothing of what shall come hereafter, yet profess all this. But let us leave what has been and what will be hereafter. Let there come along a man of intelligence, guileless, honest and straightforward, who avers that he has a message to deliver and a Doctrine to preach, and that any man who walks according to that message will not be long ere of himself he will know and of himself will see ; for thereby comes release from the direst of bonds—namely ignorance. It is just like a tiny babe which cannot yet sit up and has fivefold swaddlings round its neck and is all bandages. If, as he grows and develops his faculties, those bandages are taken off, he would know that he was released and that his bandages were gone. It is just the same when a man of intelligence comes along, guileless . . . ignorance.

Hereupon, the Wanderer Vekhanassa said to the Lord :—Wonderful, Gotama ; wonderful !—*etc.*—I ask the reverend Gotama to accept me as a lay-disciple who has found an abiding refuge from this day onwards.

LXXXI. GHATĪKĀRA-SUTTA.

THE POTTER'S DEVOTION.

[45] THUS have I heard. Once when the Lord with a large train of Almsmen was on an alms-pilgrimage in Kosala, he turned off the road and at a certain spot smiled. Thought the reverend Ānanda :—What is the cause, what are the reasons for the Lord's smiling ; for, Truth-finders never smile without cause and reason. So, with one shoulder respectfully bared and with folded palms reverently extended towards

the Lord, Ānanda asked what made him smile, seeing that Truth-finders never smile without cause and reason.

In bygone times, Ānanda, a market-town stood here, named Vehalinga, opulent and wealthy, populous and thronged with folk; and hard by lived Kassapa the Lord, Arahāt all-enlightened. Just here was his pleasaunce; and on this very spot he sat preaching to his Confraternity.

Spreading out his robe folded in four, Ānanda said:—I beg the Lord to seat himself here, and then this spot will have been frequented by two Arahats all-enlightened.

Seating himself accordingly, the Lord addressed Ānanda as follows:—Yes, Kassapa the Lord, Arahāt all-enlightened, lived near the market-town of Vehalinga, and on this very spot he sat [46] preaching to his Confraternity. In the town there was a potter named Ghaṭṭikāra who ministered, more than anyone, to Kassapa the Lord, Arahāt all-enlightened; and Ghaṭṭikāra had as his bosom-friend a young brahmin named Jotipāla, whom he wanted to take to see Kassapa the Lord, Arahāt all-enlightened, as he much valued going there himself.

A truce to this, my dear Ghaṭṭikāra, was the answer; what is the good of seeing that shaveling of a recluse?

A second time and yet a third time did Ghaṭṭikāra renew his appeal, but only to get the same answer. So he then invited Jotipāla to come with him to the river to bathe, taking with them their strings of red bath-balls to shampoo themselves with. Jotipāla readily assenting, down the two went to the river to bathe, and here Ghaṭṭikāra, after mentioning that the Lord Kassapa's pleasaunce was hard by, renewed his appeal to Jotipāla, [47] repeating it thrice and thrice receiving the same refusal as before. Then, he made his appeal again, this time with a grip on Jotipāla's girdle; but Jotipāla shook his girdle free and again refused to come. At last, Ghaṭṭikāra seized Jotipāla—whose hair was down after bathing—by the hair of his head and made a final appeal to him to

come. Thought the young brahmin : — This is wonderful indeed and marvellous that this potter, my inferior in birth, should be impelled to seize me by the hair ; methinks this presages great things. So he said to the potter :—To this length do you go, friend Ghaṭikāra ?—Yes, to this length, friend Jotipāla, so highly [48] do I value going to see Kassapa the Lord, Arahat all-enlightened.

— Let go then, and we will start now.

So to Kassapa the Lord the two went. On arrival, the potter after salutations took his seat to one side, as also did the young brahmin after exchange of civil greetings. Ghaṭikāra then presented his friend the young brahmin Jotipāla, with the request that the Lord would instruct him in the Doctrine. Thereupon, by a discourse on the Doctrine, the Lord Kassapa instructed, roused, fired, and cheered them onwards,—after which the two thanked him with glad hearts, rose up, and took their leave with deep reverence.

Said Jotipāla to Ghaṭikāra :—Hearing this Doctrine, are you not for becoming a Pilgrim ?

Do you not know, my dear Jotipāla, that I have aged, blind parents to support ?

Well, then, I will go from home to homelessness as a Pilgrim.

So back the two went to Kassapa the Lord, [49] to whom, when after salutations they were both seated, Ghaṭikāra presented his friend for admission to the Order ; and Jotipāla was admitted and confirmed of the following of Kassapa the Lord, Arahat all-enlightened. Soon—about a fortnight after Jotipāla's confirmation—the Lord Kassapa, having stayed as long as he wanted at Vehalinga, proceeded on his tour towards Benares, where he resided in the Sages' grove in the deer-park.

When it reached the ears of Kikī, king of Kāśī, that the Lord Kassapa had arrived there, he ordered his chariots so fair, so fair, to be got ready and in one of these drove in procession out of Benares in royal state to visit the Lord Kassapa. After riding in his chariot as far as the ground permitted, and then con-

tinuing his way on foot, the king came to the Lord, whom he first saluted and then took a seat to one side, there to be instructed, roused, fired and cheered onwards by a discourse from the Lord Kassapa. The instruction over, the king invited the Lord, [50] with the Confraternity, to take his meal with him on the morrow. By silence the Lord gave assent, whereon the king rose and withdrew with deep reverence.

When night was gone, the king ordered an excellent meal in his palace of food, both hard and soft, made of specially dried golden-rice without speck, and divers sauces and curries therewith. Then he ordered announcement to be made to Kassapa the Lord, Arahat all-enlightened, that all was ready; and in the forenoon, duly robed and bowl in hand, the Lord came to the palace and sat down on the seat set for him, with his Confraternity round him. Thereupon, with his own royal hands the king served that excellent meal to the Confraternity with the Buddha at its head,—without stint, till all had had their fill. The Lord's meal over, the king took a low seat to one side and invited the Lord to spend the rainy season at Benares, where the Confraternity would be ministered to as they had been that day.

Stay, sire; I have already promised to be elsewhere for the rains.

After repeating his invitation a second and yet a third time, and still being met by the same answer, the king [51], upset and pained by this refusal, asked the Lord whether there was anyone who ministered more than himself.

Yes, sire; at Vehalinga there is a potter named Ghatikāra who in his ministrations surpasses all others. Your Majesty was upset and pained by my refusal;—not so Ghatikāra either now or any future time. He has found his refuge in the Buddha, the Doctrine, and the Confraternity; he slays not; he steals not; no sensual misconduct is his; he lies not; he indulges not in arrack or spirits or strong drink; perfect faith is his in the Buddha, the Doctrine, and the Confra-

ternity; his are the virtues dear to the Noble. No doubts cloud his beliefs concerning Ill, the origin of Ill, the cessation of Ill, and the course which leads to the cessation of Ill. Eating only one meal a day, he lives the higher life in virtue and goodness. He has flung aside all jewels and golden ornaments; no gold or silver has he. Neither with tool nor hand does he dig up¹ ground, resting content for his material with the crumbling soil of a bank or with the earth scratched out by rats and dogs. Of his pots made therewith he bids folk take what they like in barter for rice or beans or pulse. He supports [52] his blind and aged parents. By destruction of the five bonds which tie men to this lower world, Ghaṭikāra is destined to translation hereafter to realms above, never to return thence to this world any more.

Once, sire, when I was at Vehalinga, I, early in the day, duly robed and bowl in hand, went to Ghaṭikāra's parents and asked where their son was. Your ministrant, said they, is out; take the rice from the pot and the curry from the dish. I did so and afterwards left. When Ghaṭikāra returned, and asked his parents who had gone off with the food, and was told that it was Kassapa the Lord, Arahat all-enlightened, his only thought was how great a thing, how very great a thing, that the Lord should repose such confidence in him! And gladness and satisfaction lasted on for a fortnight for him, and for a week for his parents.

Precisely the same thing happened another time when I had the junket from a pan with the curry from the dish . . . [53] week for his parents.

Another time, when I was at this same Vehalinga, my hut let the rain in, and I told the Almsmen to go and see if there was any thatching material at Ghaṭikāra's dwelling. No, was their answer; there is only the thatch on his own roof.

Then go and strip it off, said I; and they did so. The parents asked who was stripping their thatch off

¹ To avoid taking life, in obtaining his potter's earth.

and received the answer that the hut of the Lord Kassapa was letting the rain in. Take it, sirs, said they ; take it, dear people. When the potter returned and on enquiry was told of all this, his only thought was how great . . . [54] week for his parents. For three whole months the dwelling stood bare to the heavens, and yet not a drop of rain came through ! —Such, sire, is Ghatikāra the potter.

Said the king :—It is a great thing, sir, a very great thing indeed, for this potter to have such confidence reposed in him by the Lord. Then, Ānanda, Kikī, king of Kāsi, ordered five hundred cartloads of the choicest golden-rice, with curry-stuffs to match, to be despatched to the potter, to whom the king's servants came with the royal present for acceptance accordingly. The king, was his response, has much to do and look after ; I have nothing to do with him.

But, if you were to imagine, Ānanda, that the young brahmin, Jotipāla, of those days was someone else, that would be erroneous ;—it was I myself who was Jotipāla then.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

LXXXII. RAṬṬHAPĀLA-SUTTA.

OF RENOUNCING THE WORLD.

THUS have I heard. Once when the Lord was on an alms-pilgrimage in the Kuru country with a great company of Almsmen, he stayed at Thullakoṭṭhita, which is a township of the Kurus. It came to the ears of the brahmin heads of houses there that the recluse Gotama, a Sakyan . . . (*etc. as in Sutta 41*) . . . [55] and others again in silence. When they were seated, the Lord instructed and roused them with a talk on the Doctrine, fired them and cheered them onwards.

¹ Seated among them was a young man named Ratthapāla, a scion of a leading family of the place, to whom this thought came :—So far as I understand the Doctrine which the Lord has preached, it is no easy matter for one who lives in a home to lead the higher life in all its fulness, purity, and perfection; what if I were to cut off hair and beard, don the yellow robes and go forth from home to homelessness as a Pilgrim!

Having received their instruction from the Lord, the brahmin heads of houses of Thullakoṭṭhita gratefully thanked him, rose up [56] and departed with deep obeisance. They had not been gone long, when Ratthapāla came up and after salutations told the Lord the thought which had come to him, and asked to be admitted to, and confirmed in, the Confraternity under the Lord.

Have you your parents' consent for this step, Ratthapāla?

No, sir.

Truth-finders do not admit those who have not their parents' consent.

That consent, sir, I will take steps to obtain, said the young man, who rising up and taking a reverential leave of the Lord, went off to his parents, told them his thoughts and asked their consent to his becoming a Pilgrim.

The parents made answer as follows :—Dear Ratthapāla, you are our only son, very dear to us and beloved; you live in comfort and have been brought up in comfort, with no experience at all of discomfort. [Go away; eat, [57] drink, enjoy yourself, and do good works in all happiness. We refuse our consent.] Your death would leave us desolate, with no pleasure left in life; why, while we have you still, should we consent to your going forth from home to homelessness as a Pilgrim?

A second and yet a third time did Ratthapāla repeat

¹ The same story is told, in practically the same words, about Sudinna at Vinaya III, 11-15.

his request, only to be met by the same refusal from his parents.

Failing thus to get his parents' consent, the young man flung himself down on the bare ground, declaring that he would either die there or become a Pilgrim.

[58] His parents entreated him to get up, while repeating their objections to his becoming a Pilgrim; but the young man said not a word. A second and a third time they entreated him, but still he said not a word. [So the parents sought out Raṭṭhapāla's companions whom they told of all this and besought them to urge, as from themselves, what his parents had said to him.] [59] Thrice his companions appealed to him; but still he said not a word. So his companions came to the parents with this report:—There on the bare ground he lies, declaring that he will either die there [60] or become a Pilgrim. If you refuse your consent, he will never get up alive. But, if you give your consent, you will see him when he has become a Pilgrim. Should he not like being a Pilgrim, what alternative will he have?—Why, only to come back here. Do give your consent!

Yes, we consent;—but when he is a Pilgrim, he must come and see us.

Off now went his companions to Raṭṭhapāla, whom they told that his parents gave their consent, but that when he was a Pilgrim he was to come and see them.

Thereupon the young man arose and, when he had regained his strength, betook him to the Lord, and after salutations seated himself to one side, saying:—I have got my parents' consent to my becoming a Pilgrim; I ask the Lord to admit me.

Admission and confirmation were granted him under the Lord; and some fortnight afterwards the Lord, having stayed at Thullakoṭṭhita as long as he wanted, proceeded on his alms-pilgrimage towards Sāvathī, where [61] he took up his abode in Jeta's grove in Anāthapiṇḍika's pleasaunce.

Dwelling alone and aloof, strenuous, ardent and purged of self, the reverend Raṭṭhapāla was not long

before he won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life ;—even this did he think out for himself, realize, enter on, and abide in, here and now ; and to him came the knowledge that for him rebirth was no more ; that he had lived the highest life ; that his task was done ; and that now for him there was no more of what he had been. Thus, the reverend Ratthapāla was numbered among the Arahats.

Then, he went to the Lord and, seated to one side after salutations, said that, with the Lord's permission, he wished to go and see his parents. Scanning with his own heart the thoughts of Ratthapāla's heart, and recognizing thereby that he was incapable of abandoning his training and reverting to the lower life of a layman, the Lord bade him go when he would. Hereupon, rising up and taking his leave of the Lord with deep reverence, Ratthapāla, after duly putting away his bedding, set out, with his robe and bowl, on an alms-pilgrimage to Thullakotthita where he took up his abode in the deer-park of the Kuru king. Early next morning, duly robed and bowl in hand, he went into the town for alms and there, as he passed from house to house on his indiscriminating round, he came to his father's house. Indoors, in the hall within the middle door, his father was having his hair combed and, seeing Ratthapāla coming in the distance, he said :—It was these shavelings of recluses who made a Pilgrim of my dear and beloved only son. [62] So at his own father's house Ratthapāla was given nothing, not even a refusal ; all he got was abuse.

At this moment a slave-girl of the family was about to throw away yesterday's stale rice ; and to her Ratthapāla said :—If, sister, that is to be thrown away, put it in my bowl here. As the girl was doing so, she recognized his hands and feet and voice, and, going straight to her mistress, cried out :—Do you know, madam ?—The young master is back.

If what you say is true, you are a slave no longer,

said the mother, who hurried off to tell her husband that she heard their son was back.

Raṭṭhapāla was eating that stale rice under the hedge when his father arrived, exclaiming:—Can it be, my dear son, that you are eating stale rice? Should you not have come to your own house?

What house of our own, householder, can we have who are homeless, having gone forth from home to homelessness as Pilgrims? I did come [63] to your house,—where I was given nothing, not even a refusal; all I got was abuse.

Come, my son; let us go indoors.

Not so, householder; I have finished my eating for to-day.

Well then, my son, promise to take your meal here to-morrow.

By his silence the reverend Raṭṭhapāla gave consent. Noting this, the father went indoors,—where first he ordered great heaps of gold and bullion to be piled up under a covering of mats and then he told his daughters-in-law, who had been the reverend Raṭṭhapāla's wives aforetime, to deck themselves out in all the finery their husband liked to see them in. When night had passed, the father, having ordered an excellent meal to be got ready in his house, told his son when it was ready. Thereupon, early that forenoon, the reverend Raṭṭhapāla, duly robed and bowl in hand, came and took the seat set for him. Hereupon, ordering the heap of treasure to be unveiled, the father said:—This is your mother's fortune, that is your father's, and that came from your grandfather. You have the wherewithal both to enjoy yourself and to do good works. Come, my son; [64] abandon your training; revert to the lower life of the layman; enjoy your substance and do good works.

If you will take my advice, householder, you will cart away all this heaped-up treasure and sink it in the middle of the Ganges. And why?—Because thence you will only derive sorrow and lamentation, ills, pain of mind, pain of body, and tribulation.

Clinging to his feet, the reverend Raṭṭhapāla's whilom wives asked what like were the nymphs divine for whose sake he was leading the higher life.

For the sake of no nymphs at all, sisters, said he.

At hearing themselves called sisters, the ladies all fell to the ground in a faint.

Said Raṭṭhapāla to his father :—If food is to be given, householder, give it ; trouble me not.

The food is ready, my son ; begin ;—said the father as he served that excellent meal without stint till his son had had his fill.

His meal over and done, the reverend Raṭṭhapāla uttered these verses, standing the while :—

*This pranked-out semblance view, this mass corrupt
of sores and cares, which passes soon away.*

*Come view this pranked-out frame with jewels dight,
these bones skin-clad, which borrow charm from clothes ;
come view these henna'd feet, this powder'd face.*

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.*

[65] *Ah, braided hair ! Ah, eyes by art enhanced !*

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.*

Adorned, this frame like rare pomander shows.

*Delusions vain the fool may satisfy,
but never him whose quest seeks goals Beyond.*

*The trapper set his gin ; the stag it shunned :—
First feed, then leave the trapper to his tears.*

When, still standing, he had uttered these verses, he departed to the deer-park of the Kuru king, where he sat down under a tree during the noontide heat.

Now the king had given directions to his huntsman to tidy up the park against his coming to see it ; and the obedient huntsman was engaged on his task when he saw Raṭṭhapāla seated under his tree during the noontide heat, and reported to the king that the park was in order but that under a tree there was seated Raṭṭhapāla, the young gentleman of whom his majesty had often heard tell. Never mind about the park to-

day, said the king ; I will pay a call on his reverence. Ordering, therefore, all the repast which had been prepared to be left behind, and his chariots, so fair, so fair, to be made ready, he mounted one of them and drove forth in procession in royal state out of the city to see Raṭṭhapāla. Riding as far as the ground was passable for his chariot and proceeding thence on foot with his princely train, the king came at last upon the reverend Raṭṭhapāla, whom, [66] after exchange of courteous greetings, the king—still standing—invited to be seated on a clump of flowers.

Nay, sire ; sit you there ; I have got a seat.

Seating himself on the seat indicated to him, the king said :—There are four kinds of loss, Raṭṭhapāla, which impel men to cut off hair and beard, don the yellow robes, and go forth from home to homelessness as Pilgrims,—namely, (i) old-age, (ii) failing health, (iii) impoverishment, and (iv) death of kinsfolk.

(1) Take a man who, being aged and old, far advanced in life, stricken in years, and at the close of life, recognizes his position, and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—so he decides to become a Pilgrim. This is known as the loss which old-age entails. But here are you in the prime of youth and early manhood, with a wealth of coal-black hair untouched by grey, and in all the beauty of your prime ;—not yours is the loss old-age entails. What have you known or seen or heard to make you turn Pilgrim ?

(2) Or take a man who, being in ill-health or pain, or gravely ill, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has already ; [67] so he decides to become a Pilgrim. This is known as the loss which failing health entails. But here are you neither ill nor ailing, with a good digestion maintained by humours neither too hot nor too cold ;—not yours is the loss which failing health entails. What have you known or seen or heard to make you turn Pilgrim ?

(3) Or take a man who, after being rich and wealthy and of great substance, and after gradually losing it, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—so he decides to become a Pilgrim. This is known as the loss which impoverishment entails. But here are you, the heir of a leading family in our Thullakotthita ;—not yours is the loss which impoverishment entails. What have you known or seen or heard to make you turn Pilgrim ?

(4) Or, again, take a man who, after having had a host of friends and relations, and after having gradually lost them all, recognizes his position and realizes the difficulty either of acquiring new wealth or of doing well with what he has got ;—[68] so he decides to become a Pilgrim. This is known as the loss which kinsfolk's death entails. But here are you with a host of friends and relations ;—not yours is the loss which kinsfolk's death entails. What have you known or seen or heard to make you turn Pilgrim ?

I have gone forth, sire, from home to homelessness as a Pilgrim because I have known, seen, and heard the following four propositions enunciated by the Lord who knows and sees, the Arahāt all-enlightened :—

- (i) The world is in continual flux and change ;
- (ii) The world is no protector or preserver ;
- (iii) The world owns nothing ; we must leave everything behind ;
- (iv) The world lacks and hankers, being enslaved to Craving.

(1) When you say, sir, that the world is in continual flux and change, what might that mean ?

When you were twenty, sire, or five and twenty, could you handle an elephant, a horse, a chariot, a bow and a sword ? Were you strong of leg and arm, a doughty warrior in the fight ?

Indeed, I was :—at times inspired, you might say ; I never met my match.

Are you to-day what you were then, sire ?

No, Rāṭṭhapāla. I am old now and stricken in

years,—round eighty years of age ;—at times when I want to step in one direction, I step in another.

It was this which the Lord meant when he said the world is in continual flux and change ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, sir, it is marvellous, how right in this the Lord was ; for, indeed, the world is in a continual flux and change.

(2) Here in my own entourage there are elephants, horses, chariots, and footmen who, in our hour of need, would [70] rally in defence. When you say, sir, that the world is no protector or preserver, what might this mean ?

Do you suffer from any chronic ailment, sire ?

Yes,—from wind ; and so badly that at times my court and kinsfolk, as they stand round me, think every moment I am going to expire.

Can you tell them to ease your pain by parcelling it out among themselves ? Or do you alone have to bear it ?

I alone have to bear it, and cannot tell them to parcel it out among themselves so as to relieve me.

It was this which the Lord meant when he said the world is no protector or preserver ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world is no protector or preserver.

(3) Here in my own possession I have a vast hoard of gold and silver. When you said that the world owns nothing and that we must leave everything behind, what might that mean ?

Do you think, sire, that [71] it will be yours to calculate on continuing hereafter the gratification you now enjoy of the fivefold pleasures of sense ? Or, will others come into your belongings, while you pass away to fare according to your deserts ?

I can calculate on no such continuance, Ratthapāla ;

others will come into my belongings, while I shall pass away to fare according to my deserts.

It was this which the Lord meant when he said that the world owns nothing and that we must leave everything behind ; and it was this which I knew and saw and heard and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world owns nothing and we must leave everything behind.

(4) When you said that the world lacks and hankers, being enslaved to Craving, what might that mean ?

Is this Kuru country of yours prosperous, sire ?

Yes, it is.

Suppose a trustworthy and reliable man brought you from the east a report that there he had seen a great country rich and prosperous, populous and thronged with inhabitants ; abounding in elephants, horses, chariots and footmen ; rich in ivory, rich in silver and gold both raw and wrought, with women in abundance. Suppose, further, that the man estimated that you could conquer that country with such and such a force, and counselled you to conquer it accordingly.—What action would you take ?

[72] I should conquer it and possess it.

Suppose you received like reports about countries in the west, the north, and the south. What action would you take ?

I should conquer them and possess them all.

It was this which the Lord meant when he said that the world lacks and hankers, being enslaved to Craving ; and it was this which I knew and saw and heard, and so became a Pilgrim.

It is wonderful, it is marvellous, how right in this the Lord was ; for, indeed, the world lacks and hankers, being enslaved to Craving.

After saying this, the reverend Ratthapāla went on to say :—

*Rich men I see who, folly-led, ne'er give,
but still amass, athirst for pleasures new.*

*The king whose conquests to the sea extend,
for sway o'er empires overseas will pine.*

[73] *Still craving, kings and subjects pass away ;
lacking, still lacking, they their bodies quit ;
never on earth can pleasure's maw be fill'd.*

*Tearing their hair, the kinsmen mourn their dead,
wishing their own folk deathless were. In shroud,
the corpse they carry to the pyre ; and there,
in that sole vestment, rest of all besides,
he burns to ashes, hauled about with prongs.
No kin, no friends can save the dying man ;
his heirs his substance take ; he passes hence
to fare hereafter as his life deserved,
—sans wealth, sans wife, sans children, wealth, and
realm.*

Wealth buys not length of days, nor staves off age.

*The wise say life is brief, a fleeting flux.
One equal stroke strikes down both rich and poor,
both wise and foolish. Fools in folly fall ;
the wise without a tremor meet their stroke.
More excellent than riches Wisdom proves,
which here and now Perfection's crown secures.
If imperfections linger, error breeds
misdeeds in life hereafter, high or low ;
in transmigration's round man whirls along
from birth to birth, world still succeeding world,
—both he and all his witless followers.*

[74] *Like burglars caught in act of breaking in,
so men—hereafter—expiate their crimes.
The tempting charms of pleasure's varied lure
Churn up the heart to turmoil perilous.*

*—This, sire, I saw,—and went on Pilgrimage.
I saw how young and old, like fruit from tree,
in mortal dissolution fall,—and went
on Pilgrimage. The friar's life is best.*

LXXXIII. MAKHĀDEVA-SUTTA.

OF MAINTAINING GREAT TRADITIONS.

THUS have I heard. Once when the Lord was staying at Mithilā in the Makhādeva mango-grove, at a certain spot there he smiled. Thought the reverend Ānanda :—What is the cause (*etc. as in Sutta 81*) . . . cause and reason.

In bygone times, Ānanda, in this same Mithilā there was a king named Makhādeva, a righteous monarch, an emperor stablished in righteousness, who dealt righteously with brahmins and householders in town and country, and observed the four holy-days of each month. [75] After many years, after many hundreds and thousands of years, this king told his barber to report when he found a grey hair in his head. Accordingly, when grey hairs had appeared, after many years, after many hundreds and thousands of years, the barber said to the king :—The messengers of the gods have come to your Majesty ;—grey hairs have appeared. Then, at the king's bidding, the barber plucked out those grey hairs with tweezers and laid them on the outstretched palm of the king, who, having first rewarded the barber with a choice village, summoned his eldest son and said to him :—The messengers of the gods have come to me ;—grey hairs have appeared. Of human pleasures I have had my fill ; and it is time now for me to seek pleasures celestial. Be it yours to rule this realm, while I, cutting off hair and beard, and donning the yellow robes, will go forth from home to homelessness as a Pilgrim. Whenever, in your turn, my son, you find grey hairs appearing, reward your barber with a village, hand over your sovereignty to your eldest son, cut off your hair and beard, don the yellow robes, and go forth from home to homelessness as a Pilgrim. See to it you maintain this high tradition, and do not prove the last of the line. When, among any two

persons, there is a break in a tradition so high, he who breaks it is the last of the line. Therefore, I enjoin you, my son, to maintain this high [76] tradition and not to prove the last of the line.

Thereupon, King Makhādeva, after having bestowed the village on his barber and after establishing his eldest son as king, here in this very Makhādeva mango-grove cut off his hair and beard, donned the yellow robes, and went forth on Pilgrimage. His radiant thoughts of love pervaded all four quarters of the world, pervaded the whole length and breadth of the world, above, below, around, everywhere,—with thoughts of love all-embracing and vast beyond measure, untinged by hate or ill-will. And as with thoughts of love, so too did he pervade the whole length and breadth of the world with thoughts of compassion and of sympathy and of poise. For eighty-four thousand years that king had enjoyed the pleasures of youth; for a like term he was viceroy; for a like term he reigned as king; and for a further eighty-four thousand years he lived the higher life as a Pilgrim in this grove, where he cultivated the four excellent states (*brahma-vihāra*), so that at the body's dissolution after death he passed to the heavens of *Brahmā*.

After many years, after many hundreds and thousands of years, King Makhādeva's son in turn told his barber to report when he found a grey hair . . . (*etc., as above*) . . . [77-78] he passed to the heavens of *Brahmā*. And so in unbroken succession did not only the son but also the grandson and the later descendants of King Makhādeva, to the number of eighty-four thousand in all.

The last of three kings so to do was Nimi, a righteous monarch, an emperor established in righteousness who dealt righteously with brahmins and householders in town and country, and observed the four holy-days of each month.

A time came when, as the Thirty-three gods were [79] met together in assembly in their Hall of Truth,

the talk turned on what a great thing it was, what a very great thing, for the people of Videha to have in Nimi a monarch of such signal righteousness; and Sakka, king of gods, asked the Thirty-three gods whether they would like to see King Nimi; and they said they would. It was then the mid-month holy-day, and the king, having bathed, was seated, fasting, in the upper story of his gorgeous palace. As easily as a strong man could stretch out his arm or draw it back, Sakka vanished from the Thirty-three and appeared before King Nimi, saying:—It is a great thing for you, sire, a very great thing, that, as the thirty-three gods sat together in their Hall of Truth, they were saying how fortunate, how very fortunate, the people of Videha are to have in you a monarch of such signal righteousness; and they would like to see you. I will send a chariot drawn by a thousand steeds to fetch you; get into it without any qualms. By his silence Nimi gave consent. Then Sakka bade his charioteer Mātali yoke a thousand steeds to the chariot and go to the King Nimi with the message that it had been sent for him by Sakka, king of gods, and that the king was to get into that celestial [80] chariot without qualms. So be it, answered Mātali obediently, and bore the message to Nimi, adding: By which route am I to conduct your majesty? Shall it be by the route travelled by evil-doers to reap the fruits of their evil-doing, or by the route of the righteous to reap the fruits of their righteousness?

Take me by both routes, Mātali, was the king's answer.

To the Hall of Truth in due course Mātali brought the king, to whom, as he saw him coming some way off, Sakka said:—Draw near, sire; welcome, sire! The Thirty-three gods were talking of your signal righteousness, and wished to see you. Rejoice, sire, among the gods in heaven's glories.

Enough, your Excellency! Let Mātali take me home again, where I will deal righteously with my

brahmins and householders in town and country, and observe the four holy-days in each month.

Sakka gave orders to Mātali accordingly, and back in the chariot King Nimi was borne to Mithilā, where he dealt righteously with his folk and [81] duly observed the holy-days of each month. After many years, after many hundreds and thousands of years, King Nimi in his turn told his barber to report when he found a grey hair . . . (*etc., as above*) . . . [82] he passed to the heavens of Brahmā.

Now King Nimi had a son named Ka āra Janaka who did not go forth from home to homelessness as a Pilgrim, but broke that high tradition, and proved the last of the line.

You may think, Ānanda, that someone else was the King Makhādeva of those days who founded that high tradition; but that would be an error. It was I myself who was then King Makhādeva; and it was I who then founded that high tradition which later generations continued.

That high tradition, however, conduces not to aversion, to passionlessness, to stilling, to peace, to illumination, to enlightenment, and to Nirvana,—but only to a future in the heavens of Brahmā. Whereas the high tradition which I have now founded does so conduce; for, it is the Noble Eightfold Path of right outlook, right aims, right speech, right action, right livelihood, [83] right effort, right mindfulness, and right concentration.—This is the high tradition which I have founded to-day. I enjoin you, Ānanda, to continue this high tradition and not to prove the last of the line. When, among any two persons, there is a break in a tradition so high, he who breaks it is the last of the line. Therefore, I enjoin you, Ānanda, to maintain this high tradition, and not to prove the last of the line.

Thus spoke the Lord. Glad at heart the reverend Ānanda rejoiced in what the Lord had said.

LXXXIV. MADHURA-SUTTA.

BRAHMIN CLAIMS.

THUS have I heard. Once when the reverend Mahā-Kaccāna was staying at Madhura in the Gundā grove, it reached the ears of Avanti-putta, King of Madhura, that there was staying in that grove the recluse Kaccāna, whose reputation stood high in general report as being a learned and wise sage of much lore, a brilliant speaker and debater, an aged man and a saint (arahā) such as it was good to go and see. So King Avantiputta, having commanded his chariots so fair, so fair, to be made ready, got into one of them and drove forth from Madhura in royal state with his princely train to see the reverend Mahā-Kaccāna. Driving as far as a chariot could go, and then proceeding on foot, the king came at last to Mahā-Kaccāna, [84] with whom he exchanged courteous greetings before seating himself to one side and saying:—Brahmins maintain, Kaccāna, that they alone form the superior class, all other classes being inferior; that brahmins alone form the white class, all other classes being black; that purity resides in brahmins alone and not in non-brahmins; and that brahmins are Brahmā's only legitimate sons, born from his mouth, offspring of his, creations of his, and his heirs. What do you say to that?

It is an empty assertion, sire, as may be shown as follows: If a noble grows rich and wealthy, can he have as his servant another noble—or a brahmin, or a middle-class man, or a peasant—to get up early, to go late to bed, to minister assiduously and to study his master in word and deed?

Yes.

And if, sire, it were a brahmin who had thriven, could he likewise have as his servant a brahmin, a middle-class man, a peasant, or [85] a noble?

Yes.

And if it were either a middle-class man or a peasant who had thriven, could he likewise have as his servant someone from any of the three other classes?

Yes.

If this be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing, and I see no difference at all between them.

The emptiness of the brahmin claim to superiority can also be shown in the following way :—If a noble kills, robs, fornicates, lies, slanders, is bitter of tongue, tattles, covets, harbours ill-will, and has a wrong outlook,—will he, after death at the body's dissolution pass to a state of misery and woe or to purgatory? Or will he not? Or how does it strike you?

Such a noble will pass to a doom of misery and woe or to purgatory. This is my view, and this is what I have heard from saintly men (*arahatam*).

Quite right; your view is right and you have been told aright by saintly men. Pray, would the like doom await a brahmin, or middle-class man, or peasant of like disposition?

Yes, it would.

Quite right. But, if this be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

[87] Undoubtedly, if this be so, all four classes are on precisely the same footing, and I see no difference between them.

Another way to demonstrate the emptiness of the brahmin claim is as follows :—If a noble abstains from killing and robbing and so forth, will he at death pass to bliss in heaven, or not? Or how does it strike you?

At death he will pass to bliss in heaven. This is my view, and this is what I have heard from saintly men.

Quite right. And would the same apply to a brahmin or to a middle-class man or to a peasant?

Yes, it would.

Quite right. But, if these be so, sire, do you think all four classes are on precisely the same footing herein, or not? Or how does it strike you?

[88] Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

The emptiness of the brahmin claim can further be demonstrated as follows:—If a noble is a burglar, thief, housebreaker, footpad or adulterer, and if your people catch him and haul the malefactor before you for sentence, what would you do to him?

I should put him to death or confiscate his goods or banish him or otherwise deal with him as circumstances required. For the noble is now merged in the malefactor.

Would the same apply to a malefactor from any of the three other classes?

Yes, it would.

If this be so, sire, are all four classes on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

The emptiness of the brahmin claim is also apparent from the following:—If a noble cuts off hair and beard, dons the yellow robe, and goes forth from home to homelessness as a Pilgrim, abstaining from killing and stealing and lying, eating but one meal a day, and living the higher life in virtue and goodness,—what would you do to him?

I would salute him, or rise to meet him, or invite him to be seated, or would ask him to accept robes, alms, bedding and medicines, or would extend to him the defence, protection and safeguards which are his due. For, the noble is now merged in the recluse.

Would the same reception be extended to Pilgrims from the three other classes?

Yes, it would.

If this be so, sire, are all four classes on precisely the same footing herein, or not? Or how does it strike you?

Undoubtedly, if this be so, all four classes are on precisely the same footing herein, and I see no difference between them.

[90] Hereupon, Avanti-putta, King of Madhura, said to the reverend Mahā-Kaccāna:—Wonderful, wonderful! Just as a man might set upright again . . . even so, in many a figure, has Kaccāna expounded the Doctrine. To him I come as my refuge, and to his Doctrine, and to his Confraternity, asking him to accept as his follower me who have found an abiding refuge from this time forth while life shall last.

Come not to me, sire, as your refuge! Find your refuge, as I have found mine, in none but the Lord.

Where is the present abode of that Lord, the Arahāt all-enlightened?

He has passed away.

If I could but hear him within a distance of ten leagues from here, ten leagues would I travel to visit him; yes, I would travel, twenty, thirty, forty, fifty, or a hundred leagues to visit that Lord, the Arahāt all-enlightened. But, since he has passed away, to him, even though he have passed away, do I come as my refuge, and to his Doctrine, and to his Confraternity. I ask Kaccāna to accept as (the Lord's) follower me who have found an abiding refuge from this time forth while life shall last.

LXXXV. BODHI-RĀJAKUMĀRA-SUTTA.

APTNESS TO LEARN.

[91] Thus have I heard. Once when the Lord was staying in the Bhagga country at Suṃsumāra-gira in the Bhesakalā grove, in the deer-park there, Prince Bodhi's palace, called the Lotus, had just been finished but had not as yet been inhabited by recluse, brahmin,

or any person. Said the prince to a young brahmin named Sañjikā-putta :—Go to the Lord and in my name bow your head at his feet, ask after his health and invite him to be so good as to take his meal with me to-morrow and to bring his Confraternity with him. The message was delivered to the Lord who, by silence, signified acceptance,—as was duly reported to the prince.

[92] When night had passed, the prince, having ordered an excellent meal to be got ready in his palace and a carpeting of white cloth to be laid to the foot of the stairs of the Lotus palace, told the young brahmin to announce to the Lord that all was ready. This was done ; and early that day the Lord, duly robed and bowl in hand, came to the palace where the prince was awaiting him, outside the portals. Seeing the Lord approaching, the prince advanced and saluted him and moved in his train towards the palace. At the foot of the stairs the Lord stood still. Said the prince :—I beg the Lord to step up on the carpeting ; I beg the Blessed One to do this,—to my abiding weal and welfare. But the Lord kept silent. A second time did the prince appeal, and still the Lord kept silent. A third time he appealed, and now the Lord looked towards Ānanda, who [93] asked that the carpeting should be rolled up and removed, for, the Lord would not tread upon carpeting of cloth underfoot, as the Truth-finder is looking towards those that shall follow hereafter. So the prince ordered the carpeting to be rolled up and removed, after which he ordered seats to be set out upstairs in the palace, and the Lord, proceeding upstairs, sat down on the seat set for him, with the Confraternity. With his own hands the prince served that excellent meal without stint to the Confraternity with the Buddha at its head till all had had their fill. The Lord's meal over and done, Prince Bodhi, seating himself on a low seat to one side, said to the Lord :—My view, sir, is that true Weal must be sought not through things pleasant but through things unpleasant.

In days gone by, prince, I too held the same view,—in the days before my enlightenment, when as yet I was but a Bodhisatta without full enlightenment. Time was when, being quite young—with a wealth of coal-black hair untouched by grey, and in all the beauty of my early prime—despite the wishes of my parents who wept and lamented, I cut off hair and beard, donned the yellow robes, and went forth from home to homelessness as a Pilgrim. A Pilgrim now, in quest of the Good and in search for the road to that utter peace which is beyond all compare, I came to Ālāra Kālāma . . . (*etc. as in Sutta 26*) . . . So there I sat me down, needing nothing more for my striving.

Spontaneously, there came to me three similitudes till then unknown. Just as there might be a green, sappy stick flung into the water . . . (*etc. as in Sutta 36*) . . . purged of self.

I have won, thought I, this Doctrine . . . (*etc. as in Sutta 36*) . . . [94] I succeeded in convincing those five Almsmen. I instructed . . . that prize of prizes in quest of which young men go forth from home to homelessness as Pilgrims.

And how long, sir, would it take an Almsman, with the Truth-finder as his guide, to win this prize of prizes?

I must ask you in turn, prince, a question, which please answer as you see fit. Are you expert in riding and driving elephants?

Yes, sir.

Suppose a man came to learn the art from you, as knowing all about it. Suppose now he lacked confidence and therefore failed where confidence was essential; and lacked health and strength and therefore failed where health and strength were essential; and was dishonest and crooked in his ways and therefore failed where honesty and straightforwardness were essential; and was inert and therefore failed where resolution was essential; and lacked wits and therefore failed where wits were essential.—Could he learn from you how to ride and drive an elephant?

Any one of these shortcomings, sir, would be fatal to his ever learning, not to speak of the whole five of them together.

Now suppose a man came [95] to be taught, who had confidence and therefore could succeed where confidence was essential; who had also health and strength, honesty and straightforwardness, resolution, and wits and therefore could succeed where these several qualities were respectively essential.—Could he learn from you how to ride and drive an elephant?

Any one of these qualifications would ensure his learning,—not to speak of the whole five of them together.

It is just the same with the five qualities for striving after the truth.—(i) An Almsman has confidence, is confident, is sure of the Truth-finder's enlightenment, namely that his Lord, Arahāt all-enlightened, walks by knowledge, is blessed, understands all worlds, and is the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment; (ii) he has health and strength, having a good digestion maintained by humours neither too hot nor too cold but medium and apt for the struggle; (iii) he is not dishonest nor underhand, but reveals his true nature to his master or to sage brethren in the higher life; (iv) he is resolute, ever discarding wrong states of mind and fostering right states, ever staunch and stout of purpose, persistent in right mindedness; and (v) he has a wit that pierces through the rise and fall of things, that is noble and penetrating, that leads to the utter destruction of Ill. With these five qualities, sire, an Almsman who has the Truth-finder as his guide will win this prize of prizes [96]—in seven years. Nay, waive seven years; he will succeed within six, five, four, three, or two years, or in a single year; or in seven, six, five, four, three, or two months, or in a single month or half a month; or even in as many days or a single day. Nay, waive a whole day;—why, with these five qualities within him, and with the Truth-finder as his guide, an Almsman, if instructed

at sunset, will master it all by dawn, or, if instructed at dawn, will master it all by sunset.

Said the prince to the Lord:—What a Buddha! What a Doctrine! What an exposition of Doctrine!—when an Almsman, if instructed at sunset, can master it all by dawn, or, if instructed at dawn, can master it all by sunset.

Here the young brahmin Sañjikā-putta observed to the prince that, though he had testified thus, yet he had not gone on to say that he sought as a refuge the Lord and his Doctrine and his Confraternity.

Say not so, my friend; say not so; for, I have heard from the lips of my lady mother how, [97] when once the Lord was staying at Kosambī in the Ghosita pleasaunce, she, being then pregnant, came to the Lord, saluted him, and took a seat to one side, saying:—Be it a boy or be it a girl that I carry in my womb, my child unborn seeks refuge with the Lord and his Doctrine and his Confraternity; and I ask the Lord to accept the child as a follower who has found an abiding refuge from this time forth while life lasts.

Another time, when the Lord was staying here in this Bhagga country at Sumsumāra-gira, in the Bhesakalā grove in the deer-park there, my nurse carried me to the Lord and, standing before him, said:—Here is Prince Bodhi who seeks refuge with the Lord and his Doctrine and his Confraternity.

Now, in person, for the third time I seek such refuge and ask the Lord to accept me as a follower who has found an abiding refuge while life lasts.

LXXXVI. ANGULIMĀLA-SUTTA.

THE BANDIT'S CONVERSION.

THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasaunce, there was, in the realm conquered by Pasenadi, king of Kosala, a robber named Anguli-

māla, a ruffian whose hands were red with blood, who was always killing and wounding, and showed no mercy to any living creature. Because of him, what had been villages were villages no more, what had been townships [98] were townships no more, and what had been countrysides were countrysides no more. From every human being whom he slew, he took a finger to make him a necklace (and so got his name of 'Necklace of fingers').

In the morning early, the Lord, duly robed and bowl in hand, went into the city for alms and on his return after his meal first put away his bedding and then, with robes and bowl, set out on his journey to find the robber Angulimāla. Seeing him journeying thither, neatherds, goatherds, ploughmen and wayfarers called out:—Don't go that way, recluse! It will take you to the robber named Angulimāla, a ruffian . . . make him a necklace. Why, even when ten, twenty, thirty or forty people band themselves together to travel this road, the whole company falls into the robber's hands!

Thus they; but, without a word, the Lord held on his way.

A second time, and yet a third time these neatherds and the rest repeated their warning; but still, without a word, the Lord held on his way.

From some way off the robber saw the Lord coming and marvelled exceedingly that, where even companies of ten to [99] fifty travellers all fell into his hands, this solitary recluse should seem to be forcing his way alone; and the robber was minded to slay 'this recluse.' So, armed with sword and buckler, and with his bow and quiver, the robber followed up the Lord's trail. Hereupon, the Lord manifested his psychic powers so that, while he himself was proceeding at his wonted pace, the robber, for all his efforts, could not catch him up. Thought the robber:—This is a wonderful and marvellous thing! Heretofore, I could always overtake an elephant, or horse, or carriage, or deer, when going full speed; and yet here

am I unable, despite all my efforts, to overtake this recluse while he proceeds at his wonted pace. So he stopped and shouted to the Lord to stop.

I have stopped, Angulimāla ; you stop too.

Thought the robber :—These Sakyan recluses speak truth and are true to their word. Yet here is this recluse who, while he still walks on, says he has stopped and bids me stop too ; I had better ask him about it.

So the robber addressed the Lord in these lines :

*You who profess to stop, still march ahead ;
I, who have stopped, am told by you I've not ;
—Explain how you have stopped while I have not.*

*Yes, I have stopped ; for, never violence
do I to any ;—life you still destroy.
—Thus I have stopped indeed, but you stop not !*

[100] *At last this sage revered has tracked me down !
And now at last thy hallow'd utterance
makes me for ever evil deeds renounce !*

*He spoke, and into deep abyss his arms
the robber flung : low at the Master's feet
he craved admission to the Brotherhood.*

*The Buddha, sage compassionate, the guide
of gods and men, said : 'Almsman, follow me' ;
and Almsman on that summons he became !*

With Angulimāla as his Almsman in attendance, the Lord now proceeded on his way to the pleasaunce in Sāvattihī. At this very time the portals of the king's inner palace were beset by a huge crowd loudly shouting that in the realm he had conquered there was a robber named Angulimāla, a ruffian . . . make him a necklace. Suppress him, sire, they cried.

In the morning early Pasenadi, king of Kosala, with five hundred horse, left the city for the pleasaunce, and, after driving as far as the ground was passable for his carriage, proceeded thence on foot to the Lord and [101] after greetings took a seat to one side, thus to be addressed by the Lord ;—What is the matter, sire ? Is there trouble with Seniya Bimbisāra of

Magadha, or with the Licchavis of Vesālī or with any other hostile powers?

No trouble at all of that sort, sir. In my realms there is a robber named Angulimāla . . . make him a necklace; and I shall never suppress him.

If now, sire, you were to see Angulimāla with his hair and beard off, in the yellow robes, as a Pilgrim who kills not, steals not, lies not, eats but one meal a day, and leads the higher life in virtue and goodness,—what would you do to him?

Sir, I would salute him, or rise to meet him, or would invite him to be seated, or invite him to accept robes and other requisites, or I would extend to him the defence, protection and safeguards which are his due. But how could the sway of such virtue ever extend to one so wicked and depraved?

At that moment the reverend Angulimāla was seated quite close to the Lord, who, stretching forth his right arm, said :—This, sire, is Angulimāla!

Hereat the king in his alarm became dumbfounded, with every hair of his body standing erect. Seeing this, the Lord said :—Fear not, sire; fear not; there is no cause for fear here. So the king's fears [102] and alarms abated; and across to the reverend Angulimāla he went, saying: Is your reverence indeed Angulimāla?

Yes, sire.

What, sir, was your father's family, and your mother's?

My father was a Gagga, sire, and my mother a Mantānī.

Be of good cheer, Gagga Mantānī-putta; I will take care to supply you with all requisites.

Now at the time the reverend Angulimāla was resident in the wilds, subsisting on alms, and wearing clothes from the dust-heap not exceeding three in number. So he declined the king's offer on the ground that he had already got his full three robes.

Then the king went across to the Lord and after salutations seated himself to one side, saying :—It is wonderful, sir, it is marvellous, what a tamer of the

untamed the Lord is, how he quells the unquelled, and how he calms the uncalmed! Here is one whom I could not subdue with cudgel and sword; but without either cudgel or sword the Lord has subdued him! And now, sir, I must be going, for I have much to do and attend to.

When your majesty pleases.

Then, rising from his seat, the king saluted the Lord with deep reverence and withdrew.

Early one morning the reverend Angulimāla, duly robed and bowl in hand, went into Sāvattthī for alms and there, in the course of his round for alms, saw a woman in difficult and protracted labour. The sight [103] brought him the thought how foul humanity was. After his meal he came back to the Lord to tell what he had seen and what he had thought,

Go back then to the city, said the Lord, and say to the woman:—From my birth onwards, sister, I am not aware that, wittingly, I have ever robbed of life aught that lives; may this my solemn protestation bring weal to you and weal to your child unborn!

But that, sir, would be a deliberate lie; for, I have wittingly taken many a life.

Go back then to the city, said the Lord, and say to the woman:—From my Noble Birth onwards, sister, I am not aware . . . child unborn!

Obediently, he went back to the woman to make this solemn protestation; and all went well with mother and child.

Ere long, the reverend Angulimāla, dwelling alone and aloof, strenuous ardent and purged of self, won the prize in quest of which young men go forth from home to homelessness as Pilgrims, that prize of prizes which crowns the highest life;—even this did he, here and now, think out for himself, realize, enter on, and abide in; and to him came the conviction: Rebirth is no more; I have lived the highest life; my task is done; and now [104] for me there is no more of what I have been! Thus the reverend Angulimāla was numbered among the Arahats.

In the morning early, when, duly robed and bowl in hand, Angulimāla had gone into Sāvattthī for alms, he was hit by a clod flung by one man, by a club flung by a second and by a potsherd flung by a third, so that it was with a broken head streaming with blood, with his bowl smashed, and with his cloak in tatters, that he presented himself before the Lord. Seeing him drawing near, the Lord said to Angulimāla:—Endure it all, brahmin; endure it all. What you are suffering now is the harvest of past deeds which might otherwise have kept you in the torments of purgatory for many a year, yea, for hundreds and thousands of years.

As he realized in solitary meditation the bliss of his Deliverance, the reverend Angulimāla now burst into this heartfelt utterance:—

*Whoso shows zeal, where zeal was none,
whoso with virtue clothes his past,
whoso in youth to Buddha claves,
—he, like the moon, floods earth with light.*

*My foes, this gospel hear, this creed embrace,
and follow wisdom's sons who cleave to it.*

[105] *Love's message, meek forbearance, hear, my foes,
—in season hear, and let your lives conform.
He who has garner'd Peace, harms neither me
nor any man, but shields both weak and strong.*

¹*Ditchers guide rills; his shaft the fletcher shapes;
joiners shape wood;—but sages shape themselves.
Constraining goad, compelling lash tames some;
—with neither club nor sword our Saint tamed me.
My name is 'Harmless,' though I harmful was;
but rightly now I'm named, for I harm none.*

*As 'Finger-Necklace,' I a bandit lived,
and whirled down Stream, till He brought me to Land.
As 'Finger-Necklace,' I was steeped in blood;
saved now, no tethers bind me still to life.
My whilom guilt, with all its heritage*

¹ These verses, of—I think—later date, include a repetition of Pilinda Vaccha's verses from Theragāthā, p. 2.

*of future woe, has found its outcome here ;
—of my estate I'm lord ; no debt I owe.*

*Insensate folly ne'er can rise to zeal,
that zeal which wisdom's priceless treasure is.
Forget not zeal in pleasure's hot pursuit ;
for, zeal by Ecstasy to bliss attains.
In blessing came, and still abides, my Call
when 'mong the warring creeds I chose the best.
In blessing came, and still abides, my Call ;
—the threefold lore is mine ; I've lived His creed.*

LXXXVII. PIYA-JĀTIKA-SUTTA.

NULLIUS REI AFFECTUS.

[106] THUS have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anātha-piṇḍika's pleasaunce, the darling only son of a certain householder died, and the loss made the father neglect his business and his meals ; he was always going to the charnel ground, wailing aloud :—Where are you, my son ? Where are you ?

To this bereaved father, when he had come and taken his seat to one side after due salutations, the Lord said :—You are not yourself ; your mind is all awry.

How could my mind not be awry, sir, when I have lost my darling only son ? His death has made me neglect my business and my meals ; time and again I go to the charnel ground, wailing aloud :—Where are you, my son ? Where are you ?

Yes, householder ; our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Who, sir, can entertain such a view ? Nay, our dear ones are a joy and happiness to us ! And with these words the householder, rejecting the Lord's pronouncement, indignantly got up and departed.

Hard by, there were a number of gamblers having a game with the dice ; and to them came the house-

holder with his story of [107] how he had related his sorrows to the recluse Gotama, how he had been received, and how he had indignantly departed.

You were quite right, said the gamblers; for, our dear ones are indeed a joy and happiness to us.

So the householder felt he had got the gamblers on his side.

Now all this, in due course, penetrated to the private apartments of the royal palace, where the king told Queen Mallikā that 'her recluse Gotama' had stated that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Well, sire, if the Lord said so, so it is.

Just as a pupil accepts all his master tells him, saying 'So it is, sir; so it is,'—just in the same way, Mallikā, you accept all the recluse Gotama says, with your [108] 'If the Lord said so, so it is.' Away with you and begone!

Then the queen told the brahmin Nāli-jangha to go to the Lord and, in her name, to bow his head at the Lord's feet and, after asking after his health, to enquire whether he had really said what was attributed to him. And be careful, she added, to tell me exactly what the Lord answers; for, Truth-finders never tell an untruth.

In obedience to the queen's commands, the brahmin went off and duly asked the Lord whether he had really said so.

Yes, brahmin;—our dear ones do bring sorrow and lamentation, pain, suffering, and tribulation. Here is a proof. Once on a time, here in Sāvattthī, a woman's mother died and the daughter, crazed and beside herself, went about from street to street and from cross-roads to cross-roads, saying:—Have you seen my mother? Have you seen my mother?

[109] Another proof is a woman of Sāvattthī who lost her father—a brother—a sister—a son—a daughter—a husband. Crazed and beside herself, the woman went about from street to street and from cross-roads to cross-roads, asking if anyone had seen the dear one she had lost.

Another proof is a man of Sāvattthī who lost his mother—his father—a brother—a sister—a son—a daughter—a wife. Crazy and beside himself the man went about from street to street and from cross-roads to cross-roads, asking if anyone had seen the dear one he had lost.

Another proof is the Sāvattthī woman who visited her own people's home; and they wanted to take her from her husband and marry her to someone else whom she did not like. She told her husband about this; whereupon he cut her in two [110] and then killed himself, so that they might both die together.

All this the brahmin duly reported to the queen, who went away to the king with the question:—Are you fond, sire, of your only daughter, the princess Vajirī?

Yes, I am.

If anything happened to your Vajirī, would you feel sorrow and lamentation, pain, suffering, and tribulation?

If anything happened to her, it would make a great difference to my life. How could I escape feeling sorrow and lamentation, pain, suffering, and tribulation?

Well, that is what was meant by the Lord who knows and sees, the Arahāt all-enlightened, when he declared that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

Are you fond, sire, of your queen Vāsabhā?

Yes, I am. (*Repeat as above.*)

Are you fond, sire, of Viḍūḍabha, your general?

[111] Yes, I am. (*Repeat as above.*)

Are you fond, sire, of me?

Yes, I am. (*Repeat as above.*)

Are you fond, sire, of the people of Kāsi and Kosala?

Yes, I am. It is my sovereignty over them which clothes me in Benares muslins and gives me my garlands, perfumes and unguents.

If anything happened to them, would you feel sorrow and lamentation, pain, suffering, and tribulation.

If anything happened to them, it would make a

great difference—how could it be otherwise?—to my own life.

Well, that, sire, is what was meant by the Lord who know and sees, the Arahāt all-enlightened, when he declared that our dear ones bring sorrow and lamentation, pain, suffering, and tribulation.

It is wonderful, Mallikā, it is marvellous, how [112] the Lord's insight penetrates and discerns. Bring me water for ablution, Mallikā.

Thereafter, Pasenadi, king of Kosala, rose up, reverently bared one shoulder, and, with folded palms stretched out to where the Lord was, thrice burst forth with—All honour to the Lord, Arahāt all-enlightened!

LXXXVIII. BĀHITIKA-SUTTA.

ON DEMEANOUR.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the reverend Ānanda, duly robed and bowl in hand, went in the morning early into the city for alms and was on his way from his round after his meal when, for rest during the noontide, he turned into the Old Pleasure-ground at the palace of Migāra's Mother. Just then, Pasenadi, king of Kosala, was riding betimes out of town on his elephant, Lotus, when he saw Ānanda coming. First assuring himself that it was indeed Ānanda, by asking the noble lord Sirivaddha, the king sent a messenger with orders to bow down in his name at Ānanda's feet and to ask him, if he had nothing particular to do, to [113] be so good as to join him for a while. The message was duly delivered and Ānanda by silence gave consent. Then the king rode on as far as there was good going for an elephant, proceeding thence on foot till he came up to Ānanda, whom he saluted, standing to one side as he said:—If you have nothing particular to do,

reverend Ānanda, be so good as to come to the bank of the river Aciravatī. By silence Ānanda gave consent and, proceeding thither, sat down on the seat awaiting him under a tree. The king rode on as far as there was good going for an elephant, proceeding thence on foot to Ānanda, whom he saluted, standing the while as he said:—Be seated on this clump of flowers, your reverence.

Nay, sire; be you seated; I have got a seat of my own already.

Seating himself on the seat awaiting him, the king asked Ānanda whether the Lord would ever do what sage recluses and brahmins would condemn.

No, sire.

[114] Would he ever say what they would condemn?

No, sire.

Would he ever think what they would condemn?

No, sire.

It is wonderful, sir; it is marvellous! What I could not settle in a question, you have settled by your answer. When uninstructed fools praise or dispraise others without testing the evidence and without weighing their judgment, we do not hark back to that as final; but we do, when the wise and instructed praise or dispraise others, after testing the evidence and weighing their judgment. Tell me now what behaviour—in act—or in word—or in thought—is condemned by sage recluses and brahmins?

The behaviour which is wrong, sire.

What behaviour is wrong?

That which is blameworthy.

What behaviour is blameworthy?

That which is malevolent.

What behaviour is malevolent?

That which ripens into Ill.

And what behaviour ripens into Ill?

That behaviour, sire, which conduces to the harm either of one's self or of others or of both together, wherein wrong states of consciousness wax apace while right states wane; this is the kind of behaviour—

whether of act or of word or of thought—which is condemned by sage recluses and brahmins.

[115] Does the Lord commend the discarding of each and every wrong state of consciousness, without reserve?

The Truth-finder, sire, has shed all wrong states and possesses every right one.

Tell me now what behaviour—in act—or in word—or in thought—escapes condemnation by sage recluses and brahmins?

The behaviour which is right, sire.

What behaviour is right?

That which is blameless.

What behaviour is blameless?

That which is benevolent.

What behaviour is benevolent?

That which ripens unto weal.

What behaviour ripens unto weal?

That behaviour, sire, which conduces to the harm neither of one's self nor of others nor of both together, wherein wrong states of consciousness wane while right states wax apace; this is the kind of behaviour—whether of act or of word or of thought—which escapes condemnation by sage recluses and brahmins.

[116] Does the Lord commend the acquisition of each and every right state of consciousness, without reserve?

The Truth-finder, sire, has shed every wrong state of consciousness and possesses every right one.

It is wonderful, sir, it is marvellous, how well you have put it, gratifying and delighting me so greatly that, if only it befitted your reverence to have my peerless elephant, you should have him,—or my peerless charger—or a choice village. Yet, I know none of these things would befit you. But here is a piece of foreign fabric, sixteen cubits long and eight broad, which was sent to me, mounted on a pole as a royal canopy, by the king of Magadha, Ajātasattu Videhi-putta. Be so good, I beg, as to accept this.

Nay, sire; I have my full set of three robes.

[117] You and I have seen how, when a storm has burst on the heights, this river Aciravatī overflows in spate both its banks. In like manner, you will use this foreign fabric to make yourself a new set of robes, dividing up your old ones among your fellows in the higher life, so that my gift, methinks, will have an overflow. Be so good, I beg, as to accept this.

Ānanda having taken the fabric, the king said he must now be going, as he had much to do and attend to.

At your majesty's pleasure, said Ānanda.

After expressing his satisfaction and thanks, the king rose up and with salutations took a reverential departure.

The king had not been gone long before Ānanda went his way to the Lord, to whom in due course he related all that had passed and handed over the foreign fabric.

Said the Lord to the Almsmen:—It was a good thing, a very good thing, for King Pasenadi of Kosala to be privileged to see Ānanda and commune with him.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

LXXXIX. DHAMMA-CETIYA-SUTTA.

MONUMENTS OF THE DOCTRINE.

[118] THUS have I heard. Once when the Lord was staying in the Sakyan country,—Medatallumpa is a township of theirs,—Pasenadi, king of Kosala, who was at Nangaraka on some business or other, bade Digha Kārāyana get the carriages ready and drove out in royal state to see the beauties of the pleasaunce, riding as far as a carriage could go and proceeding thence on foot to the pleasaunce. As he walked up and down in the woods, the king observed delightful and attractive nooks at the foot of trees, peaceful and quiet, sheltered from winds, very haunts of solitude

and homes of meditation. The sight reminded him of the Lord and inspired the thought that this was the spot to commune with the Lord, Arahat all-enlightened. Imparting his thoughts to Dīgha Kārāyana, the king asked where [119] the Lord was then staying. Being told that he was at Medatalumpa, the Sakyan township, the king asked how far away it was and was told that it was not far—only some three leagues—and that he had time enough left to get there that same day. Ordering the carriages to be got ready, the king drove out to Medatalumpa that same day, riding as far as the carriage could go and proceeding thence on foot to the pleasaunce. From a number of Almsmen, who were pacing to and fro in the open air, the king enquired the whereabouts of the Lord, whom he wished to see.

Yonder, sire, is his cell, with the door shut. If you will go silently and gently to the fore-court, and there cough and tap on the bolt, the Lord will open the door to you.

Then and there the king handed his sword and turban to Dīgha,—who realized that the king did not want company, and that he ought to stop behind. The king approached as directed and tapped on the bolt, whereupon the Lord opened the door, and the king, entering his cell, [120] bowed his head at the Lord's feet, which he covered with kisses and stroked, as he gave his name :—Pasenadi, king of Kosala.

Why and wherefore, sire, do you pay such respect to this body of mine and show me such marks of affection?

The conclusion with regard to the Lord which I have reached is that he is the all-enlightened Lord, that he has well and truly preached his Doctrine, and that his Confraternity walks aright.

On one side, I see some recluses and brahmins walking in a restricted higher life for anything from ten to forty years on end, who, with all their punctilio in bathing and anointing and braiding of hair, indulge in the fivefold pleasures of sense to which they are

addicted. On the other side, I see Almsmen who all their lives long live the higher life in all its fulness and purity till their last breath is drawn; nor do I find any higher life outside so full and pure.—This leads me to my conclusion with regard to the Lord that he is the all-enlightened Lord, that he has well and truly preached his Doctrine, and that his Confraternity walks aright.

Moreover, there is always strife going on between kings, between nobles, between brahmins, between householders, between mother and son, between son and mother, between father and son, between son and father, between brother and brother, between brother and sister, between sister and brother, between companion and companion. But, here, I see Almsmen living in peace and concord, without strife, blending together like water and milk, and [121] gazing on one another with eyes of affection; nor do I find such concord in any other body. This too leads me to my conclusion . . . walks aright.

Again, as I move from one pleasaunce to another and from one close to another, I see there recluses and brahmins who are lean miserable creatures, ill-looking and jaundiced, with their veins standing out like whipcord, by no means attractive to view, methinks. I wondered whether their vocation was irksome to them or whether they had privily committed some crime, that they should look like that. But when I asked them the reason, their only reply was that it ran in the family. But, here, I see Almsmen joyous and joyful, elated and exultant, buoyant and cheerful of mind, without a care or a worry, tranquil, subsisting on what others bestow, with hearts as free as wild creatures. Surely, thought I, it is because they find in the Lord's teachings a high excellence not elsewhere discerned by them before, that they live a life so joyous and joyful . . . wild creatures.—This too leads me to my conclusion . . . walks aright.

Further, as a Noble anointed king, [122] I have power to execute, or mulct, or banish the guilty

according to their deserts; but while I am hearing a case, people interrupt the proceedings. To stop them I have to forbid interruptions while a case is on, and to tell them to wait till it is settled. Yes, I have interruptions while hearing a case; but, when I survey the Almsmen while the Lord is preaching to hundreds of his followers at a time, not a voice is raised nor a cough heard. Once, while the Lord was so preaching, an Almsman who coughed was jogged by his neighbour's knee and told to keep quiet and not make a noise while their master the Lord was preaching the Doctrine. It is wonderful and marvellous, thought I to myself, how any body of men can be disciplined to such a pitch without constraint of cudgel or sword! I know no such discipline anywhere outside.—This too leads me to my conclusion . . . walks aright.

Further, from the class of Nobles—or brahmins—or householders—or recluses and brahmins—there have come keen and tried disputants—verbal archers . . . (*etc. as in Sutta 27*) . . . [123] much less non-plus him, but actually become disciples of the Lord. And those who come to confront him from among recluses and brahmins actually ask to be allowed to go forth from home to homelessness as Pilgrims and the recluse Gotama admits them to his Confraternity . . . (*etc. as in Sutta 27*). . . . Now are we recluses, brahmins and saintly men indeed!—This too leads me to my conclusion . . . walk aright.

Further, there are the carriage-builders Isidatta and Purāṇa whom I support, who make my carriages, who owe to me their livelihood and the honours they enjoy. Withal, these men do not [124] serve me as wholeheartedly as they do the Lord. Time was when, being out with my troops on active service, I, to test these two, took up my quarters in a cramped little house,—where Isidatta and Purāṇa, after spending the best part of the night in discussing the Doctrine, lay down to rest with their heads in the direction where they heard the Lord was, and only with their feet towards me. It is wonderful and marvellous, thought I to

myself, that these two men who owe everything in the world to me, yet do not serve me as they serve the Lord. Surely, thought I, it is because these reverend men find in the Lord's teachings a high excellence not elsewhere discerned by them before.—This too leads me to my conclusion . . . walks aright.

Further, the Lord is a Noble like me, a Kosalan like me, and eighty years old like me; and this in itself prompts me to pay such respect to the Lord and show him such marks of affection. But now I must be going; I have much to do and attend to.

At your pleasure, sire.

Rising up, Pasenadi, king of Kosala, saluted the Lord and with deep reverence withdrew.

He had not been gone long when the Lord, addressing the Almsmen, said:—Before leaving, the king commended the Doctrine in monumental words. Learn and master those words, Almsmen; [125] treasure them in your memories; they are words of profit, fundamental to the higher life.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

XC. KANNAKATTHALA-SUTTA.

OMNISCIENCE AND OMNIPOTENCE.

THUS have I heard. Once when the Lord was staying at Ujjuññā in the deer-park of Kannaikatthala, Pasenadi, king of Kosala, who was at Ujjuññā on some business or other, sent a messenger to bow his head at the Lord's feet as he asked in the king's name after the Lord's health, and to say that soon after his meal the king would come to see him. This message was duly delivered. On hearing of his projected visit, the two sisters, Queen Somā and Queen Sakulā [126] came to the king in the refectory with the request that he would make—in their names—the like enquiry about the Lord's health.

On paying his visit after his meal, the king, after saluting the Lord, seated himself to one side and delivered the message sent by the two sisters.

How comes it, sire, that they found no other messenger?

As they heard I was coming here to-day, they asked me to convey their enquiries in person.

May good fortune attend them, sire!

Then said the king :—I have heard it said that the recluse Gotama declares no recluse or brahmin can ever, in the plenitude of ken and vision, claim absolute knowledge and insight. [127] Now, is this witness true,—not misrepresenting the Lord and not misstating the gist of his doctrine?

The witness is not true; it imputes to me what is false and untrue.

Said the king to Viḍūḍabha the general :—Who put this story about in the palace?

The brahmin Sañjaya Ākāśagotta, sire.

Sending a messenger to summon the brahmin to his presence, the king said :—Can it be that, though originally uttered about something else, the Lord's words have been transferred by people to a quite different subject? In what sense does the Lord acknowledge having made his statement?

What I acknowledge having said was that, at one and the same time, no recluse or brahmin can know and see everything.

Casually, and with reference to causation, the Lord has said this. [128] Now, sir, is there any distinction or difference between the four classes of Nobles, brahmins, middle-class people and peasants?

Two out of the four classes take precedence, sire, in the way these are addressed, received, approached and treated.

I was not asking the Lord about things here and now; my question relates to their destinies hereafter.

There are five qualities for striving after the truth. —(i) An Almsman has confidence, is confident . . . (*etc. as in Sutta 85*) . . . utter destruction of ill. If

now the four classes possess these five qualities, it will be to their abiding weal and welfare.

If all four classes [129] had all five qualities, would there be any distinction or difference between them?

I premise, sire, differing degrees of capacity. It is just as though there were one pair of young elephants or colts or steers who had been schooled and trained, while another pair had not. Would the first pair, being trained, attain to trained capacity and rank as trained?

Yes.

Would the second pair, being untrained, do the same?

No.

It is just the same, sire, with what an Almsman can achieve with confidence, health, honesty, strenuous effort and understanding. He cannot possibly achieve it without such an equipment.

Casually, and with reference to causation, the Lord has said this. If, now, all four classes had all five qualities and had them to the full, would there then be any distinction or difference between them?

In such case, I recognize no difference,—that is to say, in Deliverance as against Deliverance. It is just like one man lighting a fire with a dry stick of brushwood, and a second man [130] lighting his with a stick of sāl-wood, while a third man employs a mango stick and the fourth a stick of figwood. Would you expect any difference in flame, hue or brilliance between the four fires, though kindled from different woods?

No.

It is just the same, sire, with the illumination which is kindled by effort and fired by striving. Therein, I recognize no difference,—that is to say, in Deliverance as against Deliverance.

Causally, and with reference to causation, the Lord has said this.—Are there gods, sir?

Why ask such a question?

Do gods come back to life on earth or not?

The malign do ; the benign do not.

At this point Viḍḍabha asked the Lord whether the malign gods who must return to an earthly life can expel or banish from their abodes those benign gods who will never return to earth.

Thought the reverend Ānanda :—This Viḍḍabha is the son of Pasenadi, king of Kosala ; and I am the Lord's son. Now is the time for son to talk with son. So he said to Viḍḍabha :—I will ask you a question in return, for such answer as you may see fit to give. In the kingdom of Kosala and within the range of his sovereignty and sway, [131] has the king power to expel or banish any recluse or brahmin, anyone either virtuous or not virtuous, anyone leading or not leading the higher life ?

Yes, my good sir ; he has that power.

Has he that power outside his own dominions ?

No.

Have you ever heard of the Thirty-three gods ?

Oh, yes ; and so has his majesty.

Tell me ; can the king of Kosala expel or banish them from their abodes ?

Why, he cannot even see them, much less expel or banish them.

Just in the same way, general, the malign gods cannot even see the benign gods, much less expel or banish them from their abodes.

What is the name, sir, of this Almsman ? asked the king.

Ānanda, sire.

Joyous (ānanda) is his name, and joyous is his nature. He spoke causally [132] and with reference to causation.—Does Brahmā exist ?

Why ask such a question ?

Does he, or does he not, return to life on earth ?

A malign Brahmā does ; a benign Brahmā does not.

At this point, the brahmin Sañjaya Ākāśagotta was announced and was asked by the king who put that story about in the palace.

It was Viḍḍabha, the general, said the brahmin.

It was the brahmin Sañjaya Akāsagotta, said the general.

The king's carriage being now announced, the king said to the Lord :—I asked the Lord about omniscience and he explained omniscience to me in a manner which pleases, satisfies and gladdens me. I asked him about the purity of the four classes and he explained it to me in a manner which pleases, satisfies and gladdens me. I asked him about the supreme Brahmā and he explained him to me in a manner which pleases, satisfies and gladdens me. The Lord has explained to me everything about which I asked, in a manner which pleases, satisfies and gladdens me. But now [133] I must be going, sir ; I have much to do and attend to.

At your pleasure, sire.

Having expressed his satisfactions and thanks for what the Lord had told him, Pasenadi, king of Kosala, saluted the Lord and with deep reverence departed.

XCI. BRAHMĀYU-SUTTA.

THE SUPERMAN.

Thus have I heard. Once when the Lord with a great company of some some five hundred Almsmen was on an alms-pilgrimage in the Videha country, there was living at Mithilā the brahmin Brahmāyu, an old and aged man, far advanced in years and nearing the end of his span, being one hundred and twenty years old. He was versed in all three Vedas ; he was accomplished in the ritual with the glosses thereon, in phonology and in etymology, with chronicles as a fifth branch ; he knew exegesis and was learned in casuistry and in the signs that mark the Superman. It came to his ears that the recluse Gotama, a Sakyan . . . (*etc. as in Suttas 41 and 82*). . . . It was good to go and see saintly men like him.

[134] This brahmin Brahmāyu had as pupil at the time a young brahmin named Uttara, who was likewise

versed in the three Vedas . . . mark the Superman. To this pupil the brahmin related what had come to his ears about this recluse Gotama, bidding the young man go and find out whether the facts tallied with popular repute or not, so that he himself might feel assured.

How shall I know whether the facts tally with popular repute?

In our runes, Uttara, there are recorded the two and thirty marks of a Superman,—for whom, if he bears these marks, there awaits one of two careers and no third. Should he live a home life, he becomes Emperor over the four quarters of the earth, righteous in himself and ruling righteously, triumphant abroad, enforcing law and order at home, and possessing the Seven Jewels,—wheel, elephant, charger, gem, queen-consort, treasurer and counsellor. More than a thousand sons has he, heroes of might, who sweep the enemy's hosts before them. Over all the earth, to the shores of ocean, he extends his sway, by sheer righteousness alone, and not by cudgel or sword. If, instead, he goes forth from home to homelessness as a Pilgrim, he becomes the Arahāt all-enlightened who lifts the veil from the world. It is mine, my dear Uttara, to impart the runes; it is yours to receive them.

Dutifully, the young brahmin rose and with deep reverence departed on an alms-pilgrimage through the Videha country [135] till in due course he found the Lord, whom he greeted before taking a seat to one side. Being seated, he scanned the Lord's body for the two and thirty marks of a Superman and in time observed them all save two, namely the privities hidden in a sheath and the big tongue,—concerning which two Uttara was in doubt and perplexity, not feeling certain or sure. Realizing exactly the young man's uncertainty of mind, the Lord made such a manifestation of psychic power that Uttara could see the Lord's privities within their sheath; and then, putting forth his tongue, he passed it up and down the

orifices of both ears and of both nostrils, and covered with it the whole expanse of his forehead.

Quite sure now about the presence of all the two and thirty marks, Uttara resolved to dog the footsteps of the recluse Gotama and to observe his carriage in his every posture. So for seven months on end he dogged the Lord like his shadow, and then returned to the brahmin Brahmāyu at Mithilā.

In answer to the brahmin's enquiries, [136] Uttara spoke as follows :—

Yes; the facts tally with popular repute and the reverend Gotama is all that is reported of him. He has got all the two and thirty marks of a Superman, to wit—

(1) His tread is firmly planted; (2) on his soles are the wheels, complete with a thousand spokes and with felloes and hubs; (3) his heels project; (4) his digits are long; (5) he has soft hands and feet; (6) his fingers and toes spring clean, without webbing between them; (7) his ankles are over the exact middle of his tread; (8) his legs are like an antelope's; (9) while standing bolt upright, he can, without bending, touch and rub his knees with both hands at once; (10) his privities are within a sheath; (11) golden of hue is he; (12) so fine is his skin's texture that no dust or dirt can lodge on it; (13) each several hair on his body grows separate and distinct, each from its own individual pore; (14) each hair starts straight, is blue-black like collyrium, and curls to the right at the tip; (15) he is as straight as a die; (16) his body shows the same convexities; (17) his chest is like a lion's; (18) his back is flat between the shoulders; (19) his proportions are those of the banyan-tree,—his stretch being the same as his height; (20) the curve of his shoulders is symmetrical; (21) his sense of taste is consummate; (22) he has the jaw of a lion; (23) he has [137] forty teeth; (24) his teeth are all the same length; (25) there are no interstices between his teeth; (26) his teeth are sparkling white; (27) his tongue is big; (28) his voice is melodious as the

cuckoo's note ; (29) the pupils of his eyes are intensely dark ; (30) his eyelashes are like a cow's ; (31) between his eyebrows grow soft white hairs like cotton-down ; and (32) his head is shaped like a turban.

As he walks,—he always leads off with the right foot first, with steps neither too long nor too short, and at a pace neither too hurried nor too slow ; he does not knock his knees or ankles together ; his thighs are not elevated or slouched, not turned in or turned out ; only his lower limbs are in movement ; he does not put his whole body into it.

When he stands at gaze, he turns full round to do so ; he does not gaze up or down or stare about him. Three yards does his forward glance extend ;—beyond that distance his boundless ken and vision comes into play.

When entering a house, he does not bend his body up or down, or to [138] or fro. He turns to sit down neither too far off nor too near his seat ; not clutching hold of it nor flinging himself down on it. When seated indoors, he does not behave wrongly with hands or feet ; he does not sit with legs and ankles crossed, nor does he prop his head on his hand ; he is not terror-struck, nor does he shake, tremble or quake ; he sits there without fear, without dread, without consternation,—aloof within himself.

When receiving water to wash his bowl, he does not move his bowl up and down, or to and fro ; he takes just water enough, neither too much nor too little ; he does not swish the water about, as he washes his bowl, nor does he twirl it round and round ; he does not set his bowl down on the ground before he begins to wash his hands ; by the time his hands are washed, his bowl is washed too, and his hands are washed by the time his bowl is ; he empties the water from his bowl neither too far away nor yet too near, without tossing it out.

When receiving boiled rice in his bowl, he does not move his bowl up and down or to and fro ; he takes just rice enough, neither too much nor too little ; with his mouthful of rice he eats the proper proportion of

curries (viz. one-fourth), without neglecting the rice; twice and thrice he turns over in his mouth each mouthful, nor is there a single grain of rice which either goes down whole or is left unswallowed before he proceeds to the next mouthful; he appreciates the taste of his food without being passionately fond of it; his eating has an eightfold character,—he eats not for pleasure or for delight or for ostentation or for display, but only to support and to maintain his body, to save it from harm and to help on the higher life, so as to [139] rid himself of the old feelings and not to breed any new feelings, but to ensure progress and the blameless lot and well-being.

After his meal, when receiving water to wash his bowl, he does not move . . . without tossing it out; after his meal he sets his bowl down on the ground not too far off nor too near, not negligently nor yet holding on to it too long; after his meal, he sits in silence for a little while, but does not forget when to return thanks; and in returning thanks after his meal, he does not complain of his fare nor express a preference for something else, but confines himself to instructing, rousing, enlightening, and cheering onwards the company there present with a doctrinal discourse,—after which he rises up and departs, not too fast and not too slow, without manifesting the desire to get away. Gotama's robe is neither too long nor too short; it is not skin-tight nor is it baggy; nor does the wind blow it up. No dust or dirt adheres to his body. When back in the pleasaunce, Gotama sits on the seat set for him and washes first one foot and then the other,—though he makes no study of the appearance of his feet. His feet washed, he sits cross-legged, with his body erect, in alert mindfulness. No thought of harm—whether to himself or to others or to both—ever crosses his mind; his only thoughts as he sits there are for the weal of himself, and of others, and of both himself and others, and of the whole wide world. [140] In the pleasaunce he preaches the Doctrine to those there, neither flattering nor denouncing them,

but simply instructing, rousing, enlightening and heartening them. Eightfold are the qualities of Gotama's voice ; it is frank, clear, melodious, pleasant, full, carrying, deep and resonant ; in giving instruction, his voice does not travel beyond his audience ; when his instruction is over, his hearers rise up and depart reluctantly, with their gaze still on him.

I have seen Gotama walking ; I have seen him standing still ; I have seen him sitting silent in a house ; I have seen him eating in a house ; I have seen him sitting silent after a meal ; I have seen him returning thanks after a meal ; I have seen him on his way back to his pleasure ; I have seen him sitting silent in the pleasure ; I have seen him preaching the doctrine in the pleasure to the assemblage.—That is what he is like, only more so.

At the close of this relation, the brahmin Brahmāyu rose from his seat, respectfully bared his right shoulder, and stretched forth his folded palms reverently towards where the Lord was, exclaiming thrice with deep emotion :—Honour be to the Lord, Arahāt all-enlightened !

May it be mine, added the brahmin, to meet Gotama at some time somewhere and to hold converse with him !

When, in the course of his alms-pilgrimage in the Videha country the Lord had come to Mithilā and taken up his abode there in Makhādeva's mango-grove, it came to the ears of the brahmin heads of houses there that the recluse [141] Gotama, a Sakyan . . . (*etc. as in Sutta 41*) . . . and others again in silence.

Hearing of the Lord's coming to Mithilā, Brahmāyu proceeded to the mango-grove with a number of young brahmins, but thought to himself, as he drew near, that he ought not to appear in the presence of the recluse Gotama as a quite unknown stranger. So he despatched a young brahmin to precede him, with civil enquiries in his name and to announce that he was the brahmin Brahmāyu, an old and aged man, far

advanced in years and nearing the end of his span, being one hundred and twenty years old, versed in all three Vedas . . . and in the signs that mark the Superman; that he was foremost in Mithilā alike in substance, in knowledge of runes, [142] in age, and in repute; and that he wished to see Gotama.

This message was duly carried by the young brahmin to the Lord, who sent back word that he awaited the brahmin's convenience. On this intimation, Brahmāyu advanced, and the assemblage, when they saw him coming a little way off, made way to receive one so well-known and distinguished. But Brahmāyu begged them to resume their seats, for he would sit near Gotama,—as he did after exchange of greetings. As he sat there, the brahmin [143] scanned the Lord's body for the two and thirty marks of a Superman, and in time observed all of them save two, namely the privities hidden in a sheath and the big tongue,—concerning which two Brahmāyu was in doubt and perplexity, not feeling certain or sure. Thereupon, Brahmāyu addressed the Lord in these lines :

*Of two and thirty marks that stamp, 'tis said
the Superman, I miss in thee but two.
Hast thou thy parts ensheath'd, thou prince of men?
Or are they female? Is thy tongue not short
But large and long? Pray, let me know the truth.
Put forth thy tongue, o sage; dispel my doubts;
to compass welfare here and bliss beyond,
vouchsafe to answer what I seek to learn.*

Realizing exactly Brahmāyu's uncertainty of mind, the Lord made such a manifestation of psychic power that the brahmin could see the Lord's privities within their sheath; and then, putting forth his tongue, he passed it up and down the orifices of both ears and of both nostrils and covered with it the whole expanse of his forehead, ending by replying to the brahmin in the following lines :—

*The two and thirty marks that stamp, 'tis said,
the Superman, are mine; dispel your doubts!*

*I know what mind should know ; I am what man
should be ; I'm quit of all man should renounce ;
—thus, brahmin, all enlightenment is mine.*

[144] *To compass welfare here and bliss beyond,
I grant permission what thou wilt to ask.*

Thought the brahmin to himself :—On this permission, shall I ask about things here and now or about the hereafter ? As I am versed in the former, and am referred to as an accepted authority thereon, I will ask Gotama about weal hereafter. So he made rejoinder to the Lord in the following lines :—

*What makes a Brahmin ? What gives holy Lore ?
What makes a Threefold Seer ? Who is th' Elect ?
What makes an Arahāt ? What makes a Saint ?
What makes a Sage ? What gives Enlightenment ?*

To the Brahmin the Lord made answer in the following lines :—

*Whoso his former lives can call to mind,
descriing heaven and hell with eye divine,—
whose round of births is done, with Insight won,
who knows his heart is pure, from passion free,—
whoso, o'er birth and death victorious,
the higher life in sanctity fulfils
and thought transcends, his is Enlightenment.*

Hereupon, the brahmin Brahmāyu arose and, with his right shoulder respectfully bared, bowed his head at the Lord's feet, which he kissed and stroked again and again, as he gave his name :—The brahmin Brahmāyu am I, Gotama.

And all that were there wondered and marvelled at the power and might of 'the recluse,' in that this renowned and famous brahmin should so humble himself.

Said the Lord :—[145] Forbear, brahmin. Rise up and resume your seat now that your heart believes in me. And when the Brahmāyu was seated once more the Lord addressed to him a progressive discourse,—namely on giving, on virtue, on heaven, on the perils,

variety and foulness of pleasures of sense, and the gains to be won by renouncing worldly things. As soon as the Lord recognized Brahmāyu's heart to have become sound and malleable . . . (*etc. as in Sutta 56*) . . . direct conviction in the master's teachings,—Brahmāyu said to the Lord:—Wonderful, Gotama; wonderful! Just as a man might set upright again . . . an abiding refuge, from this day forth while life lasts! I pray the reverend Gotama, with his Confraternity, to take his meal with me to-morrow.

The Lord having signified his silent assent, the brahmin with deep reverence withdrew to order an excellent meal which on the morrow [146] he served round to the Lord and the Almsmen with his own hands till all had had their fill. For a whole week did Brahmāyu entertain them, after which the Lord resumed his alms-pilgrimage through the Videha country.

Not long after the Lord's departure, the Brahmin died; and a number of Almsmen reported his death to the Lord, asking what the brahmin had passed to and what hereafter would be his.

Said the Lord:—Learned was the brahmin Brahmāyu, Almsmen; he got at the gist of the Doctrine but had difficulty with the ninth stage. By bursting asunder all the Bonds which bind men to this lower world, Brahmāyu has been translated to realms above, never to return to earth.

Thus spoke the Lord. Glad at heart those Almsmen rejoiced in what the Lord had said.

XCII. SELA-SUTTA.

THE REAL SUPERMAN.

¹[SN 102] THUS have I heard. Once when the Lord was on an alms-pilgrimage in the Anga country

¹ For text see P.T.S. edition of the Sutta Nipāta (1913). Cf. Theragāthā, pp. 78-80 (translated at p. 310 et seqq. of Psalms of the Early Buddhists) and Vinaya I. 245.

across the river, with a great train of Almsmen numbering twelve [SN 103] hundred and fifty, he sojourned in the Anga township of Āpaṇa. It came to the ears of Keṇiya the fire-worshipper that the recluse Gotama, a Sakyan who had gone forth from home to homelessness as a Pilgrim, was reported to have arrived at Āpaṇa with this train in the course of his alms-pilgrimage. Such, according to report, was the high repute noised abroad concerning this Gotama that . . . (*etc. as in Sutta 41*). . . . It was good to go and visit saintly men like him. So Keṇiya came to the Lord and, seating himself after greetings, was by the Lord instructed, roused, fired and cheered onwards with a doctrinal discourse,—at the close of which he invited the Lord and his Almsmen to take their meal with him on the morrow.

Said the Lord :—There are [SN 104] no less than twelve hundred and fifty Almsmen with me ; and you are an adherent of the brahmins.

A second time did Keṇiya tender his invitation, saying this made no difference ; and a second time did he receive the same answer. But when the invitation was tendered for the third time, the Lord by his silence accepted it. Then Keṇiya got up and went off to his own hut, where he told his friends and kinsfolk Gotama was coming and asked them to help. Readily enough they set to work digging earth-ovens, chopping wood, scouring pans, setting out water-jars, and placing seats ready,—while Keṇiya himself marked off a reserved circle.

Now, at that time there was living at Āpaṇa the brahmin Sela [SN 105], who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch ; he knew exegesis, and was learned in casuistry and in the signs that mark a Superman ; he had three hundred young brahmins to whom he taught the runes. At this time, moreover, Keṇiya the fire-worshipper was an adherent of this brahmin Sela.

Accompanied by his three hundred pupils, the brah-

min came in the course of his walks abroad to Keṇiya's hut and saw all the fire-worshippers there busy with their several tasks, with Keṇiya himself marking off the reserved circle. At the sight, the brahmin said to Keṇiya: What is all this? Is it a wedding-feast? Or is there a great sacrifice afoot? Or have you invited to a repast to-morrow Seniya Bimbisāra, king of Magadha, with all his host?

It is no wedding-feast, Sela, nor is the king coming with all his host. But I have got a great sacrifice afoot. For, the recluse Gotama, the Sakyan who has gone forth as a Pilgrim from a Sakyan home, has arrived at Āpaṇa, in the course of an alms-pilgrimage, with twelve hundred and fifty Almsmen in his train. Now, [SN 106] such, according to report, is the high repute noised abroad concerning this Gotama that . . . (*etc. as in Sutta 41*) . . . the Lord of Enlightenment. It is he whom I have invited to to-morrow's meal here, together with his Confraternity.

Did you attribute to him Enlightenment, Keṇiya?

Yes, I did, Sela.

Did you?

Yes, I did.

Thought the Brahmin to himself:—This is rubbish. Rarely indeed do the Enlightened appear in the world. In our runes there have been handed down the two and thirty marks of the Superman, for whom, if he bears these marks, there awaits one of two careers and no third. Should he live . . . (*etc. as in Sutta 91*) . . . who lifts the veil from the world.

Where is Gotama now staying, this Arahat all-enlightened?

In answer, Keṇiya stretched out his right arm and said:—[SN 107] Yonder, Sela, in that stretch of dark trees.

Then the brahmin Sela proceeded to the Lord, attended by his three hundred young brahmins, to whom he gave the following instructions:—Move forward in silence, in one another's footsteps noiselessly; for, these Lords are hard of access, like solitary lions.

And while I am conferring with the recluse Gotama, do not interrupt but wait till my talk with him is over.

Arrived in the Lord's presence, the brahmin, seating himself after greetings, scanned the Lord's body for the two and thirty marks of a Superman, and in time observed them all save two . . . (*etc. as in Sutta 91*) . . . [SN 108] the whole expanse of his forehead.

Quite sure now about the presence of the two and thirty marks, Sela still did not know whether or not he had Enlightenment. But he remembered hearing from old and aged brahmins, teachers of teachers, that those who became Arahats all-enlightened, reveal themselves when their praises are sung, and so he made up his mind to extol the Lord to his face in the following lines of eulogy :—

*Perfect of body, goodly, Lord, art thou,
Well-grown, well-liking, golden-hued, with teeth
which gleam with lustre ; vigour fills thy frame ;
thy body's full perfection manifests
each single sign that marks a Superman.
Clear-eyed and handsome, tall, upright art thou,
effulgent as a sun among thy train,
—so debonair, so golden-hued ! Why waste
thy beauty's prime as homeless anchorite ?
As world-wide monarch thou shouldst ride in state ;
and Ind from sea to sea should own thy sway.
[SN 109] Proud princes shall thy village headmen be ;
rule thou mankind, as sovran king of kings.*

The Lord made answer : *King indeed am I,
the peerless king of utter righteousness ;
in righteousness my sovran Wheel of Truth
I roll, that backwards nevermore shall go.*

*If All-enlighten'd thou dost claim to be,
the peerless king of utter righteousness,
rolling in righteousness your sovran Wheel,
—who ranks as Captain next to you to keep
your Wheel still rolling onward on its course ?*

The Lord made answer : *Next to me, to keep
my sovræn Wheel of Truth still rolling on,
stands Sāriputta, in my image shaped.
I know what mind should know ; I am what man
should be ; I'm quit of all man should renounce ;
—thus, brahmin, all enlightenment is mine.
All doubts of me dispel ; have faith in me ;
to view th' Enlighten'd is a boon most rare.
[SN 110] and that rare boon thou may'st behold in me
who All-Enlighten'd am, of Healers chief,
perfect and peerless, routing Māra's hosts,
o'er foes triumphant ;—fear clouds not my bliss.*

*Sirs, mark him, mark how, lion-like, he speaks,
this Seer, this Healer, this great Conqueror.
Lives there a man so low as not to trust,
at sight, fell Māra's peerless vanquisher ?
Let who will follow ; let the rest depart ;
—be mine the Pilgrimage with Wisdom's lord !*

*If you, sir, th' All-enlighten'd take as guide,
ours too be Pilgrimage with Wisdom's Lord !*

*As thus his pupils spoke, the brahmin cried :—
Three hundred brahmins, Lord, with hands outstretch'd,
here pray to lead the higher life with thee.*

*That higher life—the Lord made answer then—
stands here reveal'd, with fruits ripe here and now
the earnest Pilgrim's diligence to bless.*

So the brahmin Sela and all his following were admitted to the Lord's Confraternity and confirmed therein.

Now, when night had passed, an excellent meal was got ready by Keniya the fire-worshipper, [SN 111] who sent to tell the Lord when everything was ready, and with his own hands served the Lord and the Almsmen without stint till all had had their fill, after which he seated himself on a lower seat to one side and was thanked by the Lord in these lines :—

*Of fire-oblations sacrifice ranks first ;
 of Vedic metres Sāvitri is first ;
 a king ranks first 'mong men, 'mong streams the sea ;
 the moon among the lamps of night ranks first ;
 and first of luminaries ranks the sun.
 For those who Merit seek by sacrifice,
 gifts to the Almsmen profit most of all.*

Having thanked Keniya the fire-worshipper in these lines, the Lord arose and departed.

Dwelling alone and aloof, strenuous, ardent and purged of self, the reverend Sela with his following was not long before [SN 112] he won the prize in quest of which young men go forth from home to homelessness, that prize of prizes which crowns the highest life ;—even this did he think out for himself, realize, and attain, here and now ; and to him came the conviction that—‘Rebirth is no more, I have lived the highest life, my task is done, and now for me there is no more of what I have been.’ And so the reverend Sela too was numbered, with his following, among the Arahats.

To the Lord came the reverend Sela, with his following, and, with right shoulder respectfully bared, addressed the Lord in the following lines :—

*We who a week ago found Refuge, seer,
 in thee, remoulded by thy Doctrine come.
 Enlighten'd Master, over Māra's host
 triumphant ! Thou who, wrong propensities
 Excising, for thyself salvation found
 and others taught to find salvation too !
 Thou hast surmounted all that breeds rebirth
 and extirpated Canker-growths within.
 With naught to bind thee thrall to life, thou'rt free,
 as forest lion, from a'll fear or dread.
 Three hundred Almsmen, Lord, with outstretched hands,
 pray thee, great Victor, one sole grace to grant,
 —that they, thy saints, may bow down at thy feet !*

XCIII. ASSALĀYANA-SUTTA.

BRAHMIN PRETENSIONS.

[147] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anātha-piṇḍika's pleasure, some five hundred brahmins from divers countries were stopping in the city on some business or other. Thought they :—Here is this recluse Gotama preaching that purity extends to all four classes alike. Who can refute him ?

Now in the city at the time there was a young brahmin named Assalāyana, a youth of sixteen, with shaven head, who was versed in all three Vedas, was accomplished in ritual with the glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch ; he knew exegesis, and was learned in casuistry and in the signs that mark a Superman. This is he, thought those brahmins, who can refute the recluse Gotama. So they asked him to essay the task ; but he replied that Gotama was a thinker with a Doctrine of his own and that thinkers with Doctrines of their own were awkward people to refute ; nor could he personally refute Gotama.

A second time they appealed to Assalāyana, [148] reminding him that he had been a Wanderer ; but he returned the same answer as before.

A third time the brahmins appealed to him, adding that he ought not to own defeat without a contest. And this time Assalāyana answered that he did not share their view, that Gotama was a thinker with a Doctrine of his own, that such independent thinkers were awkward people to refute, and that he personally could not tackle Gotama,—but that, at their bidding, he would go forward.

So, escorted by a numerous company of brahmins, the young brahmin Assalāyana went to the Lord, and, after exchange of greetings, sat down to one side, saying :—Brahmins maintain, Gotama, that only brah-

mins form the superior class, all other classes being inferior; that only brahmins form the white class, all other classes being black fellows; that purity resides in brahmins alone and not in non-brahmins; and that only brahmins are Brahmā's legitimate sons, born from his mouth, offspring of his, creations of his, and his heirs.—What does Gotama say hereon?

Albeit, Assalāyana, the brahmin wives of brahmins are known to have their periods, and to conceive, and to lie in and give suck, do brahmins really maintain all this, though they are themselves born of woman like everybody else?

[149] In spite of what you say, that is what brahmins think.

Have you ever heard that in the Yona and Kamboja countries, and in other adjacent countries, there are only two classes, namely masters and slaves, and that a master can become a slave and vice versâ?

Yes, I have heard so.

What strength or support does this lend to the brahmins' claim?

Despite what you say, brahmins think as I have said.

Suppose a man is a murderer, or a thief, or a fornicator, or a liar, or suppose he is a slanderer, or violent of speech, or tattles, or covets, or is malevolent or holds wrong views,—will he after death at the body's dissolution pass to a state of misery and woe only if he be a noble or a middle-class man or a peasant, and not if he be a brahmin?

No, Gotama; with such a record the same doom awaits men of all four classes alike.

[150] What strength or support does that lend to the brahmins' claim?

Despite what you say, brahmins think as I have said.

Suppose now a man refrains from murdering and stealing and so forth, will he, after death at the body's dissolution, only pass to bliss or heaven if he be a brahmin and not if he be a noble or a middle-class man or a peasant?

No, Gotama; with such a record, the same guerdon awaits men of all four classes alike.

What strength . . . claim?—Despite . . . [151] as I have said.

Is it only a brahmin, and not a man of the other three classes, who, in this country, can develop in his heart the love that knows no hate or ill-will?

No, Gotama; all four classes alike can do this.

What strength . . . as I have said.

Is it only a brahmin, and not a man of the other three classes, who can go down to the river with his string of red bath-balls to shampoo himself with, and can there rub off the dust and dirt?

No, Gotama; all four classes alike can do this.

What strength . . . as I have said.

Suppose a Noble [152] who has been anointed king, were to assemble a hundred men of mixed origins and were to say to them:—All of you who are nobles or brahmins or of royal birth, take kindling wood of sāḷ or pine or sandal or lotus and make a blazing fire with it. And you that come of low stocks—trappers, rush-plaiters, cartwrights and vermin-killers—you light your fires with cattle-troughs or hog-troughs or wash-tubs or bits of woodbine. What would happen, do you think? Would it be only the fire kindled by the high-born which would blaze up with a bright flame and serve the purposes of a fire? And would the fire of the low people fail herein?

No, Gotama; it would be just the same with high and low; every fire alike [153] would blaze up with the same bright flame and equally serve the purposes of a fire.

What strength . . . as I have said.

Suppose a young noble consorts with a brahmin maiden and a son is born to them. Is that son of theirs like both parents and is he to be styled both a noble and a brahmin?

Yes.

If a young brahmin consorts with a noble maiden and a son is born to them, is that son of theirs like both

parents and is he to be styled both a noble and a brahmin?

Yes.

If a mare were put to a jackass and the union resulted in a foal, would their foal be like both parents and be called both a horse and an ass?

Her foal would be a mule. [154] This difference I see, but no other.

Suppose, Assalāyana, there were two young brahmins, uterine brothers,—the one an educated (Vedic) scholar, the other uneducated and no scholar at all. Which of these would be served first by brahmins with rice from oblations to the dead, or with rice cooked in milk for festivals, or with a portion of a sacrifice, or with hospitality as a guest?

Why, the educated scholar. For, what benefits could accrue from gifts made to the uneducated man?

Now suppose the scholar was profligate and wicked, whereas his uneducated brother was virtuous and good. Which of the two would be served first by brahmins?

Why, the uneducated one, who was virtuous and good. For, what benefits could accrue from gifts made to a wicked profligate.

You started off with birth, Assalāyana; then you passed to runes, from which you have come round to that equal purity of all four classes alike for which I contend.

At this, Assalāyana sat silent and upset, with his shoulders hunched up and with eyes downcast, much exercised in mind but without any rejoinder to hand.

Seeing the young brahmin's plight, the Lord went on to say:—Once on a time there were seven brahmin sages in thatched cabins in the wilds, who conceived the erroneous view that brahmins were the superior class [155] and all the rest of it. Hearing of this, the sage Asita Devala arranged his hair and beard, donned his orange attire, got into his stout sandals, took his staff and made his appearance in the precincts of these seven brahmins' hermitage. As he walked about the precincts, he exclaimed:—Where can those brahmin sages have got to? Where can they have got to?

Who, thought they, is this that, like a neatherd, trots round our precincts wondering where we can have got to? Let us put a curse on him!

So they cursed the sage Asita Devala, saying:—Shrivel to a vile cinder! But the more they cursed, the more goodly and comely and handsome grew the sage Asita, so that the seven brahmin sages cried:—In vain have been our austerities, fruitless our higher life! For, never a man have we cursed heretofore who did not shrivel to a cinder,—whereas the more we curse this man, the more goodly and comely and handsome he grows!

No, said Asita; your austerities have not been in vain nor your higher life fruitless; but I urge you to discard the delusion which besets you about me.

[156] Yes, we will. Who, sir, are you?

Have you ever heard of the sage Asita Devala?

Yes.

I am he.

Hereupon the seven brahmin sages advanced to salute Asita, who proceeded to tell them that he had heard how in their cabins they had conceived the erroneous view that brahmins were the superior class and so forth.

Yes, they admitted it was so.

Do you know for certain that the mother who bore you had commerce with a brahmin only and not with a non-brahmin?

No.

Do you know for certain that your mother's mother and your grandmothers for seven generations back had commerce with brahmins only and never with non-brahmins?

No.

Do you know for certain that the father who begat you had commerce with a brahmin-woman only and not with non-brahmins?

No.

Do you know for certain that your father's father and your grandfathers for seven generations back had

commerce with brahmin-women only and not with non-brahmins?

No.

Do you know how conception comes about?

Yes; [157] if there is coitus of the parents, and if it is the mother's period, and if the tutelary deity of generation be present,—then this triple conjunction brings about conception.

Do you know whether the tutelary deity there present is a noble, or a brahmin, or from the middle class, or from the peasantry?

No.

This being so, do you know who you are?

No, we do not.

When, Assalāyana, those seven brahmin sages were pressed and examined and cross-questioned about their pretensions with regard to lineage, they could not find a rejoinder. And what rejoinder have you when I press you,—you who inherit the same tradition as they and are not a mere server to hold their oblation ladles for them?

At this point, the young brahmin Assalāyana said to the Lord :—Wonderful, Gotama; wonderful! I pray you to accept me as a disciple who has found an abiding refuge while life lasts.

XCIV. GHOṬAMUKHA-SUTTA.

AGAINST TORTURING

THUS have I heard. Once when the reverend Udena was staying at Benares in the mango-grove called Tranquillity, the brahmin Ghoṭamukha, who had come to Benares on some business or other, [158] came, in the course of his walks abroad, to this grove, in which Udena was pacing up and down in the open. Having approached Udena and exchanged greetings, the brahmin walked by his side, saying :—Recluse, that there is no Pilgrimage for Doctrine' sake, is my idea ;

but it is an idea informed by no acquaintance either with men like yourself or with Doctrine.

At this point, Udena cut short his walk and went into his cell, where he sat down on the seat awaiting him. Likewise, the brahmin cut short his walk and also went into the cell, where he remained standing, till Udena said: Here are seats, sit down if you will. Said the brahmin: I did not sit down till I was bidden. For, how could a man of my position sit down unbidden? So the brahmin took a low seat to one side and repeated his remark that there was no Pilgrimage for Doctrine's sake, but that this idea of his was informed by no acquaintance either with men like Udena or with Doctrine.

Could we arrange our talk, brahmin, on the basis that you will assent to what you admit, will reject what you object to, and will question me further, for reasons or explanations, when you do not take my meaning?

Certainly.

[159] Brahmin, there are four types of individuals to be found in the world. First, there is he who tortures himself and is set on self-torture. Then there is he who tortures others and is set on torturing them. Next, there is he who tortures both himself and others and is set on torturing both. Lastly, there is he who tortures neither himself nor others and is set on torturing neither. And this last individual, who tortures neither himself nor others, dwells—here and now—beyond appetites, consummate, unfevered, blissful and inwardly at his best. Which of the four, brahmin, commends himself most to you?

I am not drawn, sir, to either the self-torturer or the torturer of others; nor do I approve him who tortures both himself and others. The one who commends himself most to me is the last individual,—who tortures neither himself nor others and dwells—here and now—in the felicity you describe.

Why do not the first three commend themselves to you?

He, sir, who is set on torturing himself, tortures his own natural desires for happiness and his own natural repugnance to pain; and so he does not commend himself to me. [160] He, again, who is set on torturing others tortures others' natural desires for happiness and their natural repugnance to pain; and so he does not commend himself to me. And he who is set on torturing both himself and others, tortures both his own and other people's natural desires for happiness and natural repugnance to pain; and so he does not commend himself to me. But he who is set on torturing neither himself nor other people, and dwells—here and now—in the felicity you describe, he it is who commends himself to me.

There are two categories of men. The first, inflamed with a passion for gems and jewelry, wants sons and wives, wants men and women slaves, wants fields and lands, wants coins of silver and gold bullion. The second category wants none of these things but discards them all to go forth from home to homelessness as a Pilgrim. Now in which category do you expect to find the man who tortures neither himself nor others but dwells—here and now—beyond appetites, consummate, unfevered, blissful and inwardly at his best?

[161] Why, in the category which wants none of these things but discards them all to go forth from home to homelessness as a Pilgrim.

But, brahmin, just now you expressed your belief that there was no such thing as Pilgrimage for Doctrine's sake,—without acquaintance either with men like me or with Doctrine!

Clearly, Udena, what I said has served a useful purpose. I now see, and you may take me as holding, that there is such a thing as Pilgrimage for Doctrine's sake; and I should be glad if you would be so good as to set out in detail what you have indicated in outline concerning the four types of individuals.

Hearken then, brahmin, and give me your attention; I will tell you. Then to the listening brahmin

the reverend Udena spoke as follows :—What manner of man is he who tortures himself and is set on self-torture? Take the case of the individual who, naked, flouting the decencies of life, . . . (*etc. as in Sutta 51*) . . . [162] unfevered, blissful and inwardly at his best.

At the close of these words, the brahmin Ghotamukha exclaimed to the reverend Udena :—Wonderful, Udena, wonderful! Just as a man might set upright again . . . expounded his doctrine. To him I come as my refuge and to his Doctrine and to his Confraternity; and I ask him to accept me as a follower who has found an abiding refuge from this day onward while life shall last.

Come not to me, brahmin, as your refuge. Find your refuge, as I have found mine, in none but the Lord.

Where is the present dwelling-place of that Lord, the Arahāt all-enlightened?

He has now passed away.

If I could but listen to him within ten leagues from here, ten leagues would I travel to visit him; nay, I would travel twenty, thirty, forty, fifty or a hundred leagues [163] to visit Gotama, the Arahāt all-enlightened. But though he has passed away, still it is to Gotama that I come as my refuge, to him and to his Doctrine and to his Confraternity; and I ask you to receive me as a follower who has found an abiding refuge from this day onward while life shall last.

Moreover, Udena, the king of the Anga country gives me a regular daily allowance,—out of which I will give you a regular allowance.

How much is your daily allowance from the king?

Five hundred pence.

We may not take money.

If you may not, then I will have a cell built for you.

If you want to do that, you might build an assembly-hall for the Confraternity at Pāṭaliputta.

It makes me still more pleased and delighted with

you, Udena, that you urge me to bestow my benefaction on the Confraternity as a whole ; and I will do so out of this and further allowances.

Accordingly, the brahmin Ghoṭamukha built the assembly-hall at Pāṭaliputta which bears his name to-day.

XCV. CANKĪ-SUTTA.

BRAHMIN PRETENSIONS.

[164] THUS have I heard. Once, in the course of an alms-pilgrimage through the Kosala country with a great train of Almsmen, the Lord came to a brahmin village of the Kosalans called Opasāda, where he took up his abode to the north of the village in the sāl-tree wood where oblations are offered to deities. In Opasāda in those days lived the brahmin Cankī, on a royal fief granted to him outright in full seignory by King Pasenadi of Kosala,—a demesne teeming with life and abounding in grasslands, woodlands, water and cornlands. It came to the ears of the brahmin heads of houses in Opasāda that, in the course of an alms-pilgrimage through Kosala, the recluse Gotama, a Sakyan . . . (*etc. as in Suttas 41 and 82*). . . . It was good to go and see saintly men like him.

So off to the wood by the north approach went the brahmins in companies and bands. They were observed by Cankī, who had gone upstairs to lie down during the heat of the day in his verandah,—and asked his confidant what it all meant. Being told they were all on their way to see Gotama, he sent his confidant to ask them to wait for him and he would come too to see Gotama. When the confidant [165] had duly delivered this message, some five hundred brahmins from divers parts who were in Opasāda on some business or other, at once went to Cankī to ask if it was true he was going to pay a visit to the recluse Gotama.

Yes, he told them, it was quite true that he was going to Gotama with the others.

Do not do so, said they to Cankī. You ought not to pay a visit to the recluse Gotama; he ought to come and see you. On both your father's and your mother's side, you are of pure descent right back through seven successive generations without break or blemish in your lineage. That is one point why you should not go to him but he should come to you. Another point is that you are rich and wealthy, with great substance. And another point is that you are versed in all three Vedas; are accomplished in ritual with all glosses thereon, in phonology, and in etymology, with chronicles as a fifth branch; know exegesis, and are learned in casuistry and in the signs that mark a Superman. You are handsome, goodly, well-liking, of finest complexion, perfect alike in complexion and stature, and of noble presence. You are virtuous, abundant in virtue, in which you abound. You have a fine voice and are a good speaker; [166] your speech is urbane, distinct, unfaltering, apt to express your meaning. You have taught many a teacher of teachers and have three hundred young brahmins learning the runes from you. You are honoured and revered by the king of Kosala, who shows you devotion and worship. You live on a royal fief, . . . and cornlands; and this adds another point why you should not go to Gotama but he should come to you.

Now listen to me, said Cankī, and I will tell you why I ought to go to Gotama instead of his coming to me. On both his mother's and his father's side, Gotama is of pure descent right back through seven successive generations without break or blemish in his lineage. That is one point why I should go to him and not he to me. To go on Pilgrimage, Gotama gave up great stores of gold, wrought and unwrought, buried away below ground or housed in treasury chambers. When he went forth from home to homelessness as a Pilgrim, he was in the flush of youth and early manhood, with a wealth of coal-black hair un-

touched by grey, and in all the beauty of his prime. He went forth on Pilgrimage, despite his parents' wishes, leaving them in tears and lamentation when he cut off his hair and beard and donned the yellow robes to go forth from home to homelessness. Gotama is handsome, goodly, well-liking, of finest complexion, [167] perfect alike in complexion and stature, and noble of presence. He is virtuous, abundant in virtue, in which he abounds. He has a fine voice and is a good speaker; his speech is urbane, distinct, unfaltering, apt to express his meaning. He has taught many a teacher of teachers. In him all passion is dead; frailty abides not in him. He preaches the consequences of acts and the principles of action, lauding the avoidance of evil for righteous folk. He went forth as a Pilgrim from an exalted and immemorial sept of Nobles, rich and wealthy, abounding in substance. From far realms and countries men come to consult Gotama. Many thousands of gods have found life's refuge in him. Of him is the high repute noised abroad that he is said to be the Lord, Arahat all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. He is stamped with the two and thirty marks of a Superman. In him have Seniya Bimbisāra, king of Magadha, and Pasenadi, king of Kosala, and the brahmin Pokkharasāti, found life's refuge,—they and their wives and their children. To Opasāda has the recluse Gotama come and is now dwelling in our northern wood. Now, all recluses and brahmins who come within the precincts of our village are our guests,—to be treated with honour and reverence, with devotion and worship. As our guest, Gotama is to be so treated; [168] and this is another count why I should go to him, instead of his coming to me. This much I know about Gotama's excellences; but they do not end here, for indeed they are beyond all measure. On each several count it is not Gotama who ought to come to me, but I who ought to go to him. Conse-

quently, we will all go together to visit the recluse Gotama.

Thereupon, with a large company of brahmins, Cankī came to the Lord and, after exchanging greetings with him, took his seat to one side. At the time the Lord was sitting down after exchanging greetings with some old and aged brahmins; and in the circle sat a young brahmin named Kāpaṭhika, a youth of sixteen with shaven head, who was versed in all three Vedas . . . signs that mark the Superman. This young brahmin broke in on the conversation which these old and aged brahmins were having with the Lord,—who rebuked him by saying that he should not interrupt his elders but wait his turn when they had finished. Hereupon, the brahmin Cankī said to the Lord:—Do not rebuke Kāpaṭhika, Gotama. He comes of a good stock, is well-informed, a good speaker, and a scholar quite able to hold his own in the discussion.

Thought the Lord to himself:—[169] This young brahmin will be sure to be a master of Vedic lore, as the brahmins have such a high opinion of him.

Thought Kāpaṭhika to himself:—As soon as I catch the eye of the recluse Gotama, I will put a question to him.

Reading with his own heart the thoughts in the young brahmin's heart, the Lord fixed his gaze in Kāpaṭhika's direction, so that the latter, feeling that he had secured the Lord's attention, bethought him of putting his question and accordingly said to the Lord:—As touching the runes which have come down from brahmins of old along the line by unbroken oral tradition and mastery of the Canon, runes in which brahmins find an absolute certitude that 'here alone resides truth, and everything else is vain,'—what does Gotama say of them?

Tell me, Bhāradvāja;—is there among all brahmins a single brahmin who claims that he personally *sees and knows* that 'here alone resides truth, and everything else is vain'?

No.

Is that claim preferred by a single teacher or teacher of teachers of brahmins back to the seventh generation?

No.

Was that claim preferred by those brahmin sages of yore who composed and promulgated the runes and whose compositions are chanted and repeated and rehearsed by the brahmins of to-day,—such as Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsettha, Kassapa or Bhagu?

[170] No.

So, Bhāradvāja, no claim personally to have seen and known the absolute and exclusive truth of the runes has been preferred either by a single living brahmin or by a single teacher of brahmins for seven successive generations back, or by those brahmin sages who actually composed the runes which are repeated by brahmins to-day. It is like a string of blind men each holding on to his neighbour, the first of whom cannot see, nor can the one in the middle, nor can the hindermost. Such a string of blind men, methinks, exemplifies the brahmin tradition,—wherein the first never saw, nor did the one in the middle see, nor does the last. Tell me, Bhāradvāja; is not the brahmins' belief groundless, on this showing?

It is not faith alone which inspires brahmins but also the tradition they have inherited.

At the outset you based yourself on faith, Bhāradvāja; now you are shifting to authority.—There are five separate states of consciousness, each with its own alternative outcome; and the five are as follows:—faith, inclination, authority, appreciation and intellectual enthusiasm. A thing may either evoke faith in abundance but yet in itself prove empty, vain and false; or, it may fail to inspire faith but yet in itself prove real, veritable and sure. And the same may [171] apply to inclination, authority, appreciation and intellectual enthusiasm. Maintenance of a truth does not entitle an intelligent man to aver that here alone resides all truth and that everything else is vain.

What is the scope of this maintenance of truth and of his maintenance thereof? I invite the reverend Gotama to enlarge on the maintenance of truth.

If a man has faith, then in his profession of faith he maintains the truth he has but does not claim absolutely that this is all truth and that everything else is vain; or if he has inclination and the rest, and, while professing what he has got, does not claim that this is all truth and that everything else is vain;—then, within this scope, there is maintenance of truth and he maintains truth, as I affirm; but this does not give him enlightenment in truth.

I quite follow.—And now as to enlightenment in truth?

Take the case of an Almsman, supported by a village or township, to whom there comes the head of a house or his son to scan him with regard to [172] greed, malevolence and delusion. The visitor wonders whether the reverend man's heart harbours such greed as to make him profess either to know when he does not know, or to see when he does not see, or to egg another on to do what would conduce to the lasting harm and hurt of other people. Convinced by his scrutiny that no such greed is harboured in that Almsman's heart, he concludes that his behaviour in action and in speech proclaims him void of greed. Moreover, the Doctrine the Almsman preaches is profound, recondite, hard to comprehend, serene, excellent, beyond dialectic, subtle, only to be understood by the instructed, and incapable of being preached by a greedy man. Convinced on this first point, he proceeds to consider whether the reverend man's heart harbours malevolence or [173] delusion; and is similarly convinced by his scrutiny that the Almsman is neither wicked nor wrong-headed, or he could not preach as he does. With this settled conviction, he reposes faith in him; this faith leads him to frequent the Almsman's company where he listens and hears the Doctrine preached and stores it in his memory, studying the meaning of all he hears till he grows interested

and so grows zealous ; Zeal makes him energetic and weigh things and strive amain ; discarding self, he realizes the truth physically and penetrates it with his understanding till he sees it clearly.—So far, he becomes enlightened in truth and recognizes truth, as I affirm ; but this does not give him the attainment of truth.

I quite follow.—And now as to the attainment of truth ?

[174] That comes by the practice, development and growth of just the aforesaid states of mind.—So far, there is attainment of truth and he attains it, as I affirm.

I quite follow.—And now what attitude fosters this attainment ?

Striving hard. If the man does not strive hard, he will not attain ; it is because he strives that he attains ; and therefore striving fosters attainment.

What attitude fosters striving ?

Cogitation. If he does not cogitate, he will not strive ; it is because he cogitates that he strives ; and therefore cogitation fosters striving.

What fosters cogitation ?

Energy. If he have not energy. . . .

What fosters energy ?

Zeal. If he have not zeal. . . .

What fosters zeal ?

[175] Interest in the Doctrine. . . .

What fosters interest ?

Studying the meaning of all he hears. . . .

What fosters this study ?

Stored knowledge of the Doctrine. . . .

What fosters this stored knowledge of the Doctrine ?

Hearing it preached. . . .

What fosters such hearing ?

Listening. . . .

[176] What fosters listening ?

Attendance. . . .

What fosters attendance ?

Faith. If faith do not abound, he will not attend the Almsman; it is because he has faith in him that he attends; and therefore faith fosters attendance.

Gotama, I have now asked you about maintenance of truth, about enlightenment in truth, about attainment of truth, and about the factors which promote attainment; [177] and you have explained it all to me to my satisfaction, pleasure and delight. Up till now, Gotama, my attitude used to be—'Who are these shavelings of recluses, these menial black fellows, sprung from the feet of our kinsman, Brahmā? Who are these Doctrine-mongers?' But you, Gotama, have aroused in me a liking for recluses, a belief in recluses, and a respect for them. Wonderful, Gotama; wonderful!—etc.—I ask you to accept me as a disciple who has found an abiding refuge, from this day forth, while life lasts.

XCVI. ESUKĀRĪ-SUTTA.

BIRTH'S INVIDIOUS BAR.

THUS have I heard. Once while the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the brahmin Esukārī came to the Lord, by whom he took his seat after exchange of the greetings of friendliness and civility, saying:—Service, Gotama, is divided into four by brahmins,—service of a brahmin, service of a noble, service of a middle-class man, and service of a peasant. Any member of all four classes may serve a brahmin; [178] a noble may be served by another noble or by a middle-class man or by a peasant; a middle-class man may be served by another middle-class man or by a peasant; while a peasant may be served only by a peasant,—for who else could? What does the reverend Gotama say hereon?

Is the whole world in accord with brahmins in their fourfold division of service?

No.

It is just like a poor, needy and destitute wretch for whom folk should reserve a joint he does not want, telling him he has got to have it—and to pay for it. Just in the same way it is without the assent of recluses and brahmins that brahmins lay down the law about service. For myself, I neither assert that all service is to be rendered nor that all service is to be refused. If the service makes a man bad and not good, it should not be rendered; but if it makes him better and not bad, then it should be rendered. This is the guiding consideration which should decide the conduct alike of nobles, [179] of brahmins, of middle-class men and of peasants; each individual should refuse service which makes him bad and should accept only the service which makes him a better man. I assert that lineage does not enter into a man's being either good or bad;—nor do good looks or wealth. For, you will find a man of noble birth who is a murderer, a thief, a fornicator, a liar, a slanderer, a man of bitter tongue, a tattler, a covetous person, a man of rancour or of wrong views; and therefore I assert that noble birth does not make a good man. Or again you will find a man of noble birth who is innocent of all these vices;—and therefore I assert that it is not lineage which makes a man bad. Similarly, it is not good looks or wealth which make a man either good or bad;—and therefore I assert that neither good looks nor wealth make him either good or bad. [180] I neither assert that all service is to be rendered nor that all service is to be refused. If the service rendered breeds faith and virtue in a man, increases his store of information, leads to Renunciation, enriches his understanding,—that, I assert, is service which may be rendered.

At this point the brahmin Esukārī said to the Lord :—Brahmins give a fourfold classification of income,—from alms, for brahmins; from his bow and arrows, for the noble; from ploughing and tending cattle, for the middle-class man; and for the peasant, by the carriage of crops on the pole slung over his shoulder. If any one of these deserts his vocation for something else he

does what he should not do,—not less than a guardian who appropriates what is not his.—What does the reverend Gotama say on this ?

Is the whole world in accord with this brahmin classification ?

[181] No.

It is just like a poor, needy . . . your brahmins lay down the law about wealth.

It is the noble transcendent Doctrine which I, brahmin, affirm to be true wealth. As against pride of ancestry, the station into which a man happens to be born determines only his designation—be it noble or brahmin or middle-class or peasant. Even as a fire is called after the material out of which it is kindled, and may thus be called either a wood-fire, or a chip-fire, or a bracken-fire, or a cowdung fire,—just in the same way the noble, transcendent Doctrine, I aver, is the source of true wealth for every man, birth merely determining his designation in one of the four classes. Take a man—be he noble or brahmin or what not—who goes forth from home to homelessness as a Pilgrim and, thanks to the Doctrine and Rule proclaimed by the Truth-finder, abstains from murder, theft, loose living, lying, slander, reviling, tattling, covetousness and malevolence, gains right views, and attains to the causal method and to Doctrine and to the right. [182] Now, if a man of each class accomplishes this, is it only the brahmin—and not any one of the three other classes—who in this region can develop a heart of love innocent of all hate and malevolence ?

No, Gotama ; all four classes alike can do so.

Exactly so can men of all four classes alike go forth from home . . . and to the right.

What think you, brahmin ? Can only a brahmin take shampooing balls down to the river with him and scour off the dust and dirt ; and can this not be done by a noble or a middle-class man or a peasant ?

No ; all the other three classes [183] can do so too.

Exactly so can all four classes alike go forth . . . and to the right. What think you ? Suppose a noble,

anointed king, assembled a hundred men of varied birth . . . (*etc. as in Sutta No. 93*) . . . [184] every fire alike would blaze up with the same bright flame and equally serve the purposes of a fire.

Exactly so can men of all four classes alike go forth from home . . . attain to the causal method and to the Doctrine and to the right.

At the close of these words, the brahmin Esukāri said to the Lord:—Wonderful, Gotama; wonderful! . . . accept me as a disciple who has found an abiding refuge, from this day forth, while life shall last.

XCVII. DHĀNAÑJĀNI-SUTTA.

THE WORLD'S CLAIMS.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta was making an alms-pilgrimage with a great train of Almsmen among the Southern Hills, where he was found [185] by an Almsman who had spent the rainy season at Rājagaha. After interchange of the greetings of friendliness and civility, Sāriputta enquired after the Master's health and was told he was well, as too was the Confraternity,—and also the brahmin Dhānañjāni of Taṇḍula-pāla Gate in Rājagaha concerning whose health too Sāriputta had made enquiries.

And is the brahmin zealous and earnest?—asked Sāriputta further of the Almsman.

How could earnest zeal possibly dwell in Dhānañjāni? He uses the king to fleece the brahmins and householders, and uses them to fleece the king. Also, his pious wife who came of a pious stock is dead now; and he has taken to himself another wife who is not pious and comes of no pious stock.

This is bad news, very bad news, to hear of Dhānañjāni's lack of zeal. Perhaps, however, at some time

and place I may meet him; I should like to have a talk with him.

After staying as long as he wanted in the Southern Hills, Sāriputta proceeded on his alms-pilgrimage till he reached Rājagaha, where he took up his abode in the Bamboo grove. Early in the morning, bowl in hand and duly robed, he went into Rājagaha for alms, [186] at a time when the brahmin Dhānañjāni was out of the city seeing his cows milked in the byre. On his return after his round and meal, Sāriputta sought out the brahmin, who, seeing him coming, came to meet him with the remark that they had time for a draught of milk before meal-time.

Not so, brahmin. I have had my meal to-day, and shall be resting under the shade of a tree during the noontide. Come to me there.

Dhānañjāni agreed and after his own meal joined Sāriputta, seating himself by him after friendly greetings.

Said Sāriputta:—May I rest assured, Dhānañjāni, that zeal and earnestness are yours?

How can that be, when I have to support my parents, my wife and family, and my slaves and serving folk; and have to entertain my acquaintances and friends, my kith and kin, and guests, and have also to provide for my kinsfolk dead and gone, and for the deities, and for the king,—not to speak of supporting myself in meat and drink?

What think you, Dhānañjāni? If we suppose a man who, for his parents' sake, has departed from righteousness and equity and is being hauled off to purgatory by its wardens,—would it avail him either to plead on his own behalf that it was for his parents' sake that he had departed from righteousness and equity and that therefore they should not haul him off, or [187] for his parents to plead that it was for their sake he had departed from righteousness and equity?

No; despite all appeals, the wardens would cast him into purgatory.

Would it avail him either to plead on his own behalf, or to have his wife and family plead for him, that it was for their sake he had departed from righteousness and equity?

No; despite all appeals, the wardens would cast him into purgatory.

Would it avail him if he pleaded his slaves and serving folk?

Not a whit.

Or if he pleaded his friends and acquaintances?

Not a whit.

Or if he pleaded his kith and kin, or his guests?

Not a whit.

[188] Or if he pleaded his kinsfolk dead and gone, or the deities, or his monarch's claims on him?

Not a whit.

Would it avail him to plead on his own behalf or to have others pleading for him that it was to support himself in meat and drink that he departed from righteousness and equity?

No; despite all appeals, they would cast him into purgatory.

What think you, Dhānañjāni? Which is the better man?—He that for the sake of his parents departs from righteousness and equity? Or he that for their sake walks in righteousness and equity?

The latter. For, to walk in righteousness and equity is better than to depart therefrom.

Moreover, Dhānañjāni, there are other courses of action which are justified and righteous in themselves, whereby he can support his parents and yet avoid evil-doing and walk uprightly. Now, does the same reasoning apply to the support of wife and family, [189 to 191] and everything else?

It does, Sāriputta.

Hereupon, the brahmin rejoicing in what the reverend Sāriputta had said, thanked him, rose up and went his way.

A time came when the brahmin Dhānañjāni, being ill and in pain and in grave danger, sent a man [192]

to go in his name to the Lord and, bowing his head at the Lord's feet, to say how ill he was and how he bowed his head at the feet of the Lord; and further to carry the same message to the reverend Sāriputta, with the added request to the latter to be so good as to come to the house.

The two messages having been duly delivered, Sāriputta came to Dhānañjāni's house and, seating himself on the seat set for him, asked the brahmin whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta; I am getting not better but worse; my pains grow worse and worse; I am losing ground. It is just like [193] a strong man boring my skull with a sword's sharp point, so violent are the winds which rack my head. I am getting worse and not better. My head is racked with violent winds as though a strong man had twisted a leather thong round my head. I am getting worse and not better. My inwards are being pierced through and through by violent winds, just as if a butcher or his man were hacking them. I am getting worse and not better. So violent is the fire within me that it is just as though a couple of strong men, taking a weaker man by both arms, were to roast and burn him up in a fiery furnace. No, Sāriputta; I am not getting better but worse; I am losing ground; my pains grow on me.

What think you? Is it better to go to purgatory or to be reborn as an animal?

The latter.

Is it better to be reborn as an animal or as a ghost?

The latter.

Is it better to be reborn as a ghost or as a human being?

The latter.

[194] As a human being or as one of the Four Regents of the world?

The latter.

As one of the Four Regents or as one of the Thirty-three Gods?

The latter.

As one of the Thirty-three or as a God in the Yāma heaven?

The latter.

As a God in the Yāma or in the Tusita heaven?

The latter.

As a God in the Tusita or in the Nimmānarati heaven?

The latter.

As a God in the Nimmānarati or the Paranimmita-vasavatti heaven?

The latter.

As a God in the Paranimmita-vasavatti heaven or in the heaven of Brahmā?

You speak of the heaven of Brahmā! Ah! the heaven of Brahmā!

Thought Sāriputta to himself:—These brahmins' hearts are set on the heaven of Brahmā; I might do well to indicate the path to union with Brahmās. Accordingly he said he would indicate it to the brahmin and thus began:

[195] What is the path to union with the Brahmās? Take the case of an Almsman who dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter; who dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere,—with thoughts of love all-embracing and vast beyond measure, untinged by hatred or malice.—This is a path to union with the Brahmās!—And as with thoughts of love, so does the Almsman pervade the whole length and breadth of the world with compassion.—This is the path to union with Brahmās!

Well, Sāriputta, bow down your head in my name at the Lord's feet and tell him how ill I am and that I bow my head at his feet.

After thus stablishing the brahmin's heart not in the highest things of all but only in the humble heaven of Brahmā, Sāriputta rose and went his way. Nor had he been gone long before the brahmin died and passed away to a heaven of Brahmā.

Said the Lord to the Almsmen :—Sāriputta has risen from his seat and gone his way, after stablishing the heart of the brahmin Dhānañjāni not in the highest things of all but only in the humble heaven of Brahmā.

When Sāriputta came up and delivered the brahmin's message, the Lord asked him to state why [196] it was not in the highest things of all but only in a humble heaven of Brahmā that he had stablished the brahmin's heart before leaving him.

I thought, sir, that, as these brahmins' hearts are set on the heaven of Brahmā, I would indicate the path to union with Brahmās.

Yes, and the brahmin has died since, Sāriputta, and has passed away to a heaven of Brahmā.

XCVIII. VĀSETṬHA-SUTTA.¹

THE REAL BRAHMIN.

[SN 115] THUS have I heard. Once when the Lord was staying at Icchānankala in the forests there, a large number of very well-known and wealthy brahmins were dwelling there, such as Cankī, Tārukkha, Pokkharasāti, Jānussoni, Todeyya² and other well-known and wealthy brahmins.

Now as the young brahmins Vāsetṭha and Bhāradvāja were walking, and strolling up and down, they fell to discussing what makes a brahmin.

¹ For text, see p. 115 of the *Sutta Nipāta* edited for P.T.S. 1913 (cf. *Sutta* No. 92). For matter, cf. *Sutta* No. 13 of *Digha Nikāya*, trans. at p. 298 et seqq. of vol. I of *Dialogues of the Buddha*.

² Stated by Bu. to be five purohitas of King Pasenadi of Kosala.

Bhāradvāja maintained that what made a brahmin was pure descent on both sides right back for seven successive generations of ancestors, with no break or blemish in his lineage; whereas Vāsetṭha contended that it was virtue and moral behaviour which made a brahmin.

As neither could convince the other [SN 116], Vāsetṭha proposed, and Bhāradvāja agreed, to refer the matter to 'the recluse Gotama' who was now staying in the forest of Icchānankala and of whom the high repute noised abroad was that he was said to be the Lord . . . (*etc. as in Sutta No. 95*) . . . the Lord of Enlightenment. So together they went to the Lord and, when they were seated after greetings, Vāsetṭha addressed the Lord in the following verses:—

*Pokkharasāti's pupil I; my friend
for master had Tārukkha; both alike
in Threefold Lore have passed and so profess.
In all the Threefold Lore we perfect are,
in text and import each his master's peer.
[SN 117] On birth we differ. Bhāradvāja says
'tis birth that makes the brahmin; I say life.
Agree we cannot; so an answer crave
from you, for high Enlightenment renown'd.
For, as with hands in adoration raised
men hail the crescent moon, so men hail you.
Of Gotama, whose vision views the world,
we ask if birth or life the brahmin makes.
Tell us; we know not, but would fain feel sure.*

*To Vāsetṭha the Lord this answer gave:—
Types manifold of divers living things
in order'd sequence must I first unfold,
to show how nature stamps them diverse breeds
Regard the grass and trees, which ne'er proclaim,
but prove, how nature stamps them diverse breeds.
[SN 118] Pass next to insects, pass from moths to ants;
regard four-footed creatures, great and small;
regard the snakes whose length on belly goes;
pass now to fish that dwell in water's depths;*

then pass to birds that wing their way through air ;
 —all show how nature stamps them diverse breeds.
 While these thus widely differ, men alone
 show not that nature stamps them diverse breeds.
 They differ not in hair, head, ears, or eyes,
 in mouth or nostrils, eyebrows, lips,
 throat, shoulders, belly, buttocks, back, or chest,
 nor in the parts of shame, female or male,
 nor yet in hands or feet, in fingers, nails,
 in calves or thighs; in hue, or sound of voice ;
 —naught shows men stamped by nature diverse breeds ;
 [SN 119] 'twixt one man's body and his fellow-man's,
 except in name, no difference exists.

The man that lives by keeping herds of cows,
 —know him as farmer, not as brahmin true.
 The man that lives by divers handicrafts,
 —know him as tradesman, not as brahmin true.
 The man that lives by selling merchandise,
 —know him as merchant, not as brahmin true.
 The man that lives by service done for hire,
 —know him as hireling, not as brahmin true.
 The man that lives by taking others' gear,
 —know him as robber, not as brahmin true.
 The man that lives by warlike sword and bow,
 —know him as soldier, not as brahmin true.
 The man that lives by sacrificial rites,
 —know him as chaplain, not as brahmin true.
 The man that lives by kingship and demesne,
 —know him as monarch, not as brahmin true.

¹Not birth, not parentage, my Brahmin makes ;
 —birth breeds the haughty heart of worldliness.
 Unworldly, trammel-free, my Brahmin stands
 dauntless, unshackled, passionless, and free.

[SN 120] My Brahmin yoke and harness, straps an
 pin,
 hamper no more ; Enlightenment is his.

¹ From this point to p. 112, line 14, *infra*, these lines depicting the true Brahmin are incorporated in the Dhammapada (pp. 57-4 of the P.T.S. edition of 1914).

*Guiltless, my Brahmin bans both stripes and bonds,
Endures, with meekness armed, in meekness strong.
Virtue's strait path my Brahmin humbly treads
in love; this life's his last,—Self-mastered now.
As off the lotus-leaf the raindrop rolls,
nor rests the mustard-seed on needle's point,
so in my Brahmin pleasure finds no home.
My Brahmin knows that, here and now,
his Ill is o'er; his burthen shed, he's free.
Profound in understanding, deep in love,
of true and false Paths judge impeccable,
my Brahmin gains the goal supreme of Truth.
My brahmin worldlings shuns and homeless folk;
with scanty needs to meet, he dwells aloof.
My Brahmin wreaks no harm on strong or weak;
no foe 'mong foemen, calm in broils is he,
among the trammel'd trammel-less and free.
My Brahmin sheds deceit, lust, hate and pride,
as drops the mustard-seed from needle's point.
[SN 121] My Brahmin's unoffending helpful speech,
in truth conceived, can never wound the ear.
Unasked, my Brahmin takes naught long or short,
naught big or little, nothing choice or vile.
No yearnings fill my Brahmin's placid breast;
he yearns for naught in this or other worlds.
Knowledge has purged my Brahmin's mind of doubt;
he harbours nothing; Deathlessness is his.
Transcending good and evil here and now,
my cleans'd and stainless Brahmin grief ne'er knows.
Pure as th' unclouded moon's clear orb on high,
my Brahmin sheds delights and love of life.
From rebirth's slough, from folly's trackless maze,
my Brahmin wins a passage, crossing o'er
to dwell in rapture, far from hankerings
and doubts, to being dead in Deathlessness.
Renouncing pleasure for the Pilgrim's way,
my Brahmin pleasures sheds and love of life.
Renouncing Cravings for the Pilgrim's way,
my Brahmin Cravings sheds and love and life.
Eschewing human ties, celestial ties*

transcending, not a tie my Brahmin owns.
 From likes and dislikes purged, unfever'd, void
 of what feeds life, my Brahmin's Lord of All.
 [SN 122] He knows whence creatures come and whither
 pass,
 —my Brahmin blest, Enlighten'd, un-create;
 yet none—nor men nor gods nor choir on high—
 can tell what bourn awaits the Arahāt.
 Quit of past, present, future worldliness,
 unworldly, trammel-free, my Brahmin stands.
 Leader of leaders, hero, conqueror
 resistless, sage of sages, cleans'd and pure,
 my Brahmin's meed of high Enlightenment
 has shown him hell and heaven, taught him whence
 he hither came, to pass to birth no more.
 By general consent men's names and clans
 as useful designations current pass;
 'twas long ere time evolved the novel view,
 till then unheard, that birth a Brahmin makes.
 Birth makes no Brahmin, nor non-Brahmin makes;
 'tis life and doing mould the Brahmin true.
 Their lives mould farmers, tradesmen, merchants,
 serfs;
 their lives mould robbers, soldiers, chaplains, kings.
 [SN 123] E'en so the wise life's causal outcome see,
 —discern what went before, what follows thence.
 Perforce life's doings drag the world and men
 still onward, as the linch-pin trails the cart.
 'Tis self-denial, holy life, control,
 which make my Brahmin's brahmin-hood.
 He that has won the Threefold Lore, the Saint
 who ne'er rebirth shall see,—he Brahmā is
 to them that know, and Sakka manifest.

Hereon the young brahmins Vāseṭṭha and Bhāradvāja
 said to the Lord:—Wonderful, Gotama; wonderful!
 . . . accept us as disciples who have found an abiding
 refuge, from this day forth, while life shall last.

XCIX. SUBHA-SUTTA.

REAL UNION WITH BRAHMĀ.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the young brahmin Subha—son of the brahmin Todeyya—was stopping with a householder of that city on some business or other and he told his host he had heard Sāvattthī was not lacking in Saints (*arahantehi*), and asked what recluse or brahmin they should go to; and the host answered that the Lord was staying in the pleasure-ground and Subha should go to him. [197] Accordingly, Subha went to the Lord and, seating himself after exchange of greetings, said:—Brahmins hold that, though a man with a home may, a Pilgrim cannot, attain to the true system and to Doctrine and to the right. What does the reverend Gotama say on this?

My view is qualified, not absolute; I condemn wrong conduct alike in the Pilgrim and in the man with a home. With wrong conduct neither can attain to the true system or to Doctrine or to the right, but I commend right conduct in both alike: and with right conduct both alike can succeed.

Brahmins hold, Gotama, that, while there is great fruit arising from the life of a man with a house and home, whose life is full and busy, with questions to solve and difficulties to overcome, the exact converse holds good of a Pilgrim's life. What does the reverend Gotama say of this?

Here again my view is qualified and not absolute. The busy life may be a failure and bear little fruit; or it may be a success and bear much fruit. So too the life without bustle may be either a failure or a success, bearing either little or much fruit. [198] Take first the busy life. Agriculture, however busily pursued, may fail and bear little fruit; or again it may succeed and bear much fruit. On the other hand, commerce if

pursued without bustle, may either fail and bear but little fruit; or again it may succeed and bear much fruit. Just as agriculture, however busily pursued, may prove a failure, so may the life of the busy man with house and home fail and bear little fruit, or, again like agriculture, it may succeed and bear much fruit. Just too as commerce, if pursued without bustle, may either fail or succeed, so too the Pilgrim's life, pursued without bustle, may either fail or succeed,—may bear either little or [199] much fruit.

Brahmins, Gotama, specify five qualities for the attainment of merit and the achievement of what is right.

If it is agreeable to you, would you please state these five to the company?

It is quite agreeable, Gotama, where I address your reverence and your like.

Then state these five qualities.

First, they rank truth, next austerities, then chastity, followed next by study and lastly by munificence. These are the Brahmins' five, and what do you say thereto?

Tell me;—is there one single brahmin who avers that he has discerned and realized the five so that he can affirm their outcome?

No.

Is there one single teacher, or teacher of teachers, of brahmins for seven generations back who can aver it?

No.

[200] Is it averred by Atthaka, Vāmaka, Vāmadeva, Vessāmitta, Yamataggi, Angirasa, Bhāradvāja, Vāsetṭha, Kassapa or Bhagu,—those sages of yore who were the authors and utterers of those runes which are chanted and repeated and rehearsed by the brahmins of to-day?

No.

Then it is averred by not one single brahmin of to-day, by not a single teacher of brahmins for seven generations back, and not by a single one of the sages

of yore who were the authors of the runes. So the brahmins' pronouncement, methinks, resembles a string of blind men, of whom the leader sees not nor the middle one nor the last of the line.

These words mightily angered and incensed the young brahmin, who—actually daring to flout and scoff at the Lord in person and to say it to the Lord's own face—said to the Lord, in a belief that the recluse Gotama would be annoyed: The brahmin Pokkharasāti, of the Upamañña sept and lord of Subhaga-vana (at Ukkatthā), maintains that, as for those recluses and brahmins who profess to transcend ordinary human bounds and to rise to the heights of truly Noble Knowledge, their claims [201] prove ridiculous,—mere words, empty and vain; for how could a human being possibly transcend human limits and rise to the heights of this truly Noble Knowledge?

Tell me; does Pokkharasāti's heart and mind read the hearts and minds of each and every brahmin that exists?

Why he cannot do that as regards his own maid-servant Puṇṇikā, much less can he read the hearts of all recluses and brahmins as a body!

It is just like a man blind from birth who could not see black or white, blue or yellow, or red or pink things, who could not see level or rough ground, the stars, or the sun and moon, and who should affirm that there were no such things and that no one could see them,—on the ground forsooth that, as he himself had no knowledge or vision of them, therefore they were non-existent. In so saying, would he say aright?

No, Gotama. These things do exist and there are those who can see them; and consequently he would be wrong in saying [202] they were non-existent merely because he could not see them.

Just as blind and as lacking eyes to see is the brahmin Pokkharasāti, of the Upamañña sept and lord of Subhaga-vana; he cannot possibly know or see or realize the Noble Knowledge which transcends all human bounds.

What think you, Subha? Among the wealthy brahmins of Kosala, such as Cankī or Tārukkha or Pokkharasāti or Jāṇussoṇī or your own father Todeyya,—which of their utterances do you prefer? The utterance which is the accepted truth or that which is not universally accepted?

The accepted.

—The utterance which is weighed or that which is not?

The utterance which is weighed.

—The utterance which embodies thought or that which does not?

That which embodies thought.

—The utterance which is profitable or that which is unprofitable?

The utterance which is profitable.

What think you? On this showing, has the brahmin Pokkharasāti—of the Upamañña clan and lord of Subhaga-vana—delivered an accepted utterance or one which is not universally accepted?

One which is not universally accepted.

—A weighed utterance or one which is not weighed?

One which is not weighed.

—An utterance which embodies thought or one which does not?

One which does not embody thought.

—A profitable or an unprofitable utterance?

An unprofitable utterance.

[208] Young brahmin, there are five Hindrances,—to wit, sensuality, malevolence, sluggishness, flurry and worry, and a wavering mind; and by these five Hindrances is Pokkharasāti cribbed, cabined, pent and shrouded, so that he can never possibly know or see or realize that Noble Knowledge which transcends all human bounds.

Five strands, too, make up pleasures of sense,—to wit, visible shapes, sounds, odours, tastes and touch, all of them pleasant and agreeable and delightful, all of them bound up with passion and lusts. These

fivefold pleasures of sense the brahmin Pokkharasāti enjoys, being enslaved by avid insatiation, and neither seeing their danger nor understanding how treacherous they all are,—so that he can never possibly know or see or realize this Noble Knowledge which transcends all human bounds.

If there be a fire kindled, with bracken and wood to feed it, and if another fire be kindled with nothing to feed it, which fire will burn up and blaze?

If it be possible, Gotama, to kindle a fire without the bracken and wood to feed it, the fire would burn up and blaze.

It is out of the question and impossible to get a fire to blaze up without fuel, except by a magician's art. The fire that is kindled with fuel, symbolizes the satisfaction which [204] arises from pleasures of sense; while the fire without fuel symbolizes the satisfaction which arises when pleasures of sense and wrong dispositions are not. Now, what is the nature of this latter satisfaction? Take an Almsman who, divested of pleasures of sense and divested of wrong dispositions develops and dwells in the First Ecstasy;—this is a satisfaction wholly remote from pleasures of sense and wrong dispositions. Or, take an Almsman who develops and dwells in the Second Ecstasy;—this too is a satisfaction in which pleasure and wrong dispositions find no place. Tell me now; which of the five qualities, as specified by brahmins for the achievement of merit and the attainment of what is right, do they specify as more effectual than the rest?

Munificence, Gotama.

What think you? Suppose that a brahmin prepares a great sacrifice and that two brahmins come to take part, of whom the first looks to have the best rice, the best seat, the best water and the best piece of meat, in preference to any other brahmin. Suppose, however, that, in his stead, the second brahmin is preferred, [205] to the indignation and mortification of the first brahmin.—What, according to brahmins, will be the outcome of the disappointed man?

When brahmins distribute gifts, Gotama, they do not do so in such a way as to excite indignation and mortification; their giving is prompted by compassion.

On this showing, brahmins have a sixth way of achieving merit, namely by compassion.

Yes, on this showing.

Do you observe that the brahmins' five qualities for achieving merit and attaining what is right thrive better in men with homes or in Pilgrims?

Best in Pilgrims and but little in men with houses and homes, Gotama. For such a man's life is so full and busy with questions to solve and difficulties to overcome, that he is not so uniformly and consistently truthful as the Pilgrim is who is immune from business cares. And the same applies to the four other qualities too; for a man with a home is not uniformly and consistently ascetic, chaste, regular in repeating the mantras, and munificent,—whereas a Pilgrim is. So, according to my observation, these five qualities thrive best in the Pilgrim.

In my view, the whole of the five do but implement the heart [206] to free a man from wrath and malevolence. Take an Almsman who professes the Truth and, in the assurance thereon, takes in import and doctrine and the satisfaction which attends the doctrine, that satisfaction which attends the right;—all this, in my view, does but implement the heart to raise it to freedom from wrath and malevolence. Or, if a like assurance of each of the other four qualities within himself ensures the same result, all this, in my view, does but implement the heart to free it from wrath and malevolence. The whole of the five qualities do but implement the heart so as to free it.

At this point the young brahmin Subha said:—I have heard that you know the way to union with Brahmā.

Tell me this. Is Naḷakāra-gāma near here, not very far away?

That is so.

Suppose, now, a man, who had been born there,

had grown up there and had always lived there, were asked the way thither,—would he be at a loss or perplexed?

No, Gotama; for, having been born and bred there, he would have full knowledge of every road to the place.

Whether the man born and bred in the place would be at a loss or perplexed by an enquiry concerning the road thither, assuredly the Truth-finder would be at no loss and in no perplexity [207] at a question concerning the heaven of Brahmā or the way thither. For well do I know Brahmā and his heaven and the way thither; well too do I know what path he has trodden who is reborn in the heaven of Brahmā.

I have heard that you teach the way to union with Brahmā; and I would ask you to teach me it.

Then listen and pay attention; I will speak.

Subha readily assenting, the Lord spoke as follows:—What is the way to union with Brahmā? Take the case of an Almsman who dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter of the world; who dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere,—with radiant thought of love all-embracing and vast, beyond measure, untinged by hatred or malice. It is with such infinite love, and with a heart so enfranchised, that he transcends the finite and neither abides therein nor halts there. Just as a mighty conch-blower can with ease make his blast heard north, south, east and west,—so does the Almsman transcend the finite and neither abides therein nor halts there. This is a way to union with Brahmā. And as with love, so it is also with pity, compassion and poise; [208] all these are ways to union with Brahmā.

At this close, the young brahmin Subha, son of Todeyya, said to the Lord:—Wonderful, Gotama; wonderful! . . . accept me as a disciple who has found an abiding refuge, from this day forth while life shall last.

And now, Gotama, I must be going, for I am busy and have much to do.

At your pleasure, answered the Lord, from whom, with grateful thanks, Subha now took his leave, with deep reverence.

At this time the brahmin Jāṇussoṇi was driving out of Sāvattthī at noon in a carriage which was all white and was drawn by milk-white mares, when at a distance he espied Subha returning to that city and asked where he was coming from so early in the day; and was told he had been with the recluse Gotama.

And what is your view of him, Bhāradvāja? Has he got depth of thought? Is he learned, do you think?

[209] Who am I to comprehend the depth of the recluse Gotama's thought? Only his peer could do that.

It is lofty praise indeed that you accord him.

Who, who am I to praise him? Naught but praise upon praise is his, that foremost among gods and men; and as for the five qualities which brahmins specify for the achievement of merit and the attainment of the right,—why the recluse Gotama says they do nothing but implement the heart to free it from wrath and malevolence.

Hereon the brahmin Jāṇussoṇi alighted from his carriage so white, and with right shoulder respectfully bared and with folded palms stretched out towards the Lord, burst forth with this heartfelt utterance:—How good it is, how very good, for King Pasenadi of Kosala that in his realm there is dwelling the Truthfinder, the Arahāt all-enlightened!

C. SANGĀRAVA-SUTTA.

YES, THERE ARE GODS.

THUS have I heard. Once when the Lord was making an alms-pilgrimage through Kosala with a great train of Almsmen, there was living at Caṇḍala-

kappa the brahmin lady Dhānañjānī, who was a staunch believer in the Buddha and his Doctrine and his Confraternity. Chancing to trip up, she exclaimed three times : Glory be to the Lord, the Arahāt all-enlightened ! [210] Her exclamation was heard by the young brahmin Sangāraṇa, then living in Caṇḍala-kappa, who was versed in all three Vedas, accomplished in the ritual with the glosses, in phonology and in etymology, with chronicles as a fifth branch, as well as in exegesis, in casuistry and in the signs that mark the Superman. Hearing her exclamation, he said she was low and degraded to extol a shaveling of a recluse when there were brahmins available.

Ah, but you do not know how good and wise the Lord is ; if you did, you would not think it right to abuse and denounce him.

Well, madam ; please let me know when the recluse Gotama visits Caṇḍala-kappa.

I will, said she.

In the course of his alms-pilgrimage through Kosala the Lord came to Caṇḍala-kappa, and took up his abode in the mango-grove of the Todeyya brahmins. News of his arrival there reached the brahmin lady, who duly told the young brahmin, bidding him select his own time. Accordingly, Sangāraṇa went to the Lord and, after exchange of greetings, [211] sat down to one side, saying :—There are some recluses and brahmins, Gotama, who by insight here and now claim to have won the goal and achieved perfection, recognizing the foundations on which the higher life is based. How does the reverend Gotama stand to these ?

There are differences, in my view, among such. Some of them depend on tradition and claim by tradition to win the goal and the foundations of the higher life,—such as the brahmins who know the Three Vedas. Others go on a modicum of belief,—such as sophists and researchers. Beyond these are those recluses and brahmins who in domains till then unknown have, unaided, discerned a Doctrine and so have by insight here and now won the goal and

achieved perfection, recognizing the foundations on which the higher life is based. Of these latter am I ; or, you may put it, I am of them in so far as they are truly such.

In the days before my Enlightenment, when as yet I was but a Bodhisatta without full Enlightenment, I bethought me that a hole-and-corner life is all a home can give, whereas a Pilgrim is free as air ; it is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection ; come let me cut off hair and beard, don the yellow robe and go forth home to homelessness. [212] So the time came that, while I was quite young—with a wealth of coal-black hair . . . (*etc. as in Sutta No. 36*) . . . but when I took that solid food they left me in disgust, saying that luxuriousness had claimed me and that, abandoning the struggle, I had reverted to luxuriousness. Regaining strength after eating solid food, I developed and dwelt successively in the First, Second and Third Ecstasies.

With thoughts thus steadfast, thus clarified and purified, clean and cleansed of impure things, tempered and apt to serve, steadfast and immutable,—it was thus that I applied my thoughts to the knowledge of recalling my earlier existences. I called to mind my divers existences in the past . . . (*etc. as in Sutta No. 4*) . . . third watch of the night,—ignorance dispelled and knowledge won, darkness dispelled and illumination won, even as would befall one who lives the strenuous and ardent life, purged of self.

Hereupon the young brahmin Sangārava said :—Fruitful indeed and noble was your striving, worthy of an Arahat all-enlightened.—Now, are there gods ?

I knew offhand there were gods.

Why do you give that answer to my question, Gotama ? Is it not false and untrue ?

Anyone who, when asked if gods there be, answers that there are gods [213] and that he knew offhand there were,—why, anyone of intelligence must come irresistibly to the conclusion that there are gods.

Why did you not make this clear at the outset, Gotama?

The world is loud in agreement that there are gods.

Hereupon, the brahmin Sangārava said to the Lord:—Wonderful, Gotama; wonderful! Just as a man might set upright again . . . accept me as a disciple who has found an abiding refuge from this day forth, while life shall last.

CI. DEVADAHA-SUTTA.

JAIN FATUITIES.

[214] THUS have I heard. Once when the Lord was dwelling among the Sakyans in their township of Devadaha, he addressed the attentive Almsmen as follows:—Some recluses and brahmins there are who affirm and hold the view that, whatsoever the individual experiences—be it pleasant or unpleasant or neither—all comes from former actions. Hence, by expiation and purge of former misdeeds and by not committing fresh misdeeds, nothing accrues for the future; as nothing accrues for the future, the misdeeds die away; as misdeeds die away, Ill dies away; as Ill dies away, feelings die away; and as feelings die away, all Ill will wear out and pass.—This is what the Nigaṇṭhas affirm.

Consequently, I go to them and, after being assured that this is a correct version of their view, enquire whether they really know that they were in existence before this and not non-existent.

No, they don't know, is their answer.

Do you know, I ask them further, that in former existences you were guilty of misdeeds and were not guiltless thereof?

No.

Do you know that then you were guilty of such and such a specific misdeed and were not guiltless thereof?

No.

Do you know that so much Ill has already been outworn, or that so much more remains to be outworn, or that, when so much Ill has been outworn, all Ill will have passed?

No.

Do you know that, here and now, wrong dispositions have been got rid of and right dispositions acquired?

No.

So I understand, sirs, that you Niganthas have no knowledge whether or no you existed before this; have no knowledge whether or no, in previous existences, you were guilty of misdeeds, either generally or specifically; have no knowledge how much Ill within you is already outworn or how much remains to become outworn before all Ill will have worn out; and have no knowledge that, here and now, wrong dispositions have been got rid of and right dispositions acquired. This being so, 'twere not proper for Niganthas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass. Only if you Niganthas had, as you have not, definite knowledge on these several points, would it be proper for you to offer the explanation you do offer.

[216] It is just as if a man were pierced by an arrow thickly smeared with poison, and his friends and kinsfolk were to get a surgeon skilled in arrow-wounds who should cut with a knife the external wound, next probe for the barb, then extract the barb, and finally dress the external wound with medicated embers,—causing the patient at each stage feelings of acute pain and anguish; but later on, when the wound has healed and closed up, the patient recovers and is quite well and comfortable, able to look after himself and go where he will, and fully alive to the foregoing stages of his cure [217] and recovery.

It would be just the same, Niganthas, with you if you actually knew that you existed before this and were not non-existent; if you actually knew that, in previous existences, you were guilty of misdeeds,

either generally or specifically; if you actually knew how much Ill is already outworn and how much remains to become outworn before all Ill will have worn out and pass away; if you actually knew that, here and now, wrong dispositions have been got rid of and right dispositions acquired;—then indeed 'twere proper for Nigaṇṭhas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass. But as you have not that knowledge, 'twere not proper to offer the explanation you do offer.

Hereupon those Nigaṇṭhas told me that [218] Nātaputta the Nigaṇṭha was all-knowing and all-seeing, with nothing beyond his ken and vision, and that he affirmed of himself that, whether walking or standing, sleeping or awake, he was always, without a break, at his spiritual best. These, they added, were his words:—You have done misdeeds, Nigaṇṭhas, in past existences; wear it out by severe austerities; every present restraint on body, speech and mind will undo the evil-doings of the past; hence, by expiation and purge of past misdeeds and by not doing fresh misdeeds, nothing accrues for the future; as nothing accrues for the future, misdeeds die away; as misdeeds die away, Ill dies away; as Ill dies away, feelings die away, and as painful feelings die away, all Ill will wear out and pass away. This doctrine, they added, commends itself to us and has our approval, and we rejoice in it.

Said I to those Nigaṇṭhas:—Here are five qualities each of which has here and now an alternative outcome,—namely faith, inclination, authority, appreciation and intellectual enthusiasm. Herein, what faith have Nigaṇṭhas hitherto shown towards their teacher? What inclination towards him? What authority do they recognize in him? What is their appreciation? Or what intellectual enthusiasm have they?

Such is the doctrine of the Nigaṇṭhas; I got nothing from them in the way of an effectual answer.

Addressing myself again to those Nigaṇṭhas, I asked them whether, when they were violent in their efforts and strivings, they concomitantly experienced

attendant feelings of violent pain and anguish, and whether, when they ceased from violence of effort, they found their violent pain and anguish ceased too.

Yes; that was what they found in both cases.

[219] It comes to this then that the one goes with the other;—with violence of effort you suffer pain and anguish, whereas without that violence you do not. Now, on this showing it would be quite wrong for you Niganthas to explain that, whatsoever feelings the individual experiences . . . will wear out and pass away. And the same would equally hold good if the violent pain and anguish still went on, whether you were then violent, or had ceased to be violent, in your efforts and strivings. But as your attendant pains start with, and cease with, your violent efforts and strivings, you are yourselves the authors of your own violent pain and anguish, and it is through ignorance, lack of knowledge and delusion that [220] you torture yourselves into the mistaken belief that, whatsoever feelings the individual . . . will wear out and pass away.

Such is the doctrine of the Niganthas; I got nothing from them in the way of an effectual answer.

Addressing myself once again to those Niganthas, I asked them whether it was feasible for effort and striving to postpone to a future state the fruits of action which ripen here and now?

No, they answered.

Or vice versâ?

No.

Or to turn pleasant fruits of action into unpleasant?

No.

Or vice versâ?

No.

Or to change ripe fruits of action into unripe?

No.

Or vice versâ?

No.

[221] Or to make big fruits of action into small?

No.

Or vice versâ?

No.

Or to cancel them ?

No.

Or to fabricate them ?

No.

By combining your negative answers, it comes to this then, that the Nigaṇṭhas' [222] efforts and strivings are fruitless.

Such is the doctrine of the Nigaṇṭhas, ten of whose operative utterances, major and minor, are to be condemned :—

(i) If it is because of their former deeds that creatures experience pleasure and pain, clearly the Nigaṇṭhas have a guilty past, since they now suffer pain and anguish.

(ii) If it is because of a creator that creatures experience pleasure and pain, clearly the Nigaṇṭhas had a bad creator, since they now suffer pain and anguish.

(iii) If it is because of companionship that creatures experience pleasure and pain, clearly the Nigaṇṭhas keep bad company, since they now suffer pain and anguish.

(iv) If it is because of the particular environment they are born into that creatures experience pleasure and pain, clearly the Nigaṇṭhas have found a bad environment, since they now suffer pain and anguish.

(v) If it is because of their efforts and strivings here and now that creatures experience pleasure and pain, clearly the Nigaṇṭhas' efforts are bad, since they now suffer pain and anguish.

(vi) If it is because of their former deeds that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if former deeds are not the cause.

(vii) If it is because of a creator that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if a creator is not the cause.

(viii) If it is because of companionship that creatures experience pleasure and pain, the Nigaṇṭhas are

blameworthy, and they are also blameworthy if the company they keep is not the cause.

(ix) If it is because of their birth's environment that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, and they are also blameworthy if environment is not the cause.

(x) If it is because of their efforts and strivings that creatures experience pleasure and pain, the Nigaṇṭhas are blameworthy, [223] and they are also blameworthy if efforts and strivings are not the cause.

Such is the doctrine of the Nigaṇṭhas, ten of whose operative utterances, major and minor, invite censure. Thus fruitless are their efforts and strivings.

Now, Almsmen, how do efforts and strivings prove fruitful?—Take the case of an Almsman who does not defile with Ill his undefiled self, nor fritter away the bliss which the Doctrine gives, but keeps it undefiled. He comes to know how, by wrestling with one constituent of Ill's sources, he can induce passionlessness, and how he can induce it, as regards another constituent, by fostering indifference of mind; and he proceeds to induce passionlessness by the pertinent method accordingly and thus Ill becomes outworn and passes away.

It is just like a man who, being violently in love with a woman, sees her standing about and chatting and laughing and talking with another man. Would the sight pain him and make him miserable?

Yes, sir: because he is so violently in love with her that he [224] would be very much pained at the sight.

Suppose now this man were to reflect that, being violently in love with the woman, he had been much distressed by seeing her with another man, and that consequently he would do well to rid himself of his love for her. Suppose he does so and later on sees her laughing and talking with another. Would the sight still pain him and make him miserable?

No, sir; because he has lost all his old passion for her and therefore does not mind.

It is just the same with the Almsman who does not defile with Ill . . . [225] Ill becomes outworn and passes away.—And this is how efforts and strivings prove fruitful.

Again, the Almsman reflects that, if he leads a careless pleasant life, wrong dispositions wax apace within him while right dispositions wane; and concludes to wrestle with his Ill, with the result that wrong dispositions now wane while right dispositions wax apace. Henceforth he wrestles no more,—because his wrestling has been crowned with entire success.

It is like a fletcher who heats a shaft amain with two brands till he has got it straight and serviceable, but stops doing so when his purpose is served, simply because it is served. Just in the same way the Almsman who wrestles down the Ill which besets him, wrestles no more, when, and because, his wrestling has been [226] crowned with entire success.—This too is how efforts and strivings prove fruitful.

Again, Almsmen, into this world there comes a Truth-finder, Arahāt all-enlightened, walking by knowledge . . . (*etc. as in Sutta No. 27, down to*) . . . he has purged his heart of all doubt.

When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of the senses and divested of wrong dispositions, he develops and dwells in the First Ecstasy with all its zest and satisfaction,—a state bred of inward aloofness, not divorced from observation and reflection.—This too is how efforts and strivings prove fruitful.

And in succession he develops and dwells in the Second, Third and Fourth Ecstasies,—each of which also proves how efforts and strivings prove fruitful.

With heart thus steadfast . . . (*etc. as in Sutta No. 4, down to*) . . . divers existences in the past in all their details and features.—This too is how efforts and strivings prove fruitful.

That same steadfast heart he now applies . . . (*etc. as in Sutta No. 4, down to*) . . . appeared after death

in states of bliss in heaven.—This too is how efforts and strivings prove fruitful.

[227] That same steadfast heart he next applies to the knowledge of the extinction of Cankers. He comprehends aright Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill. He comprehends aright what the Cankers are, their origin, their cessation and the path that leads to their cessation. When he knows and sees this, his heart is released from the Canker of lusts, from the Canker of continuing existence and from the Canker of ignorance; and to him thus Delivered comes the knowledge of his Deliverance in the conviction: Rebirth is now no more; I have lived the highest life; and now for me there is no more of what I have been.—This, this, is how efforts and strivings prove fruitful.

Such is the doctrine of the Truth-finder, ten of whose intrinsic attributes are to be extolled:—

(i) If it is because of their former deeds that creatures experience pleasure and pain, clearly the Truth-finder has a blameless past, since his present feelings are pleasant and freed from all Cankers.

(ii) If it is because of a creator that creatures experience pleasure and pain, clearly the Truth-finder had a good creator, since his present feelings are pleasant and freed from all Cankers.

(iii) If it is because of companionship that creatures experience pleasure and pain, clearly the Truth-finder keeps good company, since his present feelings are pleasant and freed from all Cankers.

(iv) If it is because of the particular environment they have been born into that creatures experience pleasure and pain, clearly the Truth-finder has found a good environment, since his present feelings are pleasant and freed from all Cankers.

(v) If it is because of efforts and strivings here and now that creatures experience pleasure and pain, clearly the Truth-finder's efforts and strivings have been good, since his present feelings are pleasant and freed from all Cankers.

(vi) If it is because of their former deeds that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if former deeds are not the cause.

(vii) If it is because of a creator that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if a creator is not the cause.

(viii) If it is because of companionship that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if the company he keeps is not the cause.

(ix) If it is because of their birth's environment that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due if environment is not the cause.

(x) If it is because of their efforts and strivings that creatures experience pleasure and pain, praise is the due of the Truth-finder; as praise is also his due [228] if efforts and strivings are not the cause.

Such is the doctrine of the Truth-finder, ten of whose intrinsic attributes are to be extolled.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CII. PAÑCA-TTAYA-SUTTA.

WARRING SCHOOLS.

Thus have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen as follows:—Some recluses and brahmins there are who, busying themselves about ages to come and theorizing about the future, have advanced a variety of assertions about futurity. (i) Some assert that the Self is conscious and hale after death. (ii) Some assert that it, though hale, is unconscious after death. (iii) Some assert that, though hale, it is neither conscious nor uncon-

scious after death. (iv) Or they affirm the break-up, destruction and annihilation of the existent creature. (v) Some again assert Nirvana here and now. Thus either (a) they affirm a Self after death; or (b) they affirm the break-up, destruction and annihilation of the existent creature; or (c) they affirm Nirvana here and now. So what were five theories become three, and what were three become five. This is the 'Five and Three' proposition.

Herein, Almsmen, those recluses and brahmins who assert that the Self is conscious [229] and hale after death, affirm either that this conscious self has visible shape, or that it has no visible shape, or that it has both, or that it has neither; they affirm that its consciousness is either unimodal or multimodal, either limited or boundless. Or else they assert an intellection—boundless and permanent—which goes far beyond all this.

With each and every one of these various theories about consciousness after death the Truth-finder is familiar, as he is familiar too with what some assert to stand out as the pure and paramount, chief and utter, form of consciousness—[230] whether with or without form, whether unimodal or multimodal—, namely, the Realm of Naught, boundless and permanent. Realizing that all this is composite and material, and that components can in very truth be laid to rest, the Truth-finder discerns an escape from the composite and leaves it all behind.

When we come to those recluses and brahmins who affirm an unconscious but hale Self after death—with or without form, or with both or with neither—, here some exponents of the conscious Self after death are shocked to hear that consciousness is a disease, a pustulence, a pang and that unconsciousness alone is good and excellent. The Truth-finder knows that these several assertions of a hale but unconscious Self after death are impossible in themselves; no recluse or brahmin can possibly pretend to explain either a return hither or a going hence, departure from one existence

and reappearance in another, or growth increase and development,—apart from all form, feeling, perception, the plastic forces, and consciousness. Seeing that all this is composite . . . leaves it all behind.

When we come to those recluses and brahmins who affirm a hale Self with neither-consciousness-nor-unconsciousness after death—with or without form, or with both or with neither—, here some exponents of the unconscious Self after death are shocked to hear not only that consciousness is a disease, a pustulence, a pang, but also that unconsciousness is a delusion and a snare, and that only Neither-consciousness-nor-unconsciousness is good and excellent. With each and every one of these various theories of the hale Self that is neither-conscious-nor-unconscious after death, the Truth-finder is familiar. If recluses and brahmins affirm that this stage can be attained by mere components of sight hearing and thought, it is recognized as fatal to its attainment; [232] for this is a stage which is recognized as attainable not by stages of rapt meditation in which such components are present but by stages where they are absent and gone. Seeing that all this is composite . . . leaves it all behind.

When we come to those recluses and brahmins who affirm the break-up and destruction and annihilation of the existent creature, apostles alike of consciousness, of unconsciousness and of neither-consciousness-nor-unconsciousness after death are all shocked together,—because the other good people loudly assert their craving for existence by insisting again and again on the hereafter in store for them. Just as a huckster in the course of trade reckons that he will make so much out of this and get so much by that,—just in the same way these recluses and brahmins, methinks, show up like hucksters, with their reiterated insistence on the hereafter in store for them. The Truth-finder knows that, for all their dread and loathing of personality, these believers in annihilation still keep circling and revolving round this selfsame personality—just as a dog, tied by a strap to a stout pillar or post, [233] runs in circles round

and round that selfsame pillar or post. Seeing that all this is composite . . . leaves it all behind.

As regards all recluses or brahmins who, busying themselves with the ages to come and theorizing about the future, advance a variety of assertions about futurity, all of them without exception posit these five stages or one of them.

Other recluses and brahmins there are who, busying themselves with past ages and theorizing about the past, advance a variety of assertions about the past,—each maintaining that naught but his assertion is true, all else being empty and vain. They severally assert that (i) Self and the world are eternal, (ii) are not eternal, (iii) are both eternal and not eternal, (iv) are neither eternal nor not-eternal, (v) have an appointed end, (vi) are endless, (vii) have an end and are endless, (viii) neither end nor are endless, (ix) have unimodal consciousness, (x) have multimodal consciousness, (xi) have restricted consciousness, (xii) have boundless consciousness, (xiii) are very pleasant, (xiv) are very unpleasant, [234] (xv) are both pleasant and unpleasant, or (xvi) are neither pleasant nor unpleasant. Each maintains his own assertions as the sole truth, all else being scouted as empty and vain.

Now, to begin with those who assert that Self and the world are eternal, it is impossible that, without faith, inclination, authority, appreciation and intellectual enthusiasm, clean and pure and true vision should individually emerge purified and cleansed ; and if there be no purified and cleansed vision for an individual, then it is only a fraction of true vision which these recluses and brahmins do purify, and that is pronounced (not true vision but) a mere aspiration. Seeing that all this is composite . . . leaves it all behind.

And the same holds good of the other views,—that Self and the world are not eternal and so forth.

[235] Now we will take a recluse or a brahmin who—quit of all views about past and future, and unbiassed by the bondage of pleasures of sense—develops and enters on the joy of solitude, feeling it

to be excellent and good. When this joy of solitude dies away, distress arises; when distress dies away, there arises the joy of solitude once again. Just as shade passes off and leaves the place to the blazing heat, or as the blazing heat passes off and leaves it in the shade, so when the joy of solitude dies away, distress arises, and when distress dies away the joy of solitude arises once again; and the Truth-finder knows well the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next we take another recluse or brahmin who—quit of all views about past and future, unbiassed by the bondage of pleasures of sense, and passing beyond solitude's joys—develops and dwells in bliss immaterial, feeling this to be excellent and good. When this immaterial bliss dies away, solitude's joys arise; when they die away, [236] there arises the immaterial bliss once more,—again like the alternation of shade and blazing heat; and the Truth-finder knows well the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next, take another recluse or brahmin who—quit of all views about past and future, unbiassed by the bondage of pleasures of sense, passing beyond solitude's joys and bliss immaterial—develops and dwells in the poise which knows neither pleasure nor pain, and feels this to be excellent and good. When this poise dies away, immaterial bliss arises; when this bliss dies away, poise arises once more,—again like the alternation of shade and blazing heat; and the Truth-finder knows well [237] the ebb and flow. Seeing that all this is composite . . . leaves it all behind.

Next, we come to another recluse or brahmin who—quit of all views about past or future, unbiassed by the bondage of pleasures of sense, passing alike beyond solitude's joys, immaterial bliss and the poise that knows neither pleasure nor pain—comes to the vision that he has found Peace, is dead to the world and grasps at nothing. Knowing well what his vision is, the Truth-finder observes that this reverend Almsman

conceives that Nirvana is only a salutary path to tread ; he grasps either at views about the past or the future, or at bondage to pleasures of sense, or at the joys of solitude, or at immaterial bliss, or at the poise that knows neither pleasure nor pain ; and that, though he thinks he has found Peace, and is dead to the world, and grasps at nothing, yet grasping is alive within him. Seeing that all this is composite . . . leaves it all behind.

It is into the perfect way of utter Peace that the Truth-finder has won full Enlightenment, to wit into the Deliverance that knows no grasping and has thought out the true nature of the rise, the fall, the satisfactions, the perils and the outcome of the six organs of sense ; this is the Truth-finder's perfect way of utter Peace [238] and his Deliverance.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CIII. KINTI-SUTTA.

ODIUM THEOLOGICUM.

THUS have I heard. Once when the Lord was staying at Kusinārā in the Sacrificial Wood, he addressed the listening Almsmen as follows :—What think ye of me, Brethren ? Is it to get robes or alms, is it to get lodging or to secure some future or other hereafter that the recluse Gotama preaches his Doctrine ?

No, sir ; it is not for such reasons.

If you think it is not for that, what is it you think of me ?

What we think, sir, is that the Lord is compassionate and merciful and that it is out of compassion that,—preaches his Doctrine.

Well then, Almsmen, you must school yourself in the higher lore which I have taught you, to wit thy four Themes (*sati-paṭṭhāna*), the four Bases of psychic power (*iddhi-pāda*), the fivefold Sphere of sense (in-

driya), the five Forces (bala), the seven [239] Factors of Enlightenment (bojjhanga) and the Noble Eightfold Path. In this higher lore you must school yourselves in unity and harmony without strife.

So schooling yourselves, you may find two Almsmen maintaining divergent views on the Abhidhamma. In the first case, if you find the two differing both as to the meaning and as to the letter, first send for the Almsman of the one faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, bidding him not to stir up strife. Next send for that Almsman of the opposing faction whom you deem the more amenable and tell him what is the rightful view on the points at issue, begging him not to stir up strife. Thereby what is erroneously held is to be recognized as erroneous; and the Doctrine and Rule are to be duly set forth accordingly. Proceed likewise if the divergence is confined either to the meaning or [240] to the letter, or if there be really no divergence at all but real agreement between both sides on both aspects. Thereby what is erroneously held is to be recognized as erroneous, where it is erroneous; and what is correctly held is to be recognized as being correct, where it is correct; [241] and the Doctrine and Rule are to be duly set forth, with these recognitions.

Also, as thus you school yourselves in unity and harmony without strife, an Almsman may be guilty of an offence or a transgression. In such case be in no hurry to reprove;—the individual must be studied. In one case you may conclude that it will neither harass you nor annoy him,—inasmuch as he is not a man of wrath and nasty temper, nor is he dense, but easy to convince; and you see your way to make him grow out of wrong things and to establish him in the right;—if such be your conclusion, it is proper to speak out. In another case, if you conclude that it will not harass you but will annoy him;—inasmuch as he is a man of wrath and nasty temper, and is dense and hard to convert; but you see your way to make him grow out

of wrong things and to establish him in the right, then his annoyance is a small matter ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a third case, if you conclude that it will harass you but not annoy him,—inasmuch as he is not a man of wrath and nasty temper, nor is he dense, but hard to convert ; yet you see your way to make him grow out of wrong things and to establish him in the right ; your being harassed is a small matter ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In yet another case, if you conclude that it will both harass you and annoy him,—inasmuch as [242] he is a man of wrath and bad temper, both dense and hard to convert ; yet you see your way to make him grow out of wrong things and to establish him in the right ; your being harassed and his being annoyed are small matters ;—it is a much greater matter to convert him from wrong to right. If such be your conclusion, it is proper to speak out. In a final case, if you conclude that it will both harass you and annoy him,—inasmuch as he is a man of wrath and nasty temper, dense and hard to convert ; and you cannot see your way to convert him from wrong to right ;—with such a man you must not be careless of your own poise of mind.

Herein, as you school yourselves in unity and harmony without strife, there may arise among you trends of converse, aberrations of view, malevolence, heartburnings, and discontent. In such a case, first send for that Almsman from the warring factions whom you deem the more amenable, and tell him that, if the Master knew it, he would condemn all this that had arisen in a united Confraternity. If he answered aright, he would answer that the Master would condemn it all and that, if it did not come to an end, Nirvana could not be realized. Thereafter the Almsman whom you deem most amenable in the opposite faction, should have it put to him ; and, if he answered

aright, he too would answer that the Master would condemn it all and that, [243] if it did not come to an end, Nirvana could not be realized.

If now the responsible Almsman were asked by his fellows whether in his hands those Almsmen had grown out of wrong things and been established in the right, his best answer would be that from the Lord he had learned the Doctrine and taught it to those Almsmen,—who had subsequently grown out of wrong and had stablished themselves aright. By such an answer, he would neither vaunt himself nor disparage others ; he sets forth the full Doctrine ; nor is there any operative utterance, major or minor, which excites condemnation.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CIV. SĀMAGĀMA-SUTTA.

UNITY AND CONCORD.

THUS have I heard. Once while the Lord was staying among the Sakyans at Sāmagāma, Nātaputta the Nigaṇṭha had died recently at Pāvā. At his death the Nigaṇṭhas were broken up ; they split into two, and led lives of quarrels, strife and contentions, assailing one another with shafts of wounding speech, such as—You know nothing of this Doctrine and Rule ; I do, though you never will. You walk in error, but I aright. There is sense in what I say ; none in what you say. You end just where you should begin [244] and begin where you should end. Your elaborate thesis is knocked endwise ; your argument is floored ; and you are beaten. Go and learn better, or else at once get out of your tangle—if you can. Wholesale slaughter, methinks, was afoot among Nātaputta's Nigaṇṭhas ! Even the white-clad laity who followed Nātaputta evinced the disgust and displeasure and

repugnance, that must result from a Doctrine and Rule so inadequately set forth and expounded, so lacking in efficacy and prospect of peace for the heart, a Doctrine and Rule without an All-enlightened founder, and now reft of foundations and void of consolation.

Now Cunda, the novice, who had spent the rainy months at Pāvā, came to the reverend Ānanda at Sāmagāma and reported the foregoing to him. Ānanda said the story was one to bring before the Lord,—to whom, in company with Cunda, he proceeded and to whom, after salutations, [245] he related what he had heard from Cunda,—adding his hope that, when the Lord died, no quarrels would arise in the Confraternity, to the general grief and sorrow and hurt of many folk and to the grief and pain alike of gods and men.

What think you, Ānanda? Do you observe even a couple of Almsmen at variance about the higher lore I have taught you, to wit the four Themes, the four Bases of psychic power, the fivefold Sphere of sense, the five Forces, the seven Factors of Enlightenment, and the Noble Eightfold Path?

No. But those who are about the Lord might, at his death, stir up quarrels in the Confraternity respecting rigours of the regimen or of the Code (*pātimokkha*). Such quarrels would make for the general grief and sorrow and hurt of many folk, and the grief and pain alike of gods and men.

Of little concern, Ānanda, are quarrels respecting rigours of regimen or of the Code; it is possible quarrels in the Confraternity about the Path or the course of training which really matter.

There are six roots from which disputes grow, Ānanda.—Take, first, a man of wrath and nasty temper, who shows no respect or obedience to the Master or the Doctrine or the Confraternity, and does not carry out his course of training to the full. This is the kind of man who [246] breeds disputes, to the general grief . . . gods and men; and if you detect—

within yourself or without—such a root of quarrels, then strive to extirpate the evil thing; for, if you succeed in detecting it, that particular root of disputes will not sprout into anything to trouble your lives thereafter. And the same applies to the five other roots of disputes, in men that are hypocritical and fraudulent; envious and jealous; guileful and deceitful; full of evil desires and wrong views; or absorbed in temporal ideas which they hug tightly and will not loose their hold.—[247] These are the six roots from which disputes grow.

There are four Adjudications (*adhikaraṇa*), relating severally to disputes, censure, transgressions and obligations; and there are seven settlements of Adjudications, for settling and deciding Adjudications, as they arise from time to time. A summary verdict with parties present may be given; or an innocence verdict; or a verdict of past insanity; confession may be admitted; a Chapter's decision may be taken; also there is specific wickedness; and there is covering up.

How does a summary hearing come into play?—Suppose there is a dispute between Almsmen as to what is and what is not the Doctrine or Rule. The whole body of Almsmen is to meet and thresh the matter out in the light of the Doctrine, till there is agreement, and then to settle it conformably with such agreement. This is how a summary hearing comes about and this is how some Adjudications are settled, namely by summary hearing.

How does a Chapter's decision come into play?—If the local Almsmen cannot settle the matter locally, they are to go where there are a larger number of Almsmen in residence; and there the whole conjoint body is to assemble and thresh the matter out in the light of the Doctrine, till there is agreement and then to settle it conformably with such agreement. This is how a majority agreement comes about and this is how some Adjudications are settled, namely by a Chapter's decision.

How does innocence come into play?—Suppose Almsmen charge an Almsman with this or that grave transgression or offence meriting expulsion or bordering on it. If when they ask him to remember whether he has been guilty of this, he says he has no remembrance of it, [248] he may be given a verdict of innocence. This is how a protestation of innocence comes into play, and this is how some Adjudications are settled, namely by a verdict of innocence of conscience.

How does a verdict of past insanity come about?—Suppose Almsmen charge an Almsman . . . no remembrance of it; and suppose that, when he denies it, the spokesman presses him to say whether he is quite sure he has no remembrance of it, he replies that, being distraught, he had perpetrated much in act and speech which did not beseem a recluse, but that he has no remembrance of it and that this particular thing was done when he was out of his mind. In that event he must be given a verdict of past insanity. This is how a verdict of past insanity comes about and this is how some Adjudications are settled, namely by a verdict of past insanity.

How does confession come into play?—Suppose an Almsman, whether reproved or not, remembers his offence, discloses it and lays it bare. He must go, with his robe over one shoulder only, to a senior Almsman, bow down at his feet and then, squatting humbly down on his heels and with folded palms outstretched, say that he has been guilty of a specified offence and that he acknowledges it. The senior will then ask him if he is fully alive to his guilt; and, on his replying that he is, will ask whether he will keep watch and ward over himself in future, and shall receive an assurance that he will. This is how confession comes about, and this is how some Adjudications are settled, namely by confession.

[249] How does specific wickedness come into play?—Suppose Almsmen charge an Almsman with this or that grave transgression or offence meriting expulsion or bordering on it, and ask him to remember

whether he has been guilty of this ; and suppose he says he has no remembrance of it but, being pressed by the spokesman to say whether he is quite sure he has no remembrance of it, replies that, without being asked, he will acknowledge having committed this or that trivial offence ; and therefore could not conceivably, when specifically asked, fail to acknowledge so grave a transgression or offence, meriting expulsion or bordering on it. Suppose the spokesman, taking note of his acknowledgment of the trivial offence and repudiation of the major charge, still presses him to remember whether he is quite sure he has no remembrance of the major charge, and now elicits the answer that he does remember being guilty of it and that his former denials were hasty and did not express his meaning. This is how recalcitrancy comes about and this is how some Adjudications are settled, namely by extracting admissions from the recalcitrant.

[250] How does covering up come into play ?—Suppose that Almsmen living in contentions and strife and disputes collectively perpetrate much in act and speech which does not beseem recluses. The whole body is to meet and a sage Almsman from among one of the two factions is to rise up, with robe over one shoulder and with folded palms extended, and to make known to the Confraternity as follows :—I ask to be heard by the Confraternity. Living here in contentions and strife and disputes, we have perpetrated much in act and speech which does not beseem recluses. If the assembly deems it proper for adoption, I, by a covering up motion, will, in full conclave, set forth, both for the others here and for myself, their offences and my own,—gross sins and mundane offences always excepted. Then a sage Almsman from the opposite faction is to second the motion in like terms. This is how the motion for covering-up comes into play and this is how some Adjudications are settled, namely by covering up (collective shortcomings as with heaped up bracken).

Six in number, Ānanda, are the things, in them-

selves conciliatory friendly and respectful, which conduce to accord, harmony, concord and unity. Firstly, an Almsman is instant in acts of love, both overtly and in secret, to his fellows in the higher life; this is a thing, in itself conciliatory friendly and respectful, which conduces to accord harmony concord and unity. Secondly, an Almsmen is instant in words of love . . . and unity. Thirdly, an Almsman is instant in thoughts of love . . . [251] and unity. Fourthly, whatsoever an Almsman receives that is lawful and lawfully received, this, even to the last crumb in his bowl, he shares equally and without favour among all his virtuous fellows in the higher life; this is another thing, in itself conciliatory friendly and respectful, which conduces to accord harmony concord and unity. Fifthly, an Almsman lives, both overtly and in secret, in virtue among his fellows in the exercise of those virtues in their unbroken entirety without flaw or blemish, which mark the freed man, which have been lauded by the wise, which are embraced for their own sake and lead to rapt concentration;—this is another thing, in itself . . . and unity. Sixth, an Almsman lives among his fellows, both overtly and in secret, in the exercise of those Noble views which make for salvation and lead the man who acts accordingly unto the utter destruction of all Ill. This is the sixth and last thing, in itself . . . and unity.

If, Ānanda, you embrace and practise these six conciliatory things, do you find therein anything either small or great with which you would not agree?

No, sir.

Therefore, Ānanda, embrace and practise these six conciliatory things; and it will be to your lasting weal and welfare.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CV. SUNAKKHATTA-SUTTA.

LEECHCRAFT.

[252] Thus have I heard. Once when the Lord was staying in Vesālī, in the Hall of many Storeys, a host of Almsmen in the Lord's presence declared their progress in the words:—Rebirth is no more; we have lived the highest life; our task is done; for us there is now no more of what we have been.

This came to the ears of Sunakkhatta the Licchavi, who came to the Lord and after salutations sat down to one side, saying he had heard of these numerous Almsmen's declaration of progress, and asking the Lord whether they had really won all they professed or whether some of the Almsmen were extravagant in their professions.

Some of them have really won what they profess, whilst others are extravagant in their professions. As regards the latter, the Truth-finder decides to instruct them in the Doctrine and deals with them accordingly,—as, moreover, he does with foolish persons who frame questions with which [253] they trouble him.

Now is the time for that, Lord; now is the time for that, Blessed One. The lesson the Lord teaches will be listened to and treasured up in the Almsmen's memories.

Then listen and pay attention, Sunakkhatta; and I will speak.

Yes, sir, said Sunakkhatta the Licchavi, to whom the Lord thus began:—Five strands make up pleasures of sense,—visible shapes to be discerned by the eye, sounds to be discerned by the ear, odours to be discerned by the nostrils, tastes to be discerned by the tongue, and touch to be discerned by the body at large,—all of them delightful pleasant agreeable and attractive, all of them pleasurable and fraught with lusts. It may be that an individual's heart is set on material things.

As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices in him. When talk turns on Permanence, he does not listen or give ear, nor yearn to learn about it, nor does he look up to or rejoice in the man who does. It is just as if a man long absent from his village or township were to meet another just come from there and were by enquiry of him to be assured that the place was going on well with plenty of food and little sickness about. [254] What think you, Sunakkhatta ? Would the man listen and give ear and yearn to learn ? Would he look up to and rejoice in the other ?

Yes, sir.

Even so, an individual's heart may be set on worldly things. As he is, so is his conversation . . . or rejoice in the man who does. He is to be known as a worldling.

It may be that an individual's heart is set on Permanence. As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices in him. When talk turns on worldly things, he does not listen or give ear, nor yearn to learn about them, nor does he look up to and rejoice in the man who does. Just as a sere and yellow leaf loosed from its stalk can never be green again, even so is one whose heart is set on Permanence and who is loosed from the pursuit of worldly things. He is to be known as the man from worldly bondage free, whose heart is set on Permanence.

It may be that an individual's heart is set on the Realm of Naught. As he is, so is his conversation ; to this pattern his thoughts and ideas conform ; he looks up to a kindred soul and rejoices [255] in him. When talk turns on Permanence, he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. Just as a rock that is broken in twain can never be put together again, even so is it with the man who has broken the bonds of Permanence, and cleaves to the

Realm of Naught. He is to be known as the man from Permanence free, whose heart is set on the Realm of Naught.

It may be that an individual's heart is set on Neither-perception-nor-non-perception. As he is, so is his conversation; to this pattern his thoughts and ideas conform; he looks up to a kindred soul and rejoices in him. When talk turns on the Realm of Naught, he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. It is like a man who, after a dainty meal, throws away the scraps. Think you he would long to return thereto?

No, sir, because it is thought nasty.

Just in the same way the man whose heart is set on Neither-perception-nor-non-perception has thrown away the bonds of the Realm of Naught and is to be known as the man free from the Realm of Naught, whose heart is set on Neither-perception-nor-non-perception.

It may be that an individual's heart is set on supreme Nirvana. As he is, so is his conversation; to this pattern his thoughts and ideas conform; he looks up to a kindred soul and rejoices in him. When talk turns on Neither-perception-nor-non-perception, [256] he does not listen or give ear, nor does he yearn to learn about it, nor does he look up to and rejoice in the man who does. As a palm-tree with its crown lopped off which can never grow again, so is the man whose heart is set on supreme Nirvāna and who has lopped off the bonds of Neither-perception-nor-non-perception,—a thing without roots, a bare site, a thing that once has been and now can be no more. He is to be known as the man free from Neither-perception-nor-non-perception, whose heart is set on supreme Nirvana.

It may be that an individual reflects that:—The Recluse has said that Craving is an arrow, and that the virus of ignorance racks a man with lustful desires and spite. For me Craving's arrows are no more; the

virus of ignorance is gone; my heart is set on supreme Nirvana! If he is thus puffed up with his achievements, he will take to what is not good for one whose heart is set on supreme Nirvana;—he will take to sights and sounds, odours and tastes, things of touch and mental objects which are not good for him; and in the end passion will debase his heart and his debasement of heart will bring him either to death or to deadly woe. It is just like a man wounded by an arrow thickly smeared with poison, to whom his friends and kinsfolk bring a leech versed in arrow-wounds; and the leech opens up the orifice of the wound, probes it, [257] extracts the barb, and, in the mistaken belief that there is nothing poisonous left behind—though there is,—tells his patient that he has got the barb out and that there is nothing poisonous left behind. But you are not out of danger, he adds; so diet yourself properly and do not inflame the wound with improper food. Bathe and dress the wound from time to time, and by doing so prevent the old blood from caking over the orifice. Don't be out in the wind and sun so as to let the dust and dirt get in, but tend your wound with care so as to get it healed up. Says the patient to himself:—The barb is out and there is nothing poisonous left behind, and I am in no danger. So he sets to work to diet himself improperly, with the result that his wound is inflamed; he does not bathe or dress his wound from time to time, with the result that the old blood cakes round the orifice; he is out and about in wind and sun, with the result that the dust and dirt get in; nor does he nurse and tend his wound to heal it up. The joint consequence of improper diet and of the noisome effects of the poison left behind, is to make his wound swell up and bring him to death or deadly woe.

Precisely in the same way an Almsman may reflect that:—The Recluse has said that Craving is an arrow and that the virus of ignorance racks a man with lustful desires and spite. For me Craving's arrows are no more; the virus of ignorance . . . or to deadly woe. For death [258] it is, Sunakkhatta, in the Rule

of the Noble One, if an Almsman abandons his vocation and reverts to the lower state (of the laity); deadly woe it is if an Almsman is guilty of depravity.

Or an Almsman may reflect that:—The Recluse has said that Craving is an arrow and that the poisonous effects of ignorance rack a man with lustful desires and spite. For me Craving's arrows are no more; the poisonous effects of ignorance are gone; and my heart is set on supreme Nirvana! With his heart thus set on Nirvana, he eschews what is not good for one whose heart is so set;—he eschews sights and sounds, odours and tastes, things of touch and mental objects which are not good for him; and in the end [259] passion will fail to debase his heart and there is no debasement of heart to bring him either to death or to deadly woe.

It is just like a man wounded by an arrow thickly smeared with poison, to whom his friends and kinsfolk bring a leech versed . . . extracts the barb, and, knowing there is nothing poisonous left behind, tells his patient that he has got the barb out and that there is nothing poisonous left behind. You are in no danger, he adds; but diet yourself properly and do not inflame the wound with improper food. Bathe and dress the wound from time to time, and by doing so prevent the old blood from caking over the orifice. Don't be out in the wind and sun so as to let the dust and dirt get in, but nurse and tend your wound with care. Says this patient to himself:—The barb is out; there is nothing poisonous left behind; and I am in no danger. Nevertheless, he restricts himself to a diet that is good for him, and his wound does not get inflamed; he bathes and dresses his wound and carries out all the several directions of the leech,—with the joint consequence of careful diet and of no poison being left behind, that, with the closing up and healing of his wound, he neither dies nor comes to deadly woe.

Precisely in the same way an Almsman may reflect that: The Recluse has said that Craving is an arrow [260] and that the virus of ignorance racks . . . and

there is no debasement of heart to bring him either to death or to deadly woe.

I have used this illustration to explain what I mean, Sunakkhatta; and my meaning is this:—The wound signifies the six sense-organs within; ignorance is the poison; Craving is the arrow; the probe is mindfulness; the surgeon's knife is Noble Understanding; the leech is the Truth-finder, Arahāt all-enlightened. An Almsman who is in such full control of his six sense-organs as to see in attachments the root of Ill, and therefore to detach himself and to find Deliverance in eradicating attachments,—such an Almsman cannot possibly either surrender his body or devote his thought to attachments. Suppose there were a goblet, fragrant and fair to view, which was charged with poison; and suppose there came along a man fond of life and anxious to avoid death, fond of pleasure and averse from pain;—do you think he would drink of the goblet if he knew it would bring him, should he drink of it, to death or deadly woe?

No, sir.

[261] Just in the same way, Sunakkhatta, an Almsman who is in such full control . . . thought to attachments.

Suppose there were a venomous viper, and suppose there came a man fond of life and anxious to avoid death, fond of pleasure and averse from pain; do you think he would with hand or toe touch the viper which he knew would bring him, if it bit him, to death or deadly woe?

No, sir.

Precisely in the same way, if an Almsman is in such full control of his six sense organs as to see in attachments the root of Ill and therefore to detach himself and to find Deliverance in eradicating attachments,—such an Almsman cannot possibly either surrender his body or devote his thought to attachments.

Thus spoke the Lord. Glad at heart, Sunakkhatta the Licchavi rejoiced in what the Lord had said.

CVI. ĀNAÑJA-SAPPĀYA-SUTTA.

REAL PERMANENCE.

THUS have I heard. Once when the Lord was staying in the Kuru country,—a township of theirs is Kammassadhamma—he addressed the listening Almsmen as follows:—

Fleeting are pleasures of sense,—empty, false and vain, the creation of illusion and the chatter of fools. Pleasures of sense, whether here and now or hereafter, and the [262] perception of either kind of such pleasures are both under Māra's sway; they are his domain, his pasturage, his haunt and his resort. In them lurk those bad and wrong dispositions of heart which breed covetise and spite and clamour, and so hamper the progress in this creed of the disciple of the Noble that, he, recognizing all this, addresses himself to the task of developing his heart so as to overcome the World by concentrating his thought, in the conviction that thereby covetise and spite and temper will not come into being and that by their extermination his heart will cease to be dwarfed and will develop aright and beyond measure. Living up to this resolve to develop, his heart is satisfied with its scope, and therewithal he either now wins Permanence,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that this trend of an Almsman's consciousness may get him to Permanence.—This is deemed the first path to Permanence.

Again, the disciple of the Noble reflects that all pleasures of sense, both here and hereafter, and the perception of either kind of pleasures,—these and all visible Form, all consist of the four primary Elements or of derivatives therefrom. Living up to this resolve . . . get him to Permanence. This is deemed the second path to Permanence.

[263] Again, the disciple of the Noble reflects that fleeting and transient are all pleasures of sense, both

here and hereafter, and the perception of either kind of pleasure, together with all visible Form, present or to be, and also with all perception of Form, present or to be. But what is fleeting and transitory may not evoke joy nor claim a welcome nor attract! Living up to this resolve . . . get him to Permanence.—This is deemed the third path to Permanence.

Again, the disciple of the Noble reflects that fleeting and transient are the pleasures of sense, both here and hereafter, as also is the perception of either kind of pleasure,—together with all visible Form, present or to be, and with all perception of Form, present or to be, and also with all perception of Permanence. Yes, where all perceptions alike pass away and leave no trace behind, that is excellent and good, to wit the Realm of Naught! Living up to this resolve, his heart is satisfied with its scope and therewithal he either now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the Almsman's mental trend may get him to the Realm of Naught.—This is deemed the first path to the Realm of Naught.

Again, in the wilds or at the foot of a tree, the disciple of the Noble reflects that all this is void of a Self or anything like a Self. Living up to this thought, his heart is satisfied, and therewithal he now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the Almsman's mental trend may get him to the Realm of Naught.—This is deemed the second path to the Realm of Naught.

Again, the disciple of the Noble reflects that not anywhere is he aught of anything else nor is [264] aught of him anywhere in anything else. Living up to this thought, his heart is satisfied and therewithal he now wins the Realm of Naught,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that this trend of the Almsman's consciousness may get him to the Realm of Naught.—This is deemed the third path to the Realm of Naught.

Again, the disciple of the Noble reflects that fleeting and transient are all pleasures of sense, both here and hereafter, as also is the perception of every kind of pleasure,—together with all visible Form, present or to be, and with all perception of Form, present or to be, and with all perception of Permanence, and also with the Realm of Naught. Yes, where all perception passes away and leaves no trace behind, that is excellent and good, to wit Neither-Perception-nor-Non-Perception! Living up to this thought, his heart is satisfied and therewithal he now wins Neither-Perception-nor-Non-Perception,—or sets his heart on Understanding. At the body's dissolution after death it comes to pass that the trend of this Almsman's consciousness may get him to Neither-Perception-nor-Non-Perception.—This is deemed to be the path that guides to Neither-Perception-nor-Non-Perception.

At this point the reverend Ānanda said to the Lord:—Suppose the Almsman has reached the stage of indifference and poise which tells him that, if the past had not been, his present would not now be his, and that, if the future were not to come about, his future will not follow; and suppose that consequently he discards all that is and all that has come about:—has that Almsman won Nirvana?

It may or may not be his.

What is the cause and what are the conditions determining whether Nirvana is or is not his?

The Almsman who has reached this stage of indifference and poise [265] may rejoice in and welcome it and be attracted thereby; but if he does, then his mind derives therefrom support and sustentation. Now, no Almsman who is dependent on sustentation wins Nirvana.

Where does he find his sustentation?

From the sphere of Neither-Perception-nor-Non-Perception, Ānanda.

The Almsman, it might be said, derives his sustentation from the best source?

Yes, it is true that he does. But, take an Alms-

man who, having reached the same stage of indifference and poise, rejoices not nor welcomes nor is attracted thereby. Inasmuch as he does not feel like this, his mind derives therefrom no support nor sustentation. It is the Almsman who is independent of sustentation who has won Nirvana.

Wonderful, sir; marvellous, sir! Stage by stage has the Lord revealed how to traverse the Flood. And what, sir, is Noble Deliverance?

Take the case, Ananda, of the disciple of the Noble who reflects that all these pleasures of sense, here or hereafter—with all perceptions of them, all Form, here or hereafter, with all perceptions of Form, all perceptions of Permanence, of the Realm of Naught, and of Neither-Perception-nor-Non-Perception,—all mean mere Individuality, whereas one thing only is Deathless, to wit, the heart's Deliverance, which knows no sustentation.

And now, Ananda, I have explained the several paths that guide to Permanence, to the Realm of Naught, to Neither-Perception-nor-Non-Perception, to traversing the Flood stage by stage, right up to Noble Deliverance. All that a fond and compassionate teacher can do for his disciples out of his compassion, [266] all that have I done for you. Here, Ānanda, are trees under which to sit; here are abodes of solitude. Ponder deeply and never flag; lay not up remorse for yourself hereafter;—this is my exhortation to you.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CVII. GAṆAKA-MOGGALLĀNA-SUTTA.

STEP BY STEP.

[III. 1] THUS have I heard. Once when the Lord was staying at Sāvattthī in the Old Pleasaunce in the Palace which Migāra's mother gave, there came to

him the brahmin Gaṇaka-Moggallāna, who, after exchange of greetings, seated himself to one side, saying :—Just, Gotama, as this palace gives evidence of skill, execution and progress developing right up to the final stair,—so brahmins show a like gradual growth of skill, execution and progress both in learning the scriptures and in skill at arms and also in the mathematics of those of us who are accountants and make our living by accountancy. For when we take pupils to teach, we begin by making them count like this,—one, once ; two, twice ; three, thrice ; four, four times ; five, five times ; six, six times ; seven, seven times ; eight, eight times ; nine, nine times ; ten, ten times ; and we take them to a hundred. Can this Doctrine and Rule of yours, Gotama, show a like gradual growth in skill, execution and progress ?

[III. 2] Yes, it can, brahmin. Just as a skilful horse-breaker when a fine thoroughbred colt is put in his hands, begins by schooling it to the bit and then proceeds to further stages,—so does the Truth-finder begin his schooling of the human novice in his charge by telling the Almsman to be virtuous, to control his life by the canon law, to behave aright, to be fearful of little faults and to live by the precepts. This done, the Truthfinder proceeds with further schooling by telling him to guard the portals of sense and, when his eye sees a thing, not to be carried away either by its general presentment or by its detailed features ; and—inasmuch as, without control, the eye might overwhelm a man with appetites and dejection and with bad and wrong dispositions—so to live as to control the eye, to guard it, and to establish control over it. And as with the eye, so with the ear and the other five organs of sense, he should live to establish control over each of them. When the Almsman can guard the portals of sense, the Truth-finder proceeds with a further schooling by telling him to be temperate in eating and to take food purposely and philosophically, not for pleasure or for delight or for ostentation or for display, but only to support and maintain his body, to save

it from harm, and to aid the higher life,—his object herein being to put from him the old feelings and not to allow any new feelings to arise, to the end that the blameless lot may be his and well-being. When [III. 3] the Almsman is temperate in his eating, the Truth-finder proceeds with a further schooling by telling him to live the vigilant life, purging his heart at all seasons of rebellious thoughts, whether—by day or in the first watch of the night—he paces to and fro or sits down, or whether—in the middle watch of the night—he lies on his right side in the lion posture with foot on foot, mindful and purposeful, having appointed when he will arise. When the Almsman is vigilant, the Truth-finder proceeds with his further schooling by telling him to be always mindful and purposeful, acting mindfully and purposefully whether in going forward or back, in looking before or behind, in drawing in or stretching out his limbs, in conduct of cloak bowl and robes, in eating and drinking, in chewing and tasting, in attending to the needs of nature, in walking or standing still, in sitting or lying down, asleep or awake, speaking or silent. When the Almsman is mindful and purposeful, the Truth-finder proceeds with his further schooling by telling him to choose for himself a lonely lodging,—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground, in a thicket or on bracken in the open. When he is back from his round for alms, he seats himself after his meal cross-legged and with body erect, with his heart set on mindfulness. His life is without appetite for things of the world, for he has purged away all appetite. He has put away all spite and is inspired by no spiteful thought but only with loving-kindness and compassion for all that lives. All torpor he has put from him; all torpor has gone out of his life; by insight, by mindfulness, and by self-collectedness he has purged his heart of torpor. Worry is his no longer, for he has put worry out of his life; his heart within him is tranquil and quit of all worry. Misgivings he has shed and outgrown; no questions

harass him; by right dispositions he has purged his heart of all misgivings. [III. 4] When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then, divested of pleasures of sense and divested of wrong dispositions, the Almsman develops and dwells in the First Ecstasy and successively . . . in the Second, Third and Fourth Ecstasies.

Such, brahmin, is my schooling of those who are still under training and are not yet emancipated, but are in quest of union with utter Peace. As for those who are Arahats, in whom the Cankers are no more, who have lived the highest life, whose task is done, who have won their weal and outworn the Fetters that bind man to existence, who are Delivered by the plenitude of Knowing,—for such, these qualities conduce both to well-being here and now and also to mindfulness and self-collectedness.

At this point the brahmin asked the Lord whether, with this guidance and instruction by him, all his disciples or only some of them won the ultimate goal of Nirvana.

Some do, brahmin, and some do not.

What, Gotama, is the cause and condition why, though Nirvana exists and the road to it exists and you show the way, it is only some and not all disciples who, with this guidance and instruction, succeed in winning the ultimate goal of Nirvana?

That leads me to ask you, brahmin, a counter-question, which please answer as you deem fit. Do you think you know the road to Rājagaha?

[III. 5] Yes, I do.

What think you, brahmin? Suppose there came to you a man who wanted to go to Rājagaha and asked you to tell him the way thither; and suppose you told him where his road lay and that, if he went a little way along it, he would first see a certain village, then a certain township a little further on, and still a little further on he would see Rājagaha with all its lovely pleasaunces and lovely woods and lovely spaces

and lovely lakes; and suppose further that, with this guidance and instruction from you, that man took a cross-road and went west. Suppose now a second man came to you who wanted to go to Rājagaha and was by you told the route exactly as you had told the first man; and suppose that, with this guidance and instruction from you, he got safely to Rājagaha. What, brahmin, is the cause and condition why, while Rājagaha exists and the road to it exists and you tell them the way, one man takes a cross-road and goes west, while another gets safely to Rājagaha?

[III. 6] Where is my responsibility, Gotama?—I only indicate the way.

Just in the same way, brahmin, while Nirvana exists and the road to it exists and I tell them the way, some of my disciples do, and others do not, succeed, with this guidance and instruction, in winning the ultimate goal of Nirvana. Where is my responsibility, brahmin? The Truth-finder only indicates the way.

Hereupon the brahmin said to the Lord:—The reverend Gotama dwells not with those whom not faith but search for a livelihood impels to go forth as Pilgrims from home to homelessness; dwells not with cunning and deceitful tricksters, vain and puffed-up, raucous and babbling, keeping no watch over the portals of sense, intemperate in their eating, devoid of vigilance, taking no thought of their vocation nor keen in its discipline, acquisitive and crafty, foremost in backsliding, intolerant of the yoke, indolent and slack, bewildered and flustered, unstable and wandering, witless and drivelling. Gotama dwells only with those young men whom faith leads forth as Pilgrims from home to homelessness, in whom the aforesaid shortcomings find no place but only their counterparts in virtue. Just as black *anusāri* is accounted chief among fragrant roots and red sandalwood chief among fragrant woods and [III. 7] jasmine chief among fragrant flowers,—so is the teaching of the reverend Gotama in the van of to-day's gospels. Wonderful, Gotama; wonderful! Even as one might set

upright again what had been cast down, or reveal . . .
refuge from this day forth while life lasts.

CVIII. GOPAKA-MOGGALLĀNA-SUTTA.

GOTAMA'S SUCCESSOR.

THUS have I heard. Once when, soon after the passing of the Lord, the reverend Ānanda was staying at Rājagaha, in the Bamboo-grove where the squirrels were fed, Ajātasattu, King of Magadha, son of the Videha princess, was putting Rājagaha's defences in repair, out of suspicions of King Pajjota. Early in the morning, Ānanda, duly robed and bowl in hand, went into Rājagaha for alms, but, bethinking him that the hour was too early yet, decided to go to the works which the brahmin Gopaka-Moggallāna had in charge; and thither he betook himself. Seeing him coming some way off, the brahmin invited him to approach as a welcome visitor after so long an absence and put out for him a seat on which Ānanda seated himself, [III. 8] while the brahmin sat down on a lower seat and said :—Is there a single Almsman who in every respect and in every particular possesses all the qualities that were possessed by the reverend Gotama, the Arahāt all-enlightened?

No, Brahmin. For the Lord made a Path where path there was none, traced out a Path where path there was none, and revealed a Path till then unrevealed; he knew and saw the Path; master of the Path was he. To-day his disciples follow him in the Path which has come to them from him.

Their talk was cut short by the arrival of the brahmin Vassakāra, a minister of the Magadha court, who came, in the course of an inspection of the works at Rājagaha, to the works which Gopaka-Moggallāna had in charge. Seating himself after courteous greetings to Ānanda, Vassakāra asked what had been the topic of their interrupted conversation. And

Ānanda repeated Gopaka-Moggallāna's question and [III. 9] his own answer, which had been followed by Vassakāra's arrival.

Is there any particular Almsman, Ānanda, who was designated by the reverend Gotama to be at his decease your alternative refuge, and to whom, in his place, you might have recourse to-day ?

No.

Is there any such Almsman chosen for this purpose by the Confraternity and designated as such by Elders and Almsmen ?

No.

Having no such alternative refuge, how come you to be in such unison ?

We lack not an alternative refuge, brahmin ; we have one in the Doctrine.

I note your several answers to my several questions [III. 10] and can only ask what your words mean.

The Lord who knew and saw, the Arahāt all-enlightened, prescribed a rule of life and laid down a canon law. Every sabbath all of us who live in the precincts of a village meet as a body and in meeting enquire what each is doing. If, when this is being told us, an offence or a transgression by an Almsman is disclosed, we make him act according to the Doctrine and according to book. It is not by us, we hold, but by the Doctrine that he is constrained.

Is there any one particular Almsman whom to-day you respect and revere, to whom you show honour and worship and to whom you look up with respect and reverence ?

Yes.

In answer to my previous questions, you have already told me that Gotama designated no Almsman as an alternative to himself as your refuge at his death, and that [11] the Confraternity has designated no one since ; but now you tell me there is an Almsman whom you revere and in dependence on whom you live in respect and reverence. What can your words mean ?

The Lord indicated ten blissful qualities, the

presence of which impels us to respect and revere a man, to honour and worship him, and to look up to him with respect and reverence. What are these ten qualities?—Take an Almsman who is virtuous, who lives conformably to the canon law, who behaves aright, who is fearful of little faults and undertakes a training according to the precepts. He learns much, remembers much, stores and treasures much. All doctrines that are fair at the outset, fair in the middle and fair in their close, which set forth with text and meaning the higher life in all its perfection and purity,—all these are heard, learned by heart, garnered by recital, turned over and over in his mind and penetrated by vision. He is content with his raiment and other requisites. At will and readily he joys in the Four Ecstasies in all their pellucidity and with all their comfort here and now. He develops in turn each several psychic power;—from being one he becomes manifold, from being manifold he becomes one, is visible or invisible, passes at will through wall or fence or hill as if in air, passes in and out of the solid earth as if it were water, walks on the water's unbroken surface as if it were the solid earth, [12] sitting in state glides through the air like a bird on the wing, touches and handles the sun and moon in their power and might, and extends the sovereignty of his body right up to the Brahmā world. By the ear Celestial which is pure and far surpasses the human ear, he hears sounds celestial and sounds human, both far and near. His heart knows the heart of other creatures and other men, knows them for what they are,—the heart where passion dwells as passionate, the passionless heart as passionless, the unkind heart as unkind, the kindly heart as kindly, the deluded heart as deluded, the undeluded heart as undeluded, the concentrated heart as concentrated, the unconcentrated heart as unconcentrated, the great heart as great and the little heart as little, the inferior heart as inferior and the superior heart as superior, the steadfast heart as steadfast and the unsteadfast heart as unsteadfast,

the heart Delivered as Delivered, and the heart undelivered as undelivered. He recalls his own divers existences of the past, a single birth, two births . . . (*etc. as in Sutta No. 4*) . . . in all their details and features. With the Eye Celestial, which is pure and far surpasses the human eye, he sees creatures in act to pass hence and to appear elsewhere, creatures lowly or debonair, fair or foul to view, all passing to fare according to their deserts. By the eradication of the Cankers, he—here and now, and of himself—knows, realizes, develops and dwells in that Deliverance of heart and mind in which the Cankers are no more.

These, brahmin, are the ten blissful qualities indicated by the Lord, the presence of which impels us to respect and revere a man, to honour and worship him, and to look up to him with respect and reverence.

[18] At this point the brahmin Vassakāra, minister of the Magadha court, said to Upananda, the Commander in Chief:—What think you? If it be thus that these reverend men respect the man worthy of respect, revere the man worthy of reverence, honour the man worthy of honour and worship the man worthy of worship,—surely they are right herein. If they did not give to such a man their respect and reverence, their honour and worship,—to what could they possibly give it?

Turning to Ānanda, the brahmin next asked where he was living and was told it was in the Bamboo-grove; he also asked whether the grove was pleasant and free from voices and noise, sheltered from winds, and favourable to meditation.

Yes, indeed, brahmin,—as befits rangers and wardens (Gopaka) like yourself.

Yes, indeed, Ānanda,—as befits reverend men who practise Ecstasies and engage therein. For, such men engage in Ecstasy and practise it. Once when the reverend Gotama was staying at the Gabled Hall in the Great Wood of Vesālī, I went to him and heard him speak of Ecstasy in many a figure. He both

practised Ecstasy and engaged in it. He was an advocate of all Ecstasy.

The Lord, brahmin, did not advocate all Ecstasy nor did he condemn all Ecstasy. What kind [14] of Ecstasy did he condemn?—Take the case of a man whose heart is swayed and dominated by passion and who has no real knowledge of a true refuge from the passion within him. Inside his heart he hugs passion, as in Ecstasy he muses and bemuses, un-muses and de-bemuses. And the same holds good if his heart is swayed and dominated by spite, torpor, flurry and worry, or doubt. It was this kind of Ecstasy that the Lord condemned. The kind of Ecstasy which the Lord advocated was when, divested of lusts and wrong dispositions, an Almsman develops and dwells in the First—and successively in the Second, Third and Fourth—of the Four Ecstasies.

This goes to show that he blamed blameworthy Ecstasy and praised the praiseworthy. And now, Ānanda, I must be going; for I am busy and have much to do.

At your own good time, brahmin.

[15] So with grateful thanks for what Ānanda had said, the brahmin Vassakāra rose up and went his way. He had not been gone long before the brahmin Gopaka-Moggallāna said :—The reverend Ānanda has not however answered the question I put to him.

Did I not tell you, brahmin, that there was no single Almsman who in every respect and in every particular possessed all the qualities possessed by the Lord, the Arahat all-enlightened? And that because the Lord made a Path where Path there was none, traced out a Path till then unrevealed; he knew and saw the Path; master of the Path was he. To-day his disciples follow him in the Path which has come down to them from him.

CIX. MAHĀ-PUNṆAMA-SUTTA.

THE PERSONALITY CRAZE.

THUS have I heard. Once when the Lord was staying in the palace of Migāra's mother in the Old Pleasaunce at Sāvattthī, the Lord was seated, as it was the sabbath of the full moon, with the Confraternity around him in the moonlight, when an Almsman arose and respectfully asked if he might put a question to the Lord. Bidden to resume his seat and put his question, that Almsman said to the Lord :—Are there, sir, five factors of attachment,—[16] to wit, form, feeling, perception, the constituents and consciousness.

Yes.

To his grateful thanks the Almsman added the further question :—From what root do these five factors grow?

From desire.

Is attachment identical with the factors of attachment. Or is there attachment apart from the factors?

The answer to the first part of your question is in the negative, and in the affirmative to the second part. The passion of desire in the factors constitutes attachment.

Does that passion of desire, sir, vary in the five factors?

It does. Take a man whose thought is in the here-after either to have this or that form, or these or those feelings, or these or those perceptions, or these or those constituents, or this or that consciousness,—this is how the passion of desire varies in the five factors of attachment.

How far, sir, can the factors be defined?

The form-factor is any form—[17] the feeling-factor is any feeling—the perception-factor is any perception—the constituents-factor is any constituent—and the consciousness-factor is any consciousness—belonging to past, future or present, internal or external, gross

or delicate, lowly or debonair, far or near. Thus far, Almsman, can the factors be defined.

What is the cause and condition for affirming each of these factors, respectively?

The four prime elements (earth, water, fire and air) are the cause and condition for affirming the form-factor, as is Contact (phassa) for affirming the feeling-factor, the perception-factor and the constituents-factor. The Name-and-Form of the individual (nāma-rūpa) are the cause and condition for affirming the consciousness-factor.

How does the Personality view (sakkāya-diṭṭhi) come about?

Take the case of the uninstructed everyday man who has no vision of the Noble Ones and is unversed and untrained in the Doctrine of the Noble Ones, who has no vision of the Excellent Ones and is unversed and untrained in the Doctrine of the Excellent Ones;—such a one views form as Self, or Self as possessing form, or form in Self, or Self in form. He does the same with feeling and perception, with the constituents and with consciousness. [18] This is how the Personality view comes about.

How does it not come about?

Take the case of an instructed disciple of the Noble Ones, who has got vision of the Noble Ones and is versed and trained in their Doctrine, who has got vision of the Excellent Ones and is versed and trained in their Doctrine; such a one does not view form as Self, nor Self as possessing form, nor form in Self, nor Self in form. He behaves similarly with feeling and perception, with the constituents and with consciousness. This is how the Personality view does not come about.

What is the satisfaction, what is the peril, and what is the escape in the case of each of the five, respectively?

The satisfaction in form is the pleasure and content that arises from form. The fact that form is fleeting, charged with Ill and subject to change is form's peril.

The removal and discarding of the passion of desire for form is the escape from form. And the same applies to feeling and the rest.

What must a man know and see in order that, alike in his conscious body and externally in phenomena in general, there should not come about a trend to pride in 'I' and 'mine'?

He sees and fully knows, causally and truly, that no form whatsoever—past present or future, internal or external, gross or delicate, lowly or [19] debonair, far or near—is either 'mine' or 'I' or 'Self of mine.' And this too he sees and knows equally of feelings, perceptions, the constituents and consciousness. This is how that trend to pride does not come about.

Here to another Almsman's mind there presented itself the following consideration :—So it appears that there is no Self in feeling or perception or the constituents or in consciousness. With what Self will self-less happenings find contact?

Reading with his heart that Almsman's heart and thoughts, the Lord went on to say to the Almsmen :—But the case may arise that some foolish person, without knowledge and in his ignorance, with a heart dominated by Craving, may imagine the Master's teaching is to be superseded by the idea that, as it appears there is no Self in feeling or in perception or in the constituents or in consciousness, with what Self will self-less happenings find contact? Now you, Almsmen, who have been by me trained in causal sequence, everywhere and in every thing,—what do you say? Is form permanent or transient?

Transient, sir.

Is the transient a weal or an Ill?

An Ill, sir.

Is it proper to regard the transient Ill which is the creature of change as 'mine' or 'I' or 'my Self'?

No, sir.

Is it the same with feeling and the rest?

[20] Yes, sir.

Consequently, you have to see and fully know,

causally and truly, that no form whatsoever—no feeling whatsoever—no perception whatsoever—no constituents whatsoever—no consciousness whatsoever—be they past present or future, internal or external, gross or delicate, lowly or debonair, far or near,—is either 'mine' or 'I' or 'Self of mine.' Seeing this clearly, the instructed disciple of the Noble Ones is weary of form, weary of feeling, weary of perception, weary of the constituents, and weary of consciousness; and, being weary, comes to be passionless and by passionlessness finds Deliverance; being Delivered, he comes to know his Deliverance in the conviction:—Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

During the course of this exposition, the hearts of full sixty Almsmen were by detachment Delivered from the Cankers.

CX. CŪLA-PUNṆAMA-SUTTA.

BAD MEN AND GOOD.

THUS have I heard. Once when the Lord was staying in the palace of Migāra's mother in the Old Pleasaunce at Sāvathī, the Lord was seated, as it was the sabbath of the [21] full moon, with the Confraternity around him in the moonlight. Surveying the silent Confraternity of silent Almsmen, the Lord addressed them as follows:

Can a bad man tell that another bad man is bad?

No, sir.

Quite right, Almsmen; it is impossible and inadmissible. Can a bad man tell a good man?

No, sir.

Quite right, Almsmen; this too is impossible and inadmissible. A bad man is bad in his nature,

nurtured on bad, bad in his thoughts, bad in his resolves, bad in his speech, bad in his doings, bad in his views, bad in his distribution of alms. How is he bad in his nature?—The bad man is devoid of faith, devoid of shame, devoid of scruples, uninstructed, inert, unmindful, empty of wisdom. How is the bad man nurtured on bad?—He finds his friends and his associates among such recluses and brahmins as are devoid of faith . . . empty of wisdom. How is the bad man bad in his thoughts?—His thoughts are malevolent to himself, malevolent to others, malevolent to both himself and others. How is he bad in his resolves?—In his resolves he is malevolent to himself, malevolent to others, malevolent to both himself and others. [22] How is he bad in his speech?—He is a liar, or a traducer, violent in his language or a tattler. How is he bad in his doings?—He slays or robs or fornicates. How is he bad in his views?—He holds the view that there is no such thing as alms or sacrifice or oblations, that there is no such thing as the fruit and harvest of deeds good or bad, that there is no such thing as this world or the next, that there are no such things as either parents or a spontaneous generation elsewhere, that there are no such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this world and make it all known to others. How is the bad man bad in distributing alms?—He is casual in his giving, gives neither with his own hand nor with consideration, gives only the scraps away, heedless of retribution to come. Such a bad man at the body's dissolution after death passes away to fare as bad men fare,—in purgatory or as a brute beast.

Can a good man tell a good man, Almsmen?

[23] Yes, sir.

Quite right; it is possible for a good man to tell a good man. Can a good man tell a bad man?

Yes, sir.

Quite right; it is possible for a good man to tell

a bad one. A good man is good in his nature, nurtured on good, good in his thoughts, good in his aims, good in his speech, good in his doings, good in his views, good in his distribution of alms. How is he good in his nature?—The good man has faith, has conscience, has scruples, is instructed, zealous, mindful and wise. How is the good man nurtured on good?—He finds his friends and his associates among such recluses and brahmins as have faith . . . and wise. How is the good man good in his thoughts?—His thoughts are benevolent to himself, benevolent to others, benevolent to both himself and others. How is he good in his aims?—In his aims he is benevolent to himself, benevolent to others, benevolent to both himself and others. How is he good in his speech?—He eschews lying and traducing, he eschews violence in his language and tattling. How is he good in his doings?—He eschews slaying and robbing [24] and fornicating. How is he good in his views?—He holds that there is such a thing as alms and sacrifice and oblations, that there is such a thing as the fruit and harvest of deeds good and bad, that there is such a thing as this world and the next, that there are such things as parents and a spontaneous generation elsewhere, that there are such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this world and made it all known to others. How is the good man good in distributing alms?—He is circumspect in giving, gives with his own hand and with proper consideration, heedful of retribution to come. Such a good man at the body's dissolution after death passes away to fare as good men fare,—exalted among gods or exalted among men.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXI. ANUPADA-SUTTA.

THE COMPLETE COURSE.

[25] THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the Lord addressed the listening Almsmen as follows:—Sāriputta, Almsmen, has learning and understanding. Sāriputta's understanding is vast and extensive, joyous and swift, acute and penetrating. For a whole fortnight continuously he had unbroken insight into the Doctrine, with the following experiences therefrom.—

Divested of lusts and of wrong dispositions, Sāriputta developed and dwelt in the First Ecstasy and all its zest and satisfaction,—a state bred of aloofness, not divorced from observation and reflection. All the concomitants of the First Ecstasy—thought and reason, zest and satisfaction, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal, decision, energy, mindfulness, poise and mentality,—all these qualities were his; he saw all these in turn arise, play their part and pass away. There came to him the knowledge that thus all of these were not, but came to be, and make themselves known by coming to be. So without any learning to these qualities or aversion from them, without dependence on them, and without being enamoured of them, he lived detached and separate, with his heart untrammelled. He knew well that beyond all this there was a further refuge,—to be found, he thought to himself, by growth.

Again, by laying to rest observation and reflection, he developed and dwelt in that inward tranquillity and focussing of heart [26], beyond observation and reflection, which is bred of rapt concentration and is the Second Ecstasy with all its zest and satisfaction. All the concomitants of the Second Ecstasy—inward tranquillity, zest and satisfaction, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal,

decision, energy, mindfulness, poise and mentality—all these qualities were his ; . . . by growth.

Again, Sāriputta losing the passion for satisfaction, dwelt in neutrality, mindful and alive to everything, feeling in his frame that ease which the Noble Ones mean when they say :—He that has poise and mindfulness lives at ease ; and so he developed the Third Ecstasy. All the concomitants of the Third Ecstasy—poise and content and mindfulness and alertness, unity of heart and mind, contact, feeling, perception, thinking, heart, zeal, decision, energy, poise and mentality,—all these qualities were there continuously . . . by growth.

Again, by discarding ease and unease, by the disappearance of both pleasant and unpleasant emotions, Sāriputta developed and dwelt in the Fourth Ecstasy in perfect poise and mindfulness. All those concomitants of the Fourth Ecstasy—poise, feelings neither of ease nor of unease, superiority thereto and cessation of all interest therein, unalloyed mindfulness, unity of heart, . . . and mentality—all these qualities were his . . . [27] by growth.

Again, by rising at every point above all perceptions of form, by the disappearance of awareness of sensory reaction, and by dismissing from his mind perception of differences, Sāriputta, reaching the idea of the infinity of space, developed and dwelt in the Realm of Infinite Space. All those concomitants of the Realm of Infinite Space—perception of the infinity of space, unity of heart, . . . and mentality—all these qualities were there continuously . . . by growth.

Again, by rising at every point above the realm of infinite space, Sāriputta, reaching the idea of infinity of mind, developed and dwelt in the Realm of Infinite Mind. All those concomitants of the Realm of Infinite Mind—perception of the infinity of mind, unity of heart, . . . and mentality—all these qualities were there continuously . . . by growth.

[28] Again, by rising at every point above the realm of infinity of mind, Sāriputta, reaching the idea that nothing exists, developed and dwelt in the Realm of

Naught. All those concomitants of the Realm of Naught—perception of the realm of naught, unity of heart, . . . and mentality—all these were his . . . by growth.

Again, by rising at every point above the Realm of Naught, Sāriputta developed and dwelt in the realm of Neither-Perception-nor-Non-perception. Mindful, he moved in this new attainment; and, moving with mindfulness in this new attainment, his vision of the old qualities, now extinguished and changed, told him that all of these were not, but came to be, and made themselves known by coming to be. So without any leaning to these qualities or aversion from them, without dependence on them, and without being enamoured of them, Sāriputta lived detached and separate, with his heart untrammelled; he knew that beyond all this there was a sure refuge, and he thought that it was to be found by growth.

Again, by rising at every point above the realm of Neither-Perception-nor-Non-perception, Sāriputta developed and dwelt in the extinction of feeling and perception. When he had seen this by understanding, his Cankers were shed. Mindful, he moved in this new attainment; and, moving with mindfulness in this new attainment, his vision of the old qualities, now extinguished and changed, told him that all of these were not, but came to be, and made themselves known by coming to be. So, without any leaning to those qualities or aversion from them, without dependence on them and without being enamoured of them, Sāriputta lived detached and separate, with his heart untrammelled. He knew now that there was no further refuge beyond, nor was it to be found in growth.

To describe Sāriputta aright is to describe aright him who has risen to mastery [29] and perfection in Noble virtue, in Noble concentration, in Noble perception, in Noble Deliverance. To describe Sāriputta aright is to describe aright the Lord's own begotten son, born of his mouth, begotten and created by the Doctrine, heir of the Doctrine not of the flesh. Sāriputta,

Almsmen, is consummate in rolling onwards the peerless wheel of the Doctrine which the Truth-finder first set a-rolling.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXII. CHABBISODHANA-SUTTA.

THE SIXFOLD SCRUTINY.

THUS have I heard. Once the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-grounds, where he addressed the Almsmen as follows :—

Suppose an Almsman makes profession of having risen to fullest Knowledge in the words :—Rebirth is now no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been. His words ought to be received alike without rejoicing and without scorn ; and, alike without rejoicing and without scorn, the following question should be asked of him :—The Lord who knows and sees, the Arahāt all enlightened, has defined four categories of discoveries,—namely, the man who has discovered by vision in the domain of vision, the man who has discovered by hearing in the domain of hearing, the man who has discovered by sensing in the domain of taste smell and touch, and the man who has discovered by apprehending [30] in the domain of apprehending. By what manner of ken and vision under these four heads has your reverence's heart been absolutely Delivered from the Cankers?

The Almsman in whom the Cankers are dead and gone, who has greatly lived, who has cast off his burthens, who has won his weal, whose bonds are no more, who by utter Knowledge has gained final Deliverance,—he, consonantly with the Doctrine, makes answer :—In the domain of seeing, and in each of the three other domains also, I dwell, without leanings and without aversion, without dependence and without being enamoured, but with heart untrammelled. This

is the manner of ken and vision whereby under these four heads my heart has been absolutely Delivered from the Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahāt all-enlightened, has revealed five factors of attachment, namely form, feeling, perception, the constituents and consciousness. By what manner of ken and vision under these five heads has your reverence's heart been absolutely Delivered from the Cankers?

The true Arahāt as aforesaid makes answer consonantly with the Doctrine as follows :—Having come to see that form is a weak, evanescent and comfortless thing, I know that my heart is delivered from the heart's attraction and attachment to forms, [31] which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. And the like Deliverance is mine from the other four factors of feeling, perception, the constituents and consciousness. This is the manner of ken and vision whereby, in respect of these five factors of attachment, I know my heart to be absolutely Delivered from Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahāt all-enlightened, has revealed six elements, namely earth, water, fire, air, space and mentality. By what manner of ken and vision, in respect of these six elements, has your reverence's heart been absolutely Delivered from the Cankers.

The true Arahāt makes answer consonantly with the Doctrine as follows :—I approach the earth-element—and in turn each of the five other elements—as being non-Self, with no basing of Self on the element, so that I know that my heart is Delivered from the heart's attractions and attachments based on

an element, which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. This is the manner of ken and vision whereby, in respect of these six elements, I know my heart to be absolutely Delivered from the Cankers.

Excellent, you will say to him, [32] rejoicing and thankful for what the Almsman has said ; and you will proceed to ask the following question :—The Lord who knows and sees, the Arahat all-enlightened, has revealed six internal sense-organs and six external sense-objects, namely eye and forms, ear and sounds, nose and odours, tongue and tastes, body and tangible objects, mind and mental objects. By what manner of ken and vision, in respect of these six pairs, has your reverence's heart been absolutely Delivered from the Cankers ?

The true Arahat makes answer consonantly with the Doctrine as follows : In respect of the eye and form, of visual cognition and objects visually cognizable, I know that my heart is Delivered from desire, passion, delight, craving, and from the heart's attractions and attachments based on eye and form, which implant obstinacy, prejudice and bias,—is Delivered therefrom by destroying them, by losing all passion for them, by laying them to rest, by renouncing them and by forsaking them altogether. And the like holds good of the five other pairs of sense-organs and sense-objects. This is the manner of ken and vision whereby, in respect of these six pairs, I know my heart to be absolutely delivered from the Cankers.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said ; and you will proceed to ask this further question :—By what manner of ken and vision has the bias of pride in 'I' and 'mine' been extirpated in respect both of this mind-informed body and of all external phenomena ?

[33] The true Arahat makes answer consonantly with the Doctrine as follows :—

Aforetime, Almsmen, when I had a house and home, I dwelt in ignorance. To me the Doctrine was expounded by the Truth-finder or by a disciple of the Truth-finder; and, by hearing it, I came to faith in the Truth-finder, and this awakened faith in him led me to bethink myself that—A hole and corner life is all a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard and go forth from home to homelessness. Thereafter, parting from my substance, be it small or great, parting too from my kith and kin, be they few or many, I cut off my hair and beard, donned the yellow robes and went forth from home to homelessness. A Pilgrim now, schooled as an Almsman in thought and conduct, I put from me all killing, I put from me all killing and abstained from killing anything . . . (*etc. as in Sutta No. 27*). . . . [36] When I knew this and saw this, my heart was Delivered from the Canker of lusts, from the Canker of continuing existence, and from the Canker of ignorance; and to me thus Delivered came the knowledge of my Deliverance in the thought—Rebirth is no more; I have lived the highest life; my task is done; and now for me there is no more of what I have been.

This is the manner of ken and vision, sirs, whereby the bias of 'I' and 'mine' has been extirpated in respect both of this mind-informed body and of all external phenomena.

Excellent, you will say to him, rejoicing and thankful for what the Almsman has said; and you will proceed to tell him how good it is, how very good it is, [37] for you all to see in him so signal an example of the higher life.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXIII. SAPPURISA-SUTTA.

ATTITUDES, GOOD AND BAD.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-grounds, he addressed the Almsmen as follows :— I will tell you about the attitudes of the good man and of the bad man. Listen and pay attention, and I will speak. Then to the listening Almsmen the Lord thus began :—

What is the good man's attitude?—Suppose a bad man has gone forth as a Pilgrim from a family of distinction and reflects that, while this is his own case, other Almsmen have not come from families of distinction,—so that, on family grounds, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects that it is not by belonging to a distinguished family that the qualities of greed spite and folly pass away to extinction ; and that, even if an Almsman be no scion racially, but yet is seized of the Doctrine and what flows from it, is of approved behaviour, and acts consonantly with the Doctrine, [38] such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of family distinction, either exalt himself or disparage others.— This is the attitude of the good man.

Suppose a bad man has come from a great family, or from a family of great substance, or a family famed for its substance, and reflects that, while this is his own case, other Almsmen have not come from such families,—so that, on grounds of eminent wealth, he exalts himself and disparages others. This is a quality of the bad man. Whereas the good man reflects that it is not by belonging to a rich family that the qualities of greed spite and folly pass away to extinction ; and that, even if an Almsman is not so descended, but yet is seized of the Doctrine and what flows from it, is of

approved behaviour, and acts consonantly with the Doctrine, such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of family riches, either exalt himself or disparage others.—This too is an attitude of the good man.

Again, the bad man is famed and renowned, and reflects that, while this is so in his case, these other Almsmen are of little fame and little authority,—so that, on grounds of fame, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects it is not by fame and repute that . . . even if an Almsman is not famed and renowned, yet is seized of the Doctrine and . . . such a man is thereby worthy of worship and of praise. So, safe behind the principles by which he walks, he does not, on grounds of personal fame, either exalt himself or disparage others.—This too is an attitude of the good man.

[39] Again, the bad man is given robes and other requisites, and reflects that, while this is so in his case, these other Almsmen are not given robes and other requisites,—so that, on grounds of what is given him, he exalts himself . . . an attitude of the good man.

Again, the bad man has received much instruction, and reflects that, while this is so in his own case, these other Almsmen are less instructed,—so that, on grounds of instruction received, he exalts himself . . . an attitude of the good man.

Again, the bad man is a repository of the Rule, and reflects that, while this is so in his own case, these other Almsmen are not repositories of the Rule,—so that, on grounds of being a repository of the Rule, he exalts himself . . . [40] an attitude of the good man.

Again, the bad man is a preacher of the Doctrine and reflects that, while this is so in his own case, these other Almsmen are no preachers,—so that, on grounds of preaching capacity, he exalts himself . . . an attitude of the good man.

Again, the bad man lives in the wilds, and reflects that, while this is so in his own case, these other Almsmen do not live in the wilds,—so that, on grounds of being a dweller in the wilds, he exalts himself . . . an attitude of the good man.

Again, the bad man is clad in rags from the dust-heap, [41] and reflects that, while this is so in his own case, these other Almsmen are not so clad,—so that, on grounds of being clad in rags from the dustheap, he exalts himself . . . an attitude of the good man.

Again, the bad man subsists on what he gets from door to door, and reflects that, while this is so in his own case, these other Almsmen do not subsist on such alms,—so that, on grounds of subsisting on what he gets from door to door, he exalts himself . . . an attitude of the good man.

Again, the bad man lives under a tree, and reflects that, while this is so in his own case, these other Almsmen do not live under trees,—so that, on grounds of living under a tree, he exalts himself . . . [42] an attitude of the good man.

Again, the bad man lives in a charnel-ground—or in the open air—or sits, but will never lie down—or takes whatever quarters are allotted to him—or refuses to eat at more than one sitting; and he reflects that, while this is so in his own case, these other Almsmen do not observe his particular practice,—so that, on grounds of scrupulosity of practice, he exalts himself . . . an attitude of the good man.

Again, the bad man, divested of lusts and wrong disposition, develops and dwells in the First Ecstasy and all its zest and satisfaction,—a state bred of aloofness, not divorced from observation and reflection. And he reflects that, while this is so in his own case, these other Almsmen have not reached the First Ecstasy,—so that, on grounds of reaching the First Ecstasy, he exalts himself and disparages others. This is the attitude of the bad man. Whereas the good man reflects that the Lord counselled avoidance of satisfaction in the attainment of the First Ecstasy, inas-

much as, imagine as they may, it turns out quite otherwise. So, [43] safe behind the avoidance of satisfaction, he does not, on grounds of having attained the First Ecstasy, either exalt himself or disparage others.—This too is an attitude of the good man.

And the same holds good of the other three Ecstasies too, and, in succession, of Infinity of Space, of Infinity of Mind [44], of the Realm of Naught, and of Neither-Perception-nor-Non-perception. Safe behind the avoidance of satisfaction, he does not, on grounds of having successively attained each and all of these, either exalt himself or disparage others.—These too are severally attitudes of the good man.

[45] Again, having in every respect risen above Neither-Perception-nor-Non-perception, the good man develops, and dwells in, the stilling of feeling and perception; he sees with the eyes of understanding; and the Cankers are destroyed within him. Such an Almsman has no imaginings of the individual as being aught or anywhere or in anything.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXIV. SEVITABBA-ASEVITABBA-SUTTA.

WHAT DOES IT LEAD TO?

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen as follows:—I will expound what should be ensued and what should not be ensued. Harken and pay attention, and I will speak. Then to the listening Almsmen the Lord began:—Behaviour in act—or in speech—or in thought—is twofold, that to be ensued and that not to be ensued, each being alternative to the other. And the same applies to mental arisings, to [46] the admission of perceptions, as also to the acquisition of views and the entertainment of personality.

Said the venerable Sāriputta to the Lord :—I understand as follows the expanded meaning of the Lord's succinct and unexpanded utterance :—

1. Behaviour in act is twofold, that to be ensued and that not to be ensued, each being alternative to the other ;—these were the Lord's words and they proceed from the following :—Behaviour in act is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in act leads, if ensued, to wrong dispositions waxing apace while right dispositions wane ?—Take a man who destroys life,—he is a hunter, with hands dyed in blood, given to killing and slaying, merciless to living creatures. Or he takes what has not been given to him,—he appropriates in thievish fashion other people's belongings in village and jungle. Or he is a fornicator,—he has intercourse with women under the care of mother or father or brother or sister or relations, with women married or affianced, or even with women wearing the very garlands of betrothal.—This is the kind of behaviour [47] in act which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in act leads to wrong dispositions waning while right dispositions wax apace ?—Take a man who, putting all killing from him and abstaining from killing anything, laying aside cudgel and sword, lives a life of innocence and mercy, full of pity and compassion for everything that lives. He puts theft from him and abstains from theft, taking only what is given to him and never appropriating to himself in thievish fashion other people's belongings in village and jungle, that have not been given to him. In the matter of fornication, he is no wrongdoer but abstains from all such wrongdoing ; he has no intercourse with women under the care of mother or father or brother or sister or relations, or with women affianced pledged or betrothed.—This is the kind of

behaviour in act which makes wrong dispositions wane while good dispositions wax apace.

Hence proceeded the Lord's utterance :—Behaviour in act is twofold, that to be ensued and that not to be ensued, each being alternative to the other.

II. Behaviour in speech . . . alternative to the other ;—these were the Lord's words and they proceed from the following :—Behaviour in speech is (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in speech leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man who is a liar, who, when cited to give his testimony [48] before assembly or village-meeting or among his kindred or his guild or the king's officers, says he knows when he does not know, or says he does not know when he does know, or says he saw when he did not see, or says he did not see when he did see, deliberately lying in the interests either of himself or of other people or for some trifling gain. Or he is a slanderer ;—what he has heard here he tells elsewhere to split up one set of people ; what he hears elsewhere he tells here to split up another set ; so that he is a dissolver of harmony and no reconciler of them that are at variance ; discord is the pleasure and delight and joy and motive of his speech. Or he is a reviler ;—what he says is rough and harsh, hurtful and wounding to others, fraught with anger and discord. Or he is a tattler ;—he speaks out of season, without regard to the facts, of what is unprofitable ; never speaks of the Doctrine and Rule ; his talk is trivial and ill-timed, frivolous, leading nowhere and void of profit.—This is the kind of behaviour in speech which if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in speech leads, if ensued, to wrong dispositions waning while good dispositions wax apace ?—Take a man who has put lying

from him and abstains from lies. When cited to give his testimony before assembly or village-meeting or among his kindred or his guild or the king's officers, he is careful not to say he knows when he does not, or to say he does not know when he does, or to say [49] he saw when he did not, or to say he did not see when he did,—never deliberately lying in the interests either of himself or of other people or for some trifling gain. All slander he has put from him and from slander he abstains; what he hears here he does not repeat elsewhere, to split up one set of people, nor does he repeat here what he has heard elsewhere, so as to split up another set. He is a promoter of harmony and a restorer of amity. Concord is the pleasure and delight and joy and motive of his speech. He reviles not; he abstains from reviling. What he says is without gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all. No tattler, he abstains from all tattle;—he speaks in season and according to the facts; he is profitable in his speech, ever of the Doctrine and Rule; seasonable and memorable are his words, illuminating, well-marshalled and of great profit.—This is the kind of behaviour in speech which, if ensued, makes wrong dispositions wane while right dispositions wax apace.

Hence proceeded the Lord's utterance :—Behaviour in speech is twofold . . . each being alternative to the other.

III. Behaviour in thought . . . alternative to the other;—these were the Lord's words and they proceed from the following :—Behaviour in thought is (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behaviour in thought leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man who is covetous and covets other people's gear,—in the yearning they were his. Or he is rancorous and corrupt of intent;—

[50] he wishes that creatures round him may be killed or destroyed or disappear or perish or not exist.—This is the kind of behaviour in thoughts which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behaviour in thoughts leads, if ensued, to wrong dispositions waning while right dispositions wax apace?—Take a man who is not covetous and does not covet other people's gear, in the yearning they were his. He harbours no rancour, nor is he corrupt of intent;—his wish is that the creatures round him may live on in peace and happiness, safe from all enmity and oppression.

Hence proceeded the Lord's utterance :—Behaviour in thoughts is twofold . . . each being alternative to the other.

iv. Mental arisings . . . alternative to the other ;—these were the Lord's words and they proceed from the following :—Mental arisings are (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of mental arisings lead, if ensued, to wrong dispositions waxing apace while good dispositions wane?—Take a man who is covetous and lives with a heart filled with covetousness, who is rancorous and lives with a heart filled with rancour, who is resentful and lives with a heart filled with resentment.—This is the kind of mental arising which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of development of heart leads, if ensued, to wrong dispositions waning [51] while right dispositions wax apace?—Take a man who is not covetous and lives with an uncoveting heart, who knows not rancour and lives with an unrancorous heart, who knows not resentment and lives with an unresentful heart.—This is the kind of development of heart which, if ensued, makes wrong dispositions wane and right dispositions wax apace.

Hence proceeded the Lord's utterance:—Mental arisings . . . alternative to the other.

v. The admission of perceptions . . . alternative to the other;—these were the Lord's words and they proceed . . . (*etc. as in foregoing para. iv.*) . . . It is from all this that the Lord's utterance proceeded when he said: The admission of perceptions . . . alternative to the other.

[52] vi. The acquisition of views . . . alternative to the other;—these were the Lord's words and they proceed from the following:—The acquisition of views is (*a*) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (*b*) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of acquisition of views leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?—Take a man whose view is that there is no such thing as alms or sacrifice or oblations; that there is no such thing as the fruit and harvest of deeds good and bad; that there is no such thing as this world or the next; that there are no such things as either parents or a spontaneous generation elsewhere; that there is no such thing as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and made it all known to others.—This is the kind of acquisition of views which, if practised, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of acquisition of views leads, if ensued, to wrong dispositions waning while right dispositions wax apace?—Take a man whose view is that there are such things as alms sacrifice and oblations; that there is indeed such a thing as the fruit and harvest of deeds good and bad; that there are really such things as this world and the next; that there are really such things as parents and a spontaneous generation elsewhere; and that there are really such things as recluses and brahmins who tread the right path and

walk aright, who have, of and by themselves, comprehended and realized this and other worlds and made it all known to others.—This is the kind of acquisition of views which leads, if practised, to wrong dispositions waning while right dispositions wax apace.

Hence proceeds the Lord's utterance :—The acquisition of views is twofold . . . each being alternative to the other.

VII. The entertainment of Personality . . . alternative to the other ;—these were the Lord's views and they proceed from the following :—Entertainment of Personality is (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of [53] Entertainment of Personality leads, if ensued, to wrong dispositions waxing apace while right dispositions wane ?—If Ill attends the Entertainment of Personality and if there is no final term to the round of the man's rebirths, then wrong dispositions wax apace while right dispositions wane. If, however, Ill does not attend the Entertainment of Personality and if therefore there is a final term to the round of the man's rebirths, then wrong dispositions wane while right dispositions wax apace.

Hence proceeds the Lord's utterance :—The Entertainment of Personality is twofold . . . each being alternative to the other.

Such, sir,—concluded Sāriputta—is how I understand the expanded meaning of the Lord's succinct and unexpanded utterance.

Quite right, Sāriputta, quite right ; you have quite rightly understood the expanded meaning of my succinct and unexpanded utterance. I endorse and repeat [54-55] each word you have said ; and the meaning of my utterance is thus to be explained.

Furthermore, Sāriputta, I lay it down that there is a twofold manner for practising and not practising the employment of eye and ear, smell and taste, touch and mentality, in their respective spheres.

Hereupon, Sāriputta said to the Lord that he understood the expanded meaning of the Lord's succinct and unexpanded utterance to be . . . (what he then proceeded [56-8] to set forth for each of the six senses, showing how in each case the practice or non-practice should respectively depend on whether or not the result was to make wrong dispositions wane and right dispositions wax apace).

Quite right, Sāriputta, quite right ; you have quite rightly understood the expanded meaning of my succinct and unexpanded utterance. I endorse and repeat every word you have said ; and the meaning of my utterance is thus to be explained.

Furthermore, Sāriputta, I lay it down that there is a twofold manner for practising and not practising the use, severally, of robes, alms, lodging, villages, townships, cities, countries and individuals.

[59] Hereupon, Sāriputta said to the Lord that he understood the expanded meaning of the Lord's succinct and unexpanded utterance to be (what he then proceeded to set forth for each of the foregoing eight categories, showing how in each case the practice or non-practice should respectively depend on whether or not the result was to make wrong dispositions wane and right dispositions wax apace).

Quite right, Sāriputta, . . . [60] thus to be explained.

If the expanded meaning of my succinct utterance were thus understood by every noble, every brahmin, every middle-class man, every peasant, long would it redound to their good and well-being. If the meaning were thus understood by the whole universe with its gods its Māras and Brahmās, with its recluses and brahmins and gods and men, long would it redound to their good and well-being.

[61] Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CXV. BAHU-DHĀTUKA-SUTTA.

DIVERSE APPROACHES.

THUS have I heard. Once when staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-grounds, the Lord thus addressed the Almsmen :—Whatsoever alarms—whatsoever perturbations—whatsoever desolations—arise, all proceed from the fool, not from the informed. Just as it is from the hut of bamboo or bracken that the fire breaks out which consumes even storied mansions which are cased in plaster and keep out the wind with doors that fit and casements that shut,—so it is always from the fool and never from the informed that there arise those alarms, perturbations and desolations which are present in the fool and absent in the informed. For, the informed have neither alarms, nor perturbations nor desolations. Therefore, Almsmen, train yourselves up to become informed by study.

[62] At what stage, sir, asked the reverend Ānanda, can an Almsman be rightly described as informed by study?

When, Ānanda, the Almsman has mastered (1) the Elements, (2) the Senses, and (3) the Chain of Causation, together with (4) the rationally possible and the rationally impossible,—then can an Almsman be rightly described as informed by study.

When, sir, can he be rightly described as having mastered the Elements?

There are eighteen of these elements, namely the sense-organ, the object of sense, and the sense-cognition for each of the six senses of sight, hearing, smell, taste, touch and mentality. When the Almsman knows and sees these eighteen elements, then he can rightly be described as having mastered the elements.

Can he reach this mastery in another manner?

Yes. There are these six elements, namely earth, water, air, fire, space, mentality; and when the

Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these six elements, namely comfort and discomfort, happiness and unhappiness, poised equanimity and ignorance; and when the Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these six elements, namely passion, renunciation, rancour and non-rancour, [63] harmfulness and harmlessness; and when the Almsman knows and sees these six, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these three elements, namely, passion, form and non-form; and when the Almsman knows and sees these three, he can rightly be described as having mastered the elements.

Can he reach this mastery in yet another manner?

Yes. There are these two elements, the derived and the underived; and when the Almsman knows and sees these two, he can rightly be described as having mastered the Elements.

When, sir, can he rightly be described as having mastered Sense?

There are six internal and six external aspects of sense, the six sense-organs and the sense-objects of each of the six. When the Almsman knows and sees this pair of sixes, he can rightly be described as having mastered Sense.

When, sir, can he rightly be described as having mastered the Chain of Causation?

Take, Ānanda, an Almsman who knows the following:—If this is, then that comes about; if this is not, then that does not come about; when *this* is laid to rest, then *that* passes to rest. Factors are conditioned by ignorance, consciousness by the factors, Name-and-Form by consciousness, organs of sense by Name-and-Form, contact by sense-organs, feelings by sense-organs,

craving by feelings, attachment by craving, [64] existence by attachment, birth by existence; and by birth come old-age and death, with sorrow and lamentation, pain, suffering and tribulation. And this is how all that makes up Ill is laid to rest:—By laying ignorance to rest with no trace of passion left behind the factors are laid to rest, by laying factors to rest consciousness is laid to rest, by laying consciousness to rest Name-and-Form are laid to rest, by laying Name-and-Form to rest the organs of sense are laid to rest, by laying the organs of sense to rest contact is laid to rest, by laying contact to rest feelings are laid to rest, by laying feelings to rest craving is laid to rest, by laying craving to rest attachment is laid to rest, by laying attachment to rest existence is laid to rest, by laying existence to rest birth is laid to rest, by laying birth to rest old-age and death are laid to rest, and therewithal disappear sorrow and lamentation, pain, suffering and tribulation, so that all that makes up Ill is laid to rest. At this point an Almsman can rightly be described as having mastered the Chain of Causation.

When, sir, can an Almsman be rightly described as having mastered the rationally possible and the rationally impossible?

Take, Ānanda, an Almsman who knows clearly as follows:—

It is impossible and out of the question for a man of vision to approach a factor as everlasting; but it is possible for an ordinary man to do so.

It is impossible for a man of vision, but possible for an ordinary man, to approach a factor as well-being.

It is impossible for a man of vision, but possible for an ordinary man, to approach a mental object as Self.

It is impossible for a man of vision, but possible for an ordinary man, to take his mother's [65]—or his father's—life.

It is impossible for a man of vision, but possible for an ordinary man, out of wickedness of heart to cause the Truth-finder's blood to flow.

It is impossible for a man of vision, but possible for an ordinary man, to break up the Confraternity.

It is impossible for a man of vision, but possible for an ordinary man, to elect another Master.

It is impossible that in one universe there should at one and the same time be simultaneously two Arahats all-enlightened ; but it is possible for there to be one.

It is impossible that in one universe there should at one and the same time be simultaneously two Emperors of the World ; but it is possible for there to be one.

It is impossible for a woman to be an Arahata all-enlightened ; but it is possible for a man to be.

It is impossible for a woman to be an Emperor of the World ; but it is possible for a man to be.

It is impossible for a woman to be a Sakka [66] or a Māra or a Brahmā ; but it is possible for a man to be any of these.

It is impossible for the fruit of bodily misconduct—or of misconduct in speech or thought—to be pleasant, agreeable and pleasing ; but it is possible for the fruit to be unpleasant, disagreeable and unpleasing.

It is possible that the fruit of right conduct of body—or of speech or of thought—should be pleasant, agreeable and pleasing ; but it is impossible for the fruit to be unpleasant, disagreeable and unpleasing.

It is possible for a man given to misconduct of body [67]—or of speech or of thought—by reason of that cause and condition to be reborn, at the body's dissolution after death, in a state of misery and suffering and calamity or in purgatory ; but it is impossible for such a man to be reborn in a state of bliss in heaven.

It is impossible for a man of right conduct of body—or of speech or of thought—by reason of that cause and condition to be reborn, at the body's dissolution after death, in a state of misery and suffering and calamity or in purgatory ; but it is possible for such a man to be reborn in a state of bliss in heaven.

At this point, Ānanda, an Almsman can rightly be

described as having mastered the rationally possible and the rationally impossible.

Hereupon, the reverent Ānanda said to the Lord :— Wonderful, sir ; marvellous ! What shall be the name of this exposition ?

Well, know it as ' The many elements,' or ' The four in succession,' or ' The mirror of the Doctrine,' or ' The drum of Deathlessness,' or ' Victory in the fight.'

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXVI. ISIGILI-SUTTA

A NOMINAL LIST.

[68] THUS have I heard. Once when the Lord was staying at Rājagaha on Mount Isigili, addressing the Almsmen, the Lord said : Do you see Mount Vebhāra there ?

Yes, sir.

It used to have a different name and designation. Do you see Mount Paṇḍava there, and Mount Vepulla and the Vulture's Peak yonder ?

Yes, sir.

They too all used to have different names and designations. Do you see Mount Isigili here ?

Yes, sir.

This Mount Isigili retains its old name and designation. Timewas when five hundred Pacceka Buddhas had long been resident on this Mount Isigili. They could be seen entering the mount but, once entered, could be seen no more. Observing this, men said the mount swallowed up those sages (*isi gilati*) ; and so it got the name of ' Mount Swallow-sage.' I will tell you, Almsmen, names of those Pacceka Buddhas ; I will recount and relate their names. [69] Listen and pay attention and I will speak. Then to the attentive Almsmen the Lord began :—

The Pacceka Buddha named Ariṭṭha had long been

resident on Mount Isigili, as had the Pacceka Buddha named Upariṭṭha. Long resident there too were the Pacceka Buddhas named respectively Tagarasikhī, Yasassī, Sudassana, Piyadassī, Gandhāra, Piṇḍola, Upāsabha, Nītha, Tatha, Sutavā, and Bhāvitatta.

*Hear me the stately roll of names tell o'er
of mankind's saintly sons pre-eminent,
who, high above all turmoil, all desires,
each for himself, Enlightenment attained:—*

¹Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassī, Sudassana, Piyadassī the enlightened, Gandhāra, Piṇḍola and Upāsabha, Nītha, Tatha, Sutavā, Bhāvitatta, [70] Sumbha, Subha, Methula and Aṭṭhama, Athassumegha, Anigha, Sudāṭha,—passionless Pacceka Buddhas; and majestic Hingū and Hinga, the two Jālis, sages both, and Aṭṭhaka, with Kosala the Buddha and Subāha, and Upanemi and Nemi and Santacitta in his truth and verity, stainless and informed, the black and swarthy Vijita and Jita, and Anga and Panga and Gutijjita; Passī too, who renounced attachments whence springs Ill, and Aparājita who triumphed over Māra's might, with Satthā, Pavattā, Sarabhanga, Lomahaṇsa and Uccangamāya, Asita, Anāsava, Manomaya, and Bandhumā who banished pride, and Tadādhimutta and stainless Ketumā,—with Ketumbarāga, Mātanga, and Ariya. Then there were Accuta and Accutagāmayā-maka, Sumangala Dabbila Supatiṭṭhita Asayha and Khemābhirata and Sorata Durannaya and Sangha. Also there were Ujjaya, Aparā the sage, and Sayha, tireless in zeal, together with four Ānandas, four Nandas and four Upanandas, making twelve in all; Bhāradvāja, whose last birth this was, and Bodhī and Mahānāma; then there were unrivalled, shaggy Sikhī and Bhāradvāja the good, with Tissa and Upatissa who had sundered the ties of existence, Upasīdarī and Sīdarī who had sundered the ties of craving, the Buddha Maṅgala from passion freed, Usabha, escaped from the gins of the

¹ I leave unversified this string of names, many of which may well be mere adjectives.

root of Ill, Upanīta, who found the excellent way, Uposatha, Sundara, Saccanāma, Jeta, Jayanta, Paduma, and Uppala, Padumuttara, Rakkhita, and Pabbata, [71] Mānatthaddha, Sobhita, Vitarāga, and Kaṇha the Buddha whose heart had found Deliverance.

*All these, with other potent conquerors
of birth's fell sway, Pacceka Buddhas were.
Laud these great sages who have passed to rest ;
laud these whose boundless might sunder'd all ties.*

CXVII. MAHA-CATTĀRĪSAKA-SUTTA.

RIGHT VIEWS RANK FIRST.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he addressed the Almsmen, saying :—I will expound to you Noble Right Concentration, with the means thereto and with its concomitants. Listen and pay attention and I will speak. Then to the attentive Almsmen the Lord thus began :—

What is Noble Right Concentration, with the means thereto and its concomitants ?—It means the focussing of the heart with a sevenfold equipment of Right Views, Right Thoughts, Right Speech, Right Action, Right Occupation, Right Effort and Right Mindfulness.

First and foremost come Right Views, which consist in a man's conviction that such and such views are wrong, and that such and such views are right.

Now what are wrong views ?—They are views that—there is no such thing as alms or sacrifice or oblations ; that there is no such thing as the fruit and harvest of deeds good and bad ; that there are no such things as this world or the next ; that there are no such things as either parents or a

spontaneous generation elsewhere ; [72] that there are no such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and make it all known to others.

What are right views ?—They are twofold, say I. On the one hand there are right views which are, however, accompanied by Cankers, are mixed up with good works, and lead to attachments. On the other hand there are Right Views which are Noble, freed from Cankers, transcending mundane things, and included in the Path.

Those right views which are accompanied by Cankers, are mixed up with good works, and lead to attachments, recognize that there are such things as alms and sacrifice and oblations ; that there is indeed such a thing as the fruit and harvest of deeds good and bad ; that there are really such things as this world and the next ; that there are really such things as parents and spontaneous generation elsewhere ; and that there are really such things as recluses and brahmins who tread the right path and walk aright, who have, of and by themselves, comprehended and realized this and other worlds and make it all known to others.

On the other hand, the Noble Right Views which are of the Path—embracing comprehension, the faculty of comprehension, the might of comprehension, the factor of enlightenment which comes from a critical study of the Doctrine, in the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—these Right Views are styled Right Views that are Noble, freed from Cankers, transcending mundane things and included in the Path.

Right Effort is his whose aim is to eschew wrong views and to foster right views. Right Mindfulness is his as, in mindfulness, he eschews wrong views and fosters right views.—These three qualities of right views, right effort and right mindfulness revolve round Right Views and move them on and on.

In thought too Right Views come first, with their conviction that such and such a thought is wrong and that such and such a thought is right.

[78] Now, what are wrong thoughts?—They are lustful thoughts, spiteful thoughts and cruel thoughts.

What are right thoughts?—They too are twofold, say I. On the one hand, there are right thoughts which are, however, accompanied by Cankers, are mixed up with good works, and lead to attachments. On the other hand, there are Right Thoughts, which are Noble, freed from Cankers, transcending mundane things, and included in the Path.

Those right thoughts which are accompanied by Cankers, are mixed up with good works and tend to attachments, include thoughts of Renunciation, thoughts void of spite and thoughts void of cruelty.

On the other hand, Noble Right Thoughts which are of the Path—embracing reason and reasoning; thought with its conceivings and conceptions, application of the mind and utterance of speech, in the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—, these Right Thoughts are styled Right Thoughts that are Noble, freed from Cankers, transcending mundane things and included in the Path. To him whose aim is to eschew wrong thoughts and to foster right thoughts,—unto him comes Right Effort. As in mindfulness he eschews wrong thoughts and fosters right thoughts, unto him comes Right Mindfulness.—These three qualities of right views, right effort and right mindfulness revolve round Right Thoughts and move them on and on.

In speech too Right Views come first, with their conviction that such and such speech is wrong and that such and such speech is right.

Now, what is wrong speech?—It is lying, a spiteful tongue, a savage tongue, and chatter.

What is right speech?—It too is twofold, say I. On the one hand, there is right speech which is, however, accompanied by Cankers, is mixed up with good works,

and leads to attachments. [74] On the other hand, there is Right Speech which is Noble, freed from Cankers, transcending mundane things and included in the Path.

That right speech which is accompanied by Cankers, is mixed up with good works, and leads to attachments, includes avoidance of lying, of spiteful words, of savage words and of chatter.

On the other hand, Noble Right Speech which is of the Path—embracing abstinence and abstention and abstaining and avoidance in the matter of the four forms of misconduct of speech, on the part of the man whose heart is noble and free of Cankers, who is of the Noble Path and who is imbued with it and has developed it within him—this Right Speech is styled Right Speech that is Noble, freed from Cankers, transcending mundane things and included in the Path. Right Effort is his whose aim is to eschew wrong speech and to foster right speech. Right Mindfulness is his as in mindfulness he eschews wrong speech and fosters right speech.—These three qualities of right views, right effort and right mindfulness revolve round Right Speech and move it on and on.

In deeds too Right Views come first, with their conviction that such and such an action is wrong and that such and such an action is right.

Now, what is a wrong action?—It is taking life, not giving alms, sensuality. What is a right action?—It is twofold, say I. On the one hand . . . [75] revolve round Right Action and move it on and on.

In livelihoods too Right Views come first, with their conviction that such an occupation is wrong and that such and such an occupation is right.

Now, what is a wrong occupation?—It is cozening and cajoling people, playing on their dispositions and bamboozling them, it is insatiate greed.

What is right occupation?—It is twofold, say I. On the one hand . . . revolve round Right Occupation and move it on and on.

Right Views come first. [76] If a man has really

Right Views, Right Thoughts are operative; if he has really Right Thoughts, Right Speech is operative; if he has really Right Speech, Right Action is operative; if he has really Right Action, Right Occupation is operative; if he has really Right Occupation, Right Mindfulness is operative; if he has really Right Mindfulness, Right Concentration is operative; if he has really Right Concentration, Right Knowledge is operative; and if he has really Right Knowledge, then Right Deliverance is effectual. Thus the Almsman under training has eight stages to go and the Arahāt ten.

Right Views come first. If a man has really Right Views, for him wrong views are ended; ended too for him are the hosts of bad and wrong dispositions which grow up in the train of wrong views, while, as the train of right views, hosts of right dispositions march on to perfected development. If a man has really Right Thoughts, for him wrong thoughts are ended; ended too for him are the hosts of bad and wrong dispositions which grow up as the train of wrong thoughts, while hosts of right dispositions march on to perfected development. If a man has really Right Speech—Right Action—Right Occupation—[77] Right Effort—Right Mindfulness—Right Concentration—Right Knowledge—Right Deliverance—, for him in each case the converse is ended; ended too for him are the hosts of bad and wrong dispositions which respectively grow up as the train of that converse, while hosts of right dispositions march on to perfected development. Thus, if we add its train to each of the preceding tens there are a score arrayed for the right and a score for the wrong; and so there has been set afoot the Exposition of the Great Forty, which could never be set afoot by any recluse or brahmin, by any god or Māra or Brahmā, or in any universe whatsoever.

If any recluse or brahmin thinks this Exposition of the Great Forty matter for contumely and scorn, the result to him is that, here and now, he relegates to the

sphere of the erroneous ten utterances, major and minor, of the Doctrine.—If the good man rejects Right Views, he reveres and extols the recluses and brahmins with wrong views. If he rejects Right Thoughts, [78] he reveres and extols the recluses and brahmins with wrong thoughts. And the same holds good for right and wrong speech, action, occupation, effort, mindfulness, concentration, Knowledge and Deliverance. Such is the result to him. Not so the men of Ukkala, Vassa and Bhañña. Albeit these two believed in neither cause nor consequence and were nihilists, they would not regard with contumely and scorn the Exposition of the Great Forty. And why not?—Through their fear of blame, reproach and censure.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXVIII. ĀNĀPĀNA-SATI-SUTTA.

ON BREATHING EXERCISES.

THUS have I heard. Once the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's mother, with numbers of well-known Elders and disciples,—the reverend Sāriputta, Mahā-Moggallāna, Mahā-Kassapa, Mahā-Kaccāyana, Mahā-Koṭṭhita, Mahā-Kappina, Mahā-Cunda, [79] Anuruddha, Revata and Ānanda, together with other well-known Elders and disciples. At the time the Almsmen who were Elders were instructing and teaching the novices,—some taking ten, others twenty or thirty or forty; and under this instruction and teaching the novices grew to higher and higher specific attainments.

On the Sabbath of the full-moon at the end of the rains the Lord was sitting in the open in the moon-

light, with the Confraternity gathered around him, when, observing silence to reign among them all, he addressed the Almsmen in these words :—I find content in this vocation ; in it I find contentment of heart. Wherefore, Almsmen, strive ever more and more zealously to attain the yet unattained, to gain the yet ungained and to realize the yet unrealized. I look to be back here again in Sāvattthī by Komudi, the full-moon day of the fourth month.

When it reached the ears of the Almsmen belonging to that country that the Lord was expected back in Sāvattthī at this date, they came into the city to see the Lord ; the Elders grew keener and keener in instructing and teaching each their novices,—ten, twenty, thirty or forty of them as the case might be ; and under this instruction and teaching the novices [80] grew to higher and higher specific attainments. On the sabbath of Komudi, on the fifteenth, the full-moon day of the fourth month, the Lord was sitting in the open in the moonlight, with the Confraternity gathered around him, when, observing silence to reign among them all, he addressed the Almsmen in these words :—There is no talking, all talk is stilled in this assembly which is set (as it were) in a shining mere. Such is this Confraternity of Almsmen—or a company like this,—that it is worthy of oblations, offerings, gifts and homage and is the richest field in which to sow the seed of merit. Such is this Confraternity and such this company that a little thing given to it thereby becomes great and a great thing becomes greater still. Such a Confraternity or Company as this would be hard to find in the whole world. To see such a Confraternity and company as this it is worth journeying many a league carrying the burden of provisions for the journey. Such is this Confraternity and such is this company. Within this Confraternity there are Arahats,—Almsmen in whom the Cankers are dead, who have lived the highest life, whose task is done, who have cast off their burthen, who have won their weal, who have destroyed all bonds that bound them to the

ceaseless round of existence, who have found the Deliverance of utter Knowledge. Within this Confraternity there are Almsmen who, by destroying the five bonds which bind men to the sensuous world, will pass hence to appear spontaneously elsewhere, never to return thence to earth. Within this Confraternity are Almsmen who, by destroying the three bonds and also by minishing passion malice and delusion, have become Once-returners and, on their last return to this world, will [81] make an end of Ill. Within this Confraternity there are Almsmen who, by destroying the three bonds, are launched on the stream of salvation, safe from any evil doom hereafter, assured of their future, destined to find Enlightenment. Within this Confraternity there are Almsmen who live in the practice of the four mindful meditations,—of the four exertions—of the four bases of psychic power—of the five faculties of sense—of the five forces—of the seven factors of enlightenment—of the Noble Eightfold Path—of friendliness to all—[82] of compassion for all—of rejoicing with all—of poised equanimity—of pondering on foulness—and on the perception of transiency.

Within this Confraternity there are Almsmen who live in the practice of cultivating mindfulness by breathing exercises. If cultivated and developed, mindfulness by breathing is very fruitful and profitable;—it perfects the four bases of mindfulness, which, being perfected, perfect the seven factors of enlightenment, which, being perfected, perfect in turn Deliverance by comprehension.

How, Almsmen, is mindfulness by breathing cultivated and developed so as to prove very fruitful and profitable?—Take the case of an Almsman who, in the forest or at the foot of a tree or in an abode of solitude, sits cross-legged with body erect, with mindfulness as the objective he sets before himself. In mindfulness he takes in breath and in mindfulness he exhales it; he knows precisely what he is doing when he is inhaling or exhaling either a long breath or a short breath; he schools himself, as he draws his breath in and out, to be alive

to his body as a whole—or to still bodily factors—or to experience contentment—or [83] to experience well-being; he schools himself, in drawing his breath in and out, to experience the heart's several factors—or to still them—or to experience the heart as a whole—or to satisfy the heart—or to keep the heart steadfast—or to set the heart free. He schools himself, in drawing his breath in and out, to dwell on the impermanence of things—or on passionlessness—or on the cessation of things—or on eschewing them.—This is how mindfulness in breathing is cultivated and developed so as to prove very fruitful and profitable.

How is mindfulness by breathing cultivated and developed so as to perfect the four bases of mindfulness?—While he is engaged in inhaling or exhaling, with a precise knowledge of what he is doing, either when inhaling or when exhaling either a long breath or a short breath, when schooling himself either to experience the body as a whole or to still the several bodily factors,—all this time, in his contemplation of the body as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontents. Among the corporeal elements (earth, water, fire, and *air*) I classify breath inhaled or exhaled. Therefore the Almsman who contemplates the body as an aggregation, dwells the while ardent, alive to what he is doing, and mindful,—quit of all worldly wants and discontent. While [84] he is engaged in schooling himself in his breathing to experience contentment or well-being, or to experience the heart's several factors or to still them,—all this time, in his contemplation of feelings as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent. Among feelings I classify thorough attention to breath inhaled or exhaled. Therefore the Almsman who contemplates feeling as an aggregation, dwells the while ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent. While he is engaged in schooling himself, as he inhales or exhales,

to experience the heart as a whole, or to satisfy the heart, or to keep the heart steadfast, or to set the heart free,—all this time, in his contemplation of the heart as an aggregation, the Almsman dwells ardent, alive to all he is doing, and mindful,—quit of all worldly wants and discontent; the man of distracted mind, say I, cannot develop mindfulness in breathing. While he is engaged in schooling himself, as he inhales or exhales, to dwell either on the impermanence of things or on passionlessness or on the cessation of things or on eschewing them,—all this time, in his contemplation of mental objects as an aggregation, the Almsman dwells ardent, alive to everything, mindful, quit of all worldly wants and discontent. Discerning by understanding the abandonment of all wants and discontent, [85] he surveys this theme exhaustively. Therefore, in his contemplation of mental objects as an aggregation, the Almsman dwells ardent, alive to all he is doing, mindful, quit of all worldly wants and discontent.—This is how mindfulness in breathing is cultivated and developed so as to perfect the four bases of mindfulness.

How are the four bases of mindfulness cultivated and developed so as to perfect the seven factors of enlightenment?—While, in his contemplation of the body as an aggregation, the Almsman dwells ardent, alive to all he is doing, mindful, quit of all worldly wants and discontent, all this time his mindfulness is growing fixed and undistracted, with the result meanwhile that the factor of enlightenment which consists of mindfulness is implanted, that the Almsman develops it, and that it moves on to perfect development. Living thus mindful, he examines and scrutinizes, and analyzes the mental object with his understanding; and as he is doing so, the analytical factor of enlightenment is meantime being implanted, is being developed by the Almsman, and is moving on to its perfect development, with the concomitant result that indomitable zeal is implanted, and that this further factor of enlightenment is implanted, is developed by the Almsman and moves on to its perfect development.

To the man with zeal implanted in him comes satisfaction without alloy, and concomitantly [86] the factor of enlightenment which consists in satisfaction is implanted, is developed by the Almsman, and moves on to its perfect development. The man with his mind satisfied comes to enjoy tranquillity alike of body and of heart, and concomitantly the factor of tranquillity is implanted, is developed by the Almsman, and moves on to its perfect development. The man with tranquillity and well-being of body finds concentration of heart, and concomitantly the concentration factor of enlightenment is implanted, is developed by the Almsman, and moves on to its perfect development. He surveys exhaustively as his theme his heart thus steadfast, and concomitantly the factor of poised equanimity is implanted, is developed by the Almsman, and moves on to its perfect development.

(And as it is with his contemplation of the body, so it is with his contemplation of feelings—of the heart—and of mental objects [87], each resulting in the perfect development of the several factors of enlightenment).—This is how the four bases of mindfulness are cultivated and developed so as to perfect the seven factors of enlightenment.

[88] How are the seven factors of enlightenment cultivated and developed so as to perfect Deliverance by comprehension?—Take an Almsman who develops in turn each of the aforesaid seven factors of enlightenment,—each dependent on aloofness passionlessness and stilling, each maturing by Renunciation.—This is how the seven factors of enlightenment are cultivated and developed so as to perfect Deliverance by comprehension.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

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CXIX. KĀYAGATĀ-SATI-SUTTA.

MEDITATION ON THE BODY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, and a great number of Almsmen were sitting in company together in the hall after their meal on return from their alms-round, the following talk arose among them :—It is wonderful, sirs, it is marvellous, to what a pitch the Lord who knows and sees, the Arahāt all-enlightened, has cultivated and developed that mindfulness of body which is called the mindfulness abundant in fruit and blessings! Here the talk broke off; for, when at evening the Lord arose from his meditations, he came to the seat set for him in hall, and asked what subject had engaged them in their conclave and what talk had been broken off. [89] They told him, adding that here the talk had broken off, as the Lord appeared.

How, Almsmen, is mindfulness of body cultivated and developed so as to abound in fruit and blessings?—Take an Almsman who, in the forest or at the foot of a tree or in an abode of solitude, sits cross-legged with body erect, with mindfulness as the objective he sets before himself. In mindfulness he takes in breath and in mindfulness he exhales it; he knows precisely what he is doing when he is inhaling or exhaling either a long breath or a short breath; he schools himself, as he draws his breath in and out, to be alive to his body as a whole or to still bodily factors. As he dwells thus unflagging, ardent, and purged of self, all worldly thoughts that idly come and go are abandoned, and with their abandonment his heart within grows stablished and planted fast, settled and concentrated.—In this way, an Almsman develops mindfulness of body.

Walking or sitting or lying down, in every posture

of his body, he knows precisely what he is doing. As he dwells thus unflagging . . . mindfulness of body.

[90] Again, the Almsman is always mindful and purposeful whether in going forward or back, in looking before or behind, in drawing in or stretching out his limbs, in conduct of cloak bowl and robes, in eating and drinking, in chewing and tasting, in attending to the needs of nature, in walking or standing still, in sitting or in lying down, asleep or awake, speaking or silent. As he dwells thus unflagging . . . mindfulness of body.

Again, the Almsman reflects on this self-same body, from the soles of the foot to the crown of the head, as a thing bounded by skin and full of various impurities. There is in this body, says he, hair of head or body, nails and teeth, skin and flesh, sinews bones and marrow, kidneys heart and liver, pleura, spleen, lungs, inwards and bowels, stomach and fæces, bile, phlegm, pus, blood, sweat, fat, tears, serum, saliva, mucus, synovial fluid and urine. Just as if there was a two-mouthed sack full of various grains—such as rice and paddy, beans and vetches, sesame and husked rice—, and a man with eyes to see were to reflect as he emptied the sack that here was rice, there was paddy, here were beans, there were vetches, here was sesame and there husked rice;—in just the same way does the Almsman reflect on this self-same body, from the sole of the foot to the crown of the head, as a thing . . . synovial fluid and urine. As he dwells thus unflagging . . . mindfulness of body.

[91] Again, the Almsman reflects on this self-same body, whatsoever its position and posture, from the point of view of its elements, as containing within it the four elements of earth, water, fire and air. Just as a competent butcher or his apprentice, when he has killed a cow, might sit at the cross-roads with the carcase and cut up into joints, even so does the Almsman reflect on this self-same body, whatsoever its position or posture, from the point of view of its elements, as containing within it the four elements.

As he dwells thus unflagging . . . mindfulness of body.

Again, just as if the Almsman were actually looking on a festering corpse after one two or three days' exposure in a charnel-ground, even so does he sum up this self-same body as having these properties and this nature and this future before it. As he dwells thus unflagging . . . mindfulness of body.

Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground and there being devoured by crows or falcons or vultures or dogs or jackals or divers worms, even so does he sum up this self-same body . . . (*etc. as in prev. para.*).

[92] Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground, showing as a chain of bones either still with flesh and blood and sinews to bind them together, or with only smears of the flesh and blood left with the bones and sinews, or with the flesh and blood entirely gone, or with sinews gone and only the bones left scattered around, here a hand and there a foot, here a leg and there an arm, here the pelvis, there the spine and there the skull,—even so does he sum up this self-same body . . . (*etc. as in penultimate para.*) . . . of body.

Again, just as if the Almsman were actually looking on a corpse exposed in the charnel-ground, with the bones whitening like sea-shells or piled in a heap as the years roll by or crumbled to dust,—even so does he sum up this self-same body . . . (*etc. as in ante-penultimate para.*) . . . of body.

Again, the Almsman, divested of lusts and of wrong dispositions, develops in succession the First, [93] Second, Third and [94] Fourth Ecstasies (*as in Sutta No. 39, etc.*). As he dwells thus unflagging, ardent, and purged of self, all worldly thoughts that idly come and go are abandoned, and with their abandonment his heart within grows stablished and planted fast, settled and concentrated.—In this way too the Almsman develops mindfulness of body.

If any Almsman whatsoever cultivates and develops mindfulness of body, deep into his bosom sink all right dispositions into which knowledge enters,—even as streams which flow down to the sea sink into the bosom of the ocean which the mind's eye surveys. If any Almsman does not cultivate and develop mindfulness of body, Māra gains access; Māra can enter into him. It is just as if a man flung a heavy stone into a mass of wet clay. Would it find access?

Yes, sir.

[95] Just in the same way, if an Almsman does not cultivate and develop mindfulness of body, Māra gains access; Māra can enter into him. It is just as if there were a dry and sapless stick and a man came along and took it for his kindling wood to light a fire with and make a blaze. If he did so, could he by rubbing it make his fire burn up?

Yes, sir.

In just the same way, if an Almsman does not cultivate and develop mindfulness of the body, Māra gains access; Māra can enter into him. It is just like an empty water-jar on its stand with nothing in it and a man coming up to it with a load of water. Could he shoot his load into it?

Yes, sir.

In just the same way, if an Almsman does not cultivate and develop mindfulness of body, Māra gains access; Māra can enter into him.

But if the Almsman does cultivate and does develop mindfulness of body, Māra cannot gain access or enter into him.

It is just like a man throwing a light ball of string against the solid timbers of the door-posts. Would it find access?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body;—Māra cannot gain access or enter into him. It is as if there were a wet stick with the sap still in it, and a man came along and took it for his kindling wood to light

a fire and make a blaze. [96] If he did so, could he by rubbing it make his fire burn up?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body;—Māra cannot gain access or enter into him. It is just like a filled water-pot on its stand, full of water to the brim so that a crow could drink out of it. If now a man came along with a load of water, could he shoot his load into it?

No, sir.

It is just the same with the Almsman who has cultivated and has developed mindfulness of body;—Māra cannot gain access or enter into him.

If any Almsman whatsoever has cultivated and developed mindfulness of body, then, in each and every intellectually realizable mental object to which he applies his mind for its intellectual realization, in every case he comes to be an eye-witness thereof face to face, if there be an exercise of mindfulness. It is just like a square pond in a level expanse of ground, with embanked sides and so full of water to the brim that a crow could drink out of it. If now a strong man were to break the containing embankment on this side and that, would the water run away through the breaches?

[97] Yes, sir.

Just in the same way, if any Almsman has cultivated and has developed mindfulness of body, then . . . exercise of mindfulness. It is just like a carriage with a pair of thorough-breds harnessed to it and with the goad lying ready to hand, on level ground at the cross-roads,—into which there mounts a skilled driver, who knows how to manage horses; with his left hand he takes the reins, grasping the goad in his right, and away he drives, up and down, where he likes. Just in the same way, if any Almsman has cultivated and has developed mindfulness of body, then . . . exercise of mindfulness.

If, Almsmen, mindfulness of body be practised,

cultivated, developed, assimilated, made a basis, kept advancing, accumulated and vigorously pursued, ten blessings may be anticipated and they are these :—

He masters likes and dislikes ;—dislikes do not master him ; he is always victor over them if and when they have arisen.

He masters fear and dread ; they do not master him ; he is always victor over them if and when they have arisen.

He endures cold and heat, hunger and thirst, gadflies, mosquitoes, scorching winds, contact with creeping things, abusive and hurtful language ; his nature is to bear all bodily feelings that are painful, acute, sharp, severe, wretched, miserable, or deadly.

The Four Ecstasies with their vivid illumination, which here and now [98] bring well-being into life,—these he induces at will, without trouble or difficulty.

He develops the divers psychic powers ;—from being one to become manifold, from being manifold to become one, to be visible and invisible, to pass at will through wall or fence or hill as if in air, to pass in and out of the solid earth as if it were water, to walk on the water's unbroken surface as if it were the solid earth, seated in state to glide through the air like a bird on the wing, to touch and to handle the sun and moon in their power and might, and to extend the sovereignty of his body right up to the Brahmā world.

By the Ear Celestial that is pure and far surpasses the human ear, he hears sounds celestial and sounds human both far and near.

His heart knows the hearts of other creatures and of other men, knows them for what they are,—the heart where passion dwells as passionate, the passionless heart as passionless, the unkind heart as unkind, the kindly heart as kindly, the deluded heart as deluded, the undeluded heart as undeluded, the concentrated heart as concentrated, the unconcentrated heart as unconcentrated, the great heart as great and the little heart as little, the inferior heart as inferior and the superior heart as superior, the steadfast heart as

stedfast and the unstedfast heart as unstedfast, the heart Delivered as Delivered, and the undelivered heart as undelivered.

He recalls his own divers existences in the past,—a single [99] birth, then two—etc.—divers existences in the past in all their details and features.

With the Eye Celestial that is pure and far surpasses the human eye, he sees creatures in act to pass hence, in act to reappear elsewhere,—creatures either lowly or debonair, fair or foul to view, happy or unhappy; and he knows well that they fare according to their past deeds.

By the extinction of the Cankers, he develops and dwells in that Deliverance of heart and mind where Cankers are not, a Deliverance which, of and by himself, here and now, he has discerned and realized.

These are the ten blessings, Almsmen, that may be anticipated, if mindfulness of body be cultivated in the way I have stated.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXX. SANKHĀR-UPPATTI-SUTTA.

PLASTIC FORCES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the Lord announced to the Almsmen that he would expound how plastic forces arose; and thus began:—

Take the case of an Almsman who possesses faith and virtue, instruction, munificence, and understanding. The wish comes to him that, at the body's dissolution after death, he may be reborn a wealthy noble. On this he fixes and sets his heart, to this [100] he trains his heart. The possession of the foregoing five plastic forces, coupled with this wish of his, conduce, with

cultivation and development, to his being reborn accordingly.—This is the road and way to such rebirth.

Again, possessing the same five plastic forces, the Almsman forms the wish to be reborn a wealthy brahmin—etc.—or householder. On this he fixes . . . to such rebirth.

Or possessing these same five plastic forces, the Almsman, hearing that the Four Regents—the Thirty-three gods—the Yāma gods—the Tusita gods—the Nimmāna-rati gods—the Paranimmita-vasavatti gods—enjoy long life and beauty and abound in well-being, forms the wish that he may be reborn one of them. On this he fixes . . . to such rebirth.

Or, possessing those [101] same five plastic forces, the Almsman, hearing that the Brahmā of a Thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion with that Brahmā. Now, that Brahmā dwells illumining and pervading the frame-work of a thousand worlds and also all the creatures that are reborn there. Just as a man with eyes to see might take in his hand and gaze upon emblic myrobalan, even so does this Brahmā illumine and pervade his thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, in like manner, he forms the wish that he may be reborn in communion with the Brahmā of two—three—four—or five thousand worlds. Now, the Brahmā of Five thousand worlds illumines and pervades five thousand worlds and also all the creatures that are reborn there. Just as a man with eyes to see might take in his hand and gaze upon five emblic myrobalans, even so does the Brahmā of Five thousand worlds illumine and pervade his five thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, possessing those same five qualities, the Almsman, hearing that the Brahmā of Ten thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion

with that Brahmā. Now that Brahmā illumines and pervades ten thousand worlds [102] and all the creatures that are reborn there. Just as a rare Veluriya gem of finest water, that has been cut with eight facets and marvellously wrought, when laid on a yellow cloth, diffuses its sparkling radiance around,—even so does the Brahmā of ten thousand worlds illumine and pervade his ten thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . to such rebirth.

Or, possessing these same five qualities, the Almsman, hearing that the Brahmā of a Hundred thousand worlds enjoys long life and beauty and abounds in well-being, forms the wish that he may be reborn in communion with that Brahmā. Now that Brahmā illumines and pervades a hundred thousand worlds and all the creatures that are reborn there. Just as gold from the river Jambu's bed that has been refined in the crucible of a skilled goldsmith, worked to a brilliant polish by his art, and then, when laid on a yellow cloth, diffuses its sparkling radiance around,—even so does the Brahmā of a Hundred thousand worlds illumine and pervade his hundred thousand worlds and all the creatures that are reborn there. On this the Almsman fixes . . . such rebirth.

Or, again, possessing those same five qualities, the Almsman, hearing of their long life, beauty and abounding well-being, forms the wish that he may be reborn in the heaven of the Ābhā gods, among either the Paritt-ābhās or the Appamāṇ-ābhās,—or of the Subha gods, among either the Paritta-subhas or the Appamāṇa-subhas or the Subha-kiṇṇas,—[103] or of the Vehapphala gods,—or of the Aviha gods,—or of the Atappa gods,—or of the Sudassin gods,—or of the Akaniṭṭha gods,—or of the Infinite Space gods,—or of the Infinite Mind gods,—or the gods of the Realm of Naught,—or of the gods of the Realm where there is Neither-perception-nor-Non-perception. On this the Almsman fixes and sets his heart, to this he trains his heart. The possession of the foregoing five constituents,

coupled with this wish of his, conduces, with cultivation and development, to his being reborn accordingly.—This is the road and way to such rebirth.

Again, possessing these same five qualities, the Almsman forms the wish that, by the extinction of the Cankers, he may here and now develop and dwell in the Deliverance of heart and mind without Cankers which he has discerned and realized of and by himself. And by the extinction of the Cankers he wins this goal.—This Almsman, sirs, is reborn nowhere, passes no-whither to rebirth.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXI. CŪḶA-SUÑÑATA-SUTTA.

TRUE SOLITUDE. I.

[104] THUS have I heard. Once when the Lord was staying at Sāvattthī in the Old Pleasaunce in the palace of Migāra's mother, the reverend Ānanda, rising towards evening from his meditations, went to the Lord and after salutations took his seat to one side, saying :—Once while you were staying among the Sakyans, in their township of Nagaraka, I heard with my own ears from your own lips your remark that you were then 'living with the Void' a great deal. Did I rightly hear, receive, apprehend, and comprehend your remark, sir?

Yes, quite rightly, Ānanda. In bygone days as now, I have lived a great deal with the Void. Just as this whilom palace is emptied of elephants, oxen, horses and mares, is emptied of gold and coins of silver, and is emptied of its male and female establishment, and yet, because of the presence of the Confraternity, is not an empty solitude;—just in the same way, by ignoring ideas of village or of inhabitants, an Almsman envisages solitude through the idea of a forest. To this idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. He is

clear that the agitation which would attend ideas of a village, or of people, is absent in this conception, but yet there abides some agitation in the solitude which attends the idea of a forest. Consequently, he realizes that, though his conception is emptied of all ideas of village or inhabitants, yet non-emptiness still persists in the conception of solitude which attends the idea of a forest. So he discerns emptiness in what is absent therefrom and concludes that [105] peace abides in this residuum. Thus it is that there arises in him a true changeless and pure conception of emptiness.

Again, by ignoring ideas both of people and of forests, he conceives of solitude through the idea of earth, to which idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. By dismissing all thoughts of earth's heights and valleys, of its rivers and rugged ground, and of its snags and brakes, and towering mountains, and by viewing earth as a bull's hide with a hundred pegs to stretch out flat its unmarred and featureless expanse, he discerns of solitude through the idea of earth. To this idea his heart goes forth, finding therein satisfaction and a foothold and Deliverance. He realizes that, although he is now quit of the agitation which attends ideas of people and of forests, yet in this earth idea there still survives some distress in the solitude which accompanies that idea; for, therein non-emptiness persists. So he discerns emptiness in what is absent therefrom, and concludes that it is in the residuum that peace abides. Thus too it is that there arises in him a true changeless and pure conception of emptiness.

(And the same happens to him with the successive ideas of Infinite Space [106], of Infinite Mind, and of [107] Neither-perception-nor-Non-perception.)

Dismissing in turn all these ideas, and envisaging solitude through concentration of heart beyond attributes, he finds nevertheless that therein there still survives some residual agitation, namely through this body of his with its senses [108] as a consequence of being alive; for therein non-emptiness persists. So he

discovers emptiness in what is absent therefrom, and concludes that it is in this residuum that peace abides. Thus too it is that there arises in him a true changeless and pure conception of emptiness.

Again, still envisaging solitude through concentration of heart beyond attributes, he realizes that even this absolute concentration of heart is but an effect and a mental product, and consequently is transient and has its cessation. When he knows and sees this, his heart is delivered from the Cankers of lust, of continuing existence and of ignorance. The knowledge of his Deliverance comes to him in the thought that birth is no more, that he has lived the highest life, that his task is done, and that now for him there is no more of what he has been. He realizes that, although he is now quit of the agitation which attends those three Cankers respectively, yet there still survives some residual distress, namely through this body of his with its senses as a consequence of being alive ; for, therein non-emptiness persists. So he discovers emptiness in what is absent there, and concludes that it is in this residuum that peace abides. Thus too it is that there arises in him a true [109] changeless pure and ultimate conception of emptiness.

Yes, Ānanda ; this was the form of pure and ultimate emptiness that all recluses and brahmins of bygone times developed and dwelt in ; this will be the pure and ultimate emptiness that future recluses and brahmins will develop and dwell in ; and this is the pure and ultimate emptiness that to-day is developed by all those recluses and brahmins who develop and dwell in pure and ultimate emptiness.—Therefore, Ānanda, you should train yourselves to develop and dwell in pure and ultimate emptiness.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXII. MAHĀ-SUÑÑATA-SUTTA.

TRUE SOLITUDE. II.

THUS have I heard. Once when the Lord was staying among the Sakyans at Kapilavatthu in the Banyan pleasaunce, early in the morning, duly robed and bowl in hand, he went for alms into the city and on his return after his meal betook himself to rest during the noontide heat at the cell erected in that pleasaunce by Kāla-Khemaka the Sakyan. Now at that time a number of pallets had been got ready there and at the sight [110] of these the Lord wondered whether there were a number of Almsmen in residence.

At the time the reverend Ānanda with a number of Almsmen was engaged on robe-making at the (neighbouring) cell erected by Ghaṭṭāya the Sakyan,—whither, when he rose from his meditations towards evening, the Lord betook himself, enquiring, as he took the seat set for him, whether the number of pallets at Kāla-Khemaka's cell betokened a number of Almsmen in residence there. Yes, was Ānanda's answer;—it is robe-making time.

An Almsman, Ānanda, does not shine by delighting in fellowship, by finding delight in fellowship or by being given to a delight in fellowship; nor does he shine by a like delight in company at large. If such be his delight, it is impossible that, at will and without trouble or difficulty, he should enjoy the well-being which attends Renunciation, solitude, tranquillity and Enlightenment. But, any Almsman who lives aloof from company may be expected to enjoy all this. Similarly, if an Almsman delights in fellowship and company, it is impossible that, at will and without trouble or difficulty, he should develop, and dwell in, Deliverance of heart whether [111] as a passing joy or as an enduring possession. But any Almsman who lives aloof from company may be expected to enjoy all

this. Not a single visible shape do I discern, Ānanda, delight in which does not entail, with that shape's change and alteration, sorrow and lamentation, pain, ills and despair.

The Truth-finder has become fully aware of this state, namely how, in dismissing thoughts of all attendant phenomena, to develop and dwell in true emptiness within. Therein, Ānanda, if, so dwelling, the Truth-finder is approached by Almsmen or Almswomen, by lay-disciples male or female, by kings or their ministers, by sectaries or their followers,—then it is with a heart that is set on solitude, that trends to solitude and finds a fastness in solitude, it is with a heart that is aloof, that finds its joy in renunciation of the world, and has laid low each and every disposition which is bred of Cankers, it is with such a heart that, being in company, he frames his speech so as to be left alone once more. Therefore, if an Almsman's desire is to develop and dwell in true emptiness within, he should calm, tranquillize, focus and concentrate his heart internally. How is he to accomplish this?—Take the case of an Almsman who, divested of lusts and of wrong dispositions, successively develops and dwells in the Four Ecstasies. In this way he calms, tranquillizes, focusses and concentrates his heart internally. [112] Suppose now that his mind ponders on internal emptiness, but that, as he does so, his heart does not go forth to it, to find satisfaction therein or a foothold or Deliverance, and that ultimately he recognizes and consciously realizes this inward verdict and finding,—with the same thing happening with regard to external emptiness, to both internal and external emptiness, and to Permanence; always the same verdict. What that Almsman has to do is (to persevere in his efforts) to calm, focus and concentrate his heart internally on the same old theme of concentration till—for both internal and external emptiness and for Permanence—the inward verdict and finding is reversed and his heart goes forth to emptiness, finding therein satisfaction, a foothold and Deliverance;

and ultimately he recognizes and consciously realizes this verdict of satisfaction.

When, living in this plane, he applies his mind—say—to pacing up and down, he does so with the conscious conviction that, as in his present state he paces up and down, no covetousness and discontent, no dispositions that are evil and wrong will [113] assail him.

The same conviction is his if, while living in this plane, he applies his mind to standing still and stands still,—or sits down,—or lies down; he is conscious that now he will not be assailed by covetousness and discontent or by dispositions that are evil and wrong.

If, while living in this plane, the Almsman applies his mind to speech, he is conscious that his tongue will utter nothing that is low rustic and vulgar, nothing that is not noble or not profitable, nothing that fails to conduce to aversion, passionlessness, stilling, peace, illumination, enlightenment and Nirvāna,—nothing by way of talk of princes, bandits, great lords, armies, terrors, battles, meat and drink, clothes, beds, garlands, perfumes, relations, carriages, villages, townships, cities, countries, women, heroes' prowess, gossip at street-corners or at wells, tales of kinsfolk departed, other chatter, and fables about the origin of the world and the ocean and about the rise and fall of things. He is conscious on the contrary that his speech will be grave and heart-opening, conducing to absolute aversion, to passionlessness, to stilling, peace, illumination, enlightenment and Nirvāna,—namely talk of wanting little and being contented, solitude, withdrawal from the world, strenuous endeavour, virtue, concentration, understanding, Deliverance, and clear vision of Deliverance.

If, while living in this plane, the Almsman [114] applies his mind to thinking, he is conscious that his thoughts will not be low rustic and vulgar, not noble and not profitable, conducing not to aversion, passionlessness, stilling, peace, illumination, enlightenment and Nirvāna; he is conscious that his thoughts will not be

thoughts of lust, malevolence and injury, but will on the contrary be thoughts that are noble and saving, that guide him who lives up to them to the extinction of all Ill,—such as thoughts of renunciation and benevolence and innocency.

Five strands, Ānanda, make up the pleasures of sense,—namely, visible shapes, sounds, odours, tastes and touch, all of them pleasant and agreeable and delightful, all of them bound up with passion and lusts. Therein an Almsman must constantly search his heart to see whether, in this or that relation, his heart is coming to have traffic with these pleasures of sense. If his search tells him that such traffic is about, then he becomes conscious that he has not yet made an end of the seductions of such pleasures ; but if his search tells him there is no such traffic about, he becomes conscious that these seductions are ended.

Five in number, Ānanda, are the factors of attachment, which must engage an Almsman who ponders on the rise and fall of things,—namely, form, feeling, perception, plastic forces and consciousness, [115] together with the arising and the passing of each of the five. If he so ponders, all pride of personality in these five factors quits him and he is conscious that he is quit of them.

The foregoing states of consciousness, Ānanda, ensure an absolutely right future and are noble, transcendent, and beyond the clutches of Māra, the Evil One.

What do you think, Ānanda? On what grounds ought a disciple to dog his master's footsteps even though hounded away?

The Lord, sir, is the root, the channel and the refuge of all our doctrines. We pray that the Lord may be moved to declare the meaning of what he has said, so that the Almsmen may treasure up what falls from his lips.

The disciple ought not to dog his master's footsteps for the interpretation of canonical scriptures. And why not?—Because from of old their doctrines have been heard, learned by heart, garnered by recital,

turned over and over in the mind and fathomed by vision. No; he should persist in dogging his master's footsteps perforce, solely to hear words that are grave and heart-opening, conducing to absolute aversion, to passionlessness, to stilling, peace, illumination, enlightenment and Nirvāna,—namely, words about wanting little, about contentment, solitude, withdrawal from the world, strenuous endeavour, virtue, concentration, understanding, Deliverance and clear vision of Deliverance.

Thus comes affliction of master and of pupil, and affliction in living the higher life. How comes the master's affliction?—Take the case of a master who chooses out a solitary lodging—in the forest under a tree, in the wilds in cave or grot, in a charnel-ground [116], in a thicket, or on bracken in the open. As he lives aloof thus, he is visited by a constant stream of brahmins and householders, of townsfolk and country-folk; and infatuations hankerings and covetise grow upon him, so that he is a backslider to luxury. Such is an afflicted master who, in his affliction is laid low by evil and wrong dispositions that are vicious and entail re-birth, are fraught with anguish, and ripen to Ill, with a heritage of birth, old-age and death in their train. Such is the affliction of a master; and exactly the same is the affliction which comes on that master's pupil who devotes himself to solitude after his master's example and chooses out his solitary lodging—in the forest . . . death in their train. Such is the pupil's affliction.

What is affliction in living the higher life?—Suppose there appears in the world a Truth-finder, Arahāt all-enlightened, . . . Lord of Enlightenment, who chooses out his solitary lodging and there in his life aloof is visited by a constant stream of visitors; yet infatuations hankerings and covetise never grow upon him nor [117] is he ever a backslider to luxury. But this Master's pupil, devoting himself to solitude after his Master's example, chooses out his solitary lodging where in his life aloof he is visited by a constant stream of visitors; and infatuations hankerings and covetise

grow upon him, so that he is a backslider to luxury. Such, Ānanda, is what is termed affliction in living the higher life.

It is such affliction, whether of master or of pupil, which more than aught else proves their affliction in living the higher life which ripens to Ill and exceeding bitterness and conduces to woe hereafter.

Therefore, comport yourselves towards me in a spirit of friendliness not of hostility, and it will prove your lasting happiness and welfare. Now, how do disciples comport themselves towards their master in a spirit of hostility and not of friendliness?—Take the case of a master who out of compassion and affection preaches his Doctrine to his disciples in a spirit of compassion to ensure their happiness and welfare, but whose disciples do not listen or give ear or try to learn, but turn away from his teachings. That is the spirit of hostility to a master. The spirit of friendliness is shown when his disciples listen, give ear and try to learn, and turn not from his teachings, as he seeks to ensure their happiness and welfare. [118] Therefore, Ānanda, comport yourselves towards me in a spirit not of hostility but of friendliness; and it will prove your lasting happiness and welfare. I do not deal with you as the potter with mere wet clay. I shall speak to you with constant admonishings and with constant eradication of faults;—that which is excellent will stand fast.

Thus spake the Lord. Glad at heart, Ānanda rejoiced in what the Lord had said.

CXXIII. ACCHARIY-ABBHUTA-DHAMMA-SUTTA.

WONDERS OF THE NATIVITY.

THUS have I heard. Once when the Lord was staying at Sāvathī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, there arose the following talk among a large number of Almsmen who were sitting together in

hall after their alms-round and meal :—It is wonderful, sirs, it is marvellous what powers and might belong to the Truth-finder, seeing that he can know all about former Buddhas who passed away with all lets and hindrances excised, with nothing to tie them to re-birth and the round of existences, and in triumph over all Ill. He knows the families from which they came, their names and septs, their virtues and characters. their attainments and outlook, and the five modes of Deliverance they respectively won. Yes, said Ānanda ; Truth-finders are wonderful and of wonderful nature, marvellous and of marvellous nature.

[119] This conversation of those Almsmen was interrupted ; for the Lord, rising up towards evening from his meditations, came into hall and, seating himself on the seat set for him, asked what they had been talking about and what discussion had been broken off. Word for word, they told him what had passed. Then turning to Ānanda, the Lord bade him expand more fully the wonders and marvels of a Truth-finder's nature.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's testimony to me that, mindful and fully aware of what should happen to him, the Bodhisatta passed to don form in the Tusita heaven ; and this I hold to be wonderful and a marvel in the Lord.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimony to me that, mindful and fully aware, the Bodhisatta abode in his Tusita form ; and this too I hold to be wonderful and a marvel in the Lord.

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimony to me that the Bodhisatta abode in his Tusita form for the whole term of his existence there ; and this too I hold to be wonderful and a marvel in the Lord

With my own ears and from the Lord's own lips, sir, have I heard and received the Lord's own testimonies to me that—

Mindful and fully aware of what should happen, the Bodhisatta passed from his Tusita form and entered his mother's womb ;

[120] When the Bodhisatta thus passed into his mother's womb, then, throughout the entire world with its gods and Māras and Brahmās, there appeared, to all recluses and brahmins and to all gods and men, a measureless vast effulgence,—surpassing the gods' own celestial splendour, and penetrating even those vasty and murky interspaces between worlds where gloomy darkness reigns and no light may enter of sun and moon for all their power and might, so that by this effulgence the denizens of those interspaces could behold one another and recognize that other creatures dwell with them there ; and withal the ten thousand worlds trembled and shook and quaked ;¹

As soon as the Bodhisatta has entered his mother's womb, four deities draw nigh him to guard the four cardinal points so that no one—human, non-human or whatever he might be—should do a mischief to either the Bodhisatta or his mother ;

As soon as the Bodhisatta has entered his mother's womb, she becomes intrinsically virtuous,—eschewing the taking of life and the taking of anything not given to her, eschewing pleasures of sense and incontinence, eschewing lies and all temptation to strong drink ;

[121] As soon as the Bodhisatta has entered into his mother's womb, she has no carnal mind for any man, nor can she yield to any man's passion for her ;

As soon as the Bodhisatta has entered his mother's womb, all the five pleasures of sense become hers ; she is lapped and wrapped in all the enjoyment they can bring ;

As soon as the Bodhisatta has entered his mother's womb, no ailments can come upon her ; comfortable and unwearied of body, she views within her womb

¹ Cf. *Digha* II. 12 et seqq., and the notes to *Dialogues* II. 9-12, for this and foll. paras. relating to the physical birth of a future Buddha.

the Bodhisatta with all his limbs and faculties complete;—just as a sparkling *veluriya* gem of finest water, which has been cut with eight facets and marvellously wrought, and through which passes a blue, yellow, red, white, or yellowish thread, is seen as being what it is by a man with eyes to see who takes it in his hand to examine it;

[122] Seven days after his birth the mother of the Bodhisatta dies and passes to the *Tusita* heaven;

While other women carry their child some nine or ten months, it is otherwise with a Bodhisatta's mother, who brings forth her child after exactly ten months;

While other women give birth to their child sitting or lying, it is otherwise with a Bodhisatta's mother, who gives birth standing erect;

When the Bodhisatta issues from his mother's womb, he is received into the hands first of gods and afterwards of human beings;

When the Bodhisatta issues from his mother's womb, he never touches the ground but is received by the four deities who present him to his mother with these words: Rejoice, o queen! you have borne indeed a lordly son!

When the Bodhisatta issues from his mother's womb, he issues without stain and without defilement from waters or humours or blood or any [123] uncleanness, but pure and stainless,—just like a gem on Benares muslin, where neither defiles the other because both are pure;

When the Bodhisatta issues from his mother's womb, there start from mid-air two jets of water, one cold and the other warm, wherewith they bathe the Bodhisatta and his mother;

As soon as he is born, the Bodhisatta firmly plants both feet flat on the ground, takes seven strides to the North, with a white canopy carried above his head, and surveys each quarter of the world, exclaiming in peerless tones: In all the world I am chief, best and foremost; this is my last birth; I shall never be born again;

As soon as the Bodhisatta issues from his mother's womb, throughout the entire world with its gods and Māras and Brahmās there appears, to all recluses and brahmins and to all gods and men, a measureless and vast effulgence,—surpassing the gods' own celestial splendour and penetrating even those vast and murky interspaces between worlds where gloomy darkness reigns and no light may enter of sun and moon for all their power and might,—so that [124] by this effulgence the denizens of those interspaces can behold one another and recognize that other creatures dwell with them there, and withal the ten thousand worlds tremble and shake and quake; and this too, sir, I hold to be—like all the foregoing—wonderful and a marvel in the Lord.

Add this too, Ānanda,—that the Truth-finder has full knowledge of feelings—and perceptions—and thoughts—as they arise and appear and pass away. Add this, Ānanda, to your tale of the Truth-finder's wonders and marvels.

Inasmuch, sir, as the Lord has full knowledge of feelings and perceptions and thoughts as they arise and appear and pass away,—this too, sir, do I hold to be wonderful and a marvel in the Lord.

Thus spoke the reverend Ānanda and the Master approved. Glad at heart, those Almsmen rejoiced in what the reverend Ānanda had said.

CXXIV. BAKKULA-SUTTA.

A SAINT'S RECORD.

THUS have I heard. Once when the reverend Bakkula was staying at Rājagaha in the Bamboo grove where the squirrels were fed, an ancient friend of his lay days, Acela Kassapa, [125] came to him and after greetings took a seat to one side, asking how long he had been an Almsman.

It is eighty years, sir, since I first became an Almsman.

In the course of those eighty years, Bakkula, how often have you lain with women?

You should not ask your question like that, Kassapa ; you should ask how often in the past carnal desires have arisen within me.

Well, Bakkula, in the course of those eighty years how often have carnal desires arisen within you?

During the whole of my eighty years as an Almsman I am not aware of their once arising.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he is not aware of carnal desires having once arisen within him during eighty years.]

During the whole of those eighty years as an Almsman I am not aware that malevolence or a desire to hurt has once arisen within me.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he is not aware of malevolence or a desire to hurt having once arisen within him during eighty years.¹]

During the whole of those eighty years as an Almsman I do not admit that thoughts of lust—or of malevolence—or of hurt—have once arisen within me.

[126] During the whole of those eighty years as an Almsman I do not admit having once—

accepted a layman's clothes,

cut out robes with shears,

sewn robes together with a needle,

dyed robes with dye-stuff,

sewn robes together on the frame, for myself,

got my fellows in the higher life to work at my robes for me,

accepted an invitation (to a meal),

¹ This refrain—intercalated by the Elders at the Recension, according to the Commentary—occurs in the text after each affirmation but will be omitted hereafter in translating the catalogue which follows, till p. 129 is reached.

entertained a wish that someone would invite me,
taken a seat inside a dwelling,
taken a meal inside a dwelling,
thought about the conformation of women,
taught a woman the Doctrine, even to the extent
of a couplet,
gone to the Almswomen's quarters,
taught the Doctrine to an Almswoman, or to a
woman probationer or to a woman novice,
admitted or confirmed or been answerable for an
Almsman,
prepared a novice for admission to the Confraternity,
used a bathroom, or bath-powder when bathing,
got my fellows in the higher life [127] to massage
my limbs for me,
been ill, even triflingly,
taken medicine, even an opening dose of myrobalan,
used a head-rest,
lain on a bed, or
passed the rainy season within the precincts of a
village.

For a week I lived, still unregenerate, on what the
country-side furnished, but on the eighth day Know-
ledge came!

Reverend Bakkula, I ask to be admitted and con-
firmed in this Doctrine and Rule.

Nor was it long after his confirmation before the
reverend Kassapa, dwelling alone and aloof, strenuous
ardent and purged of self, won the prize in quest of
which young men go forth from home to homelessness,
that prize of prizes which crowns the highest life ;—
even this did he think out for himself, realize and
attain here and now ; and to him came the knowledge
clear : Rebirth is no more ; I have lived the highest
life ; my task is done ; and now for me there is no more
of what I have been. Thus the reverend Kassapa too
was numbered among the Arahats.

Time came when the reverend Bakkula went key
in hand from cell to cell, saying :—Come, reverend
sirs, come ; to-day I shall pass away.

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that he went key in hand from cell to cell, saying:—Come, reverend sirs, come; to-day I shall pass away.]

[128] Thereupon amidst the Confraternity the reverend Bakkula passed away as he sat (on his pyre).

[This too we Almsmen in conclave assembled account a wonder and a marvel in the reverend Bakkula that amidst the Confraternity he passed away as he sat.]

CXXV. DANTA-BHŪMI-SUTTA.

DISCIPLINE.

THUS have I heard. Once while the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, there was living in the Forest Hut there the novice Aciravata, —to whom in the course of a stroll came Prince Jayasena. Sitting down after greetings, the prince observed that he had heard that, in this faith, an Almsman whose life was strenuous ardent and purged of self could find peace for his heart.

Quite right, prince, quite right; that is what he does find here.

Would the reverend Aggivessana be so good as to teach me the Doctrine as he has heard it preached and as he has learned it?

No, prince, I cannot. Were I to teach you, you would not understand the meaning of what I said; and that would be a trouble and an annoyance for me.

[129] I hope you will teach it me; I may prove capable of understanding what your reverence says.

Very good, I will teach it you. If you understand it, so well and good. If you do not understand it, remain as you are and ask me no further questions.

So be it then, said the prince.

Thereupon Aciravata taught the Doctrine as he had heard it preached and as he had learned it ;—but at the close of his exposition Prince Jayasena said it was impossible and inconceivable that an Almsman whose life was strenuous ardent and purged of self could find peace for his heart in the faith ; and with this protestation he rose and withdrew.

Not long after the prince had gone, Aciravata went to the Lord to whom, after seating himself after salutations, he related the talk he had had with Jayasena.

Said the Lord : Where was the good of that ? It is wholly impossible for Prince Jayasena—who lives in the lap of enjoyment and pleasure, who is devoured by thoughts of pleasure, consumed by the fevers of pleasure and is all eagerness [130] in pursuit of pleasure—to know or see or realize what is to be known by renouncing worldliness, and what is to be seen and attained thereby. It is just like two young elephants or colts or steers who have been schooled and trained, and another pair who have not been schooled or trained. Would the pair that have been schooled and trained aright, thereby accomplish their schooling and thereby be trained to perfection ?

Yes, sir.

And would the other untrained pair do the same ?

No, sir.

It is just the same here. It is wholly impossible for Prince Jayasena . . . and attained thereby.

It is just like a great mountain hard by a village or township to which come two friends hand in hand together, of whom the first climbs to the top while the other, still standing at the bottom, asks the first what he can see up there. The first says he can see from the top delightful pleasaunces and groves, delightful country and lakes. But his friend at the bottom says it is impossible [131] and inconceivable he can do so. Hereupon the climber comes down to the bottom and, taking his friend up by the arm to the top, first lets him recover his wind and then asks him what he can see from the summit. The answer is that he

can see delightful pleasaunces and groves, delightful country and lakes, and that, whereas he had begun by saying it was impossible and inconceivable, he now knew it was all as reported,—though the great mountain had blocked his view of what could be seen.

Just in the same way, Aggivessana, Prince Jayasena is blocked, obstructed, cribbed and cabined by a mass of ignorance. It is wholly impossible for Prince Jayasena . . . and attained thereby. If, Aggivessana, these two comparisons of the prince had occurred to you, he would have been converted straightaway and, being converted, would have acted accordingly.

How, sir, could these two comparisons occur to me, as they have to the Lord, seeing that they are spontaneous and have never before been heard by man?

[132] It is just like a Noble anointed King, who tells his elephant-catcher to mount the royal elephant and go into the elephant-forests and there find a wild elephant which he is to tie up to the neck of the royal elephant; and the elephant-catcher does as he is ordered and in the result the royal elephant brings the wild one out of the forest into the open; into the open he has been brought thus far; but still that wild elephant pines for one thing,—the elephant-forest. Then the elephant-catcher informs the monarch that a wild elephant has been brought in from the forest; and now his majesty orders his elephant-trainer to tame it,—subduing all wild ways, all wild tendencies to bolt away, and all wild feverishness of distress and fretfulness, making him feel at home in the village, and used him to human ways. Obedient to the King's command, the trainer proceeds so to tame that wild elephant, first tying it fast by the neck to a massive post planted deep in the ground, with a view both to subduing all wild ways, all wild tendencies to bolt away and all wild feverishness of distress and fretfulness and also to making the elephant feel quite at home in the village and used to human ways. Towards his charge the trainer addresses words that are without

gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all; and the elephant, [133] thus addressed, hearkens and gives ear and seeks to learn. Next, the trainer offers him grass fodder and water; and, as soon as the elephant takes it, the trainer is satisfied it will live; and he proceeds to teach it to take up and put down. When the elephant acts as it is told and obeys the orders to take up and put down, then he goes on to teach it, at the proper word of command, to advance or retire and to stand up and sit down. When this has been learned, the trainer proceeds to teach the elephant to stand his ground, as it is called. On to the great beast's trunk he ties a shield; a man with a lance in his hand is seated on its neck; all round stand men with lances in their hands, while the trainer stands in front with a very long-shafted spear. When the elephant is standing his ground, he never moves his front feet or his hind feet, his forequarters or his hindquarters, his head or his ears, his tusks or his tail or his trunk. It becomes the King's own elephant, undismayed by stroke of javelin or sword or arrow or opposing foemen, undismayed by sound of tom-tom or kettle-drum or conch or drum or music, (like) gold purified and cleansed from all dross and impurity,—an elephant for a king to ride, a pride to his royal master, and is styled part and parcel of the King.

[134] Just in the same way, Aggivessana, there comes into the world here a Truth-finder, Arahat all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of gods and men, the Lord of Enlightenment. This world—with its gods and Māras and Brahmās, with its recluses and brahmins, with its gods and men—all this he has discerned and realised for himself and reveals to others. He preaches the Doctrine—that is so fair at its outset, in the middle and in its close—with its text and its meaning; he announces a higher life that is wholly complete and pure. This Doctrine is heard by a householder or his son or by one of lowly birth, who, hearing, believes in

the Truth-finder, and, believing, bethinks him that—
'A hole and corner life is all that a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard, don the yellow robes and go forth from home to homelessness.' Thereafter, parting from his substance, be it small or great, parting too from his kith and kin, be they few or many, he cuts off hair and beard, dons the yellow robes and goes forth from home to homelessness.

Into the open the disciple of the Noble One has been brought thus far ; but still gods and men pine for one thing,—pleasures of sense.

The Truth-finder proceeds with his training, saying :—Come, Almsman ; let your life be virtuous and controlled by the canon law ; let your life be curbed by the curb of the canon law ; keep to the plane of right behaviour ; observe scrupulously the precepts of Conduct, seeing danger in small offendings. When he has accomplished this, the Truth-finder proceeds further with his training, bidding him guard the portals of sense and not be carried away when his eye sees a thing, either by its general presentment . . . (*etc. as in Sutta No. 107*) . . . [135 and 136] purged his heart of all misgivings. When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then he dwells ardent, alive to everything, mindful, and quit of all worldly wants and discontent, contemplating the body as an aggregation, feelings as aggregations, the heart as an aggregation, and mental objects as aggregations.

Just as the trainer ties his elephant fast by the neck to a massive post planted deep in the ground with a view to subduing all its wild ways and to making the animal feel quite at home in the village and used to human ways,—just in the same way the fourfold mustering of mindfulness serves to tie fast the heart of the disciple of the Noble One, both for the subduing of worldly conduct, worldly thoughts, and worldly distress

gall, pleasant, friendly, hearty, urbane, agreeable and welcome to all; and the elephant, [138] thus addressed, hearkens and gives ear and seeks to learn. Next, the trainer offers him grass fodder and water; and, as soon as the elephant takes it, the trainer is satisfied it will live; and he proceeds to teach it to take up and put down. When the elephant acts as it is told and obeys the orders to take up and put down, then he goes on to teach it, at the proper word of command, to advance or retire and to stand up and sit down. When this has been learned, the trainer proceeds to teach the elephant to stand his ground, as it is called. On to the great beast's trunk he ties a shield; a man with a lance in his hand is seated on its neck; all round stand men with lances in their hands, while the trainer stands in front with a very long-shafted spear. When the elephant is standing his ground, he never moves his front feet or his hind feet, his forequarters or his hindquarters, his head or his ears, his tusks or his tail or his trunk. It becomes the King's own elephant, undismayed by stroke of javelin or sword or arrow or opposing foemen, undismayed by sound of tom-tom or kettle-drum or conch or drum or music, (like) gold purified and cleansed from all dross and impurity,—an elephant for a king to ride, a pride to his royal master, and is styled part and parcel of the King.

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the Truth-finder, and, believing, bethinks him that—
'A hole and corner life is all that a home can give, whereas the Pilgrim is free as the air of heaven. It is hard for the home-keeping man to follow the higher life in all its completeness and purity and perfection. Come, let me cut off hair and beard, don the yellow robes and go forth from home to homelessness.' Thereafter, parting from his substance, be it small or great, parting too from his kith and kin, be they few or many, he cuts off hair and beard, dons the yellow robes and goes forth from home to homelessness.

Into the open the disciple of the Noble One has been brought thus far ; but still gods and men pine for one thing,—pleasures of sense.

The Truth-finder proceeds with his training, saying :—Come, Almsman ; let your life be virtuous and controlled by the canon law ; let your life be curbed by the curb of the canon law ; keep to the plane of right behaviour ; observe scrupulously the precepts of Conduct, seeing danger in small offendings. When he has accomplished this, the Truth-finder proceeds further with his training, bidding him guard the portals of sense and not be carried away when his eye sees a thing, either by its general presentment . . . (*etc. as in Sutta No. 107*) . . . [135 and 136] purged his heart of all misgivings. When he has put from him these five Hindrances and has understood how the heart's shortcomings weaken it, then he dwells ardent, alive to everything, mindful, and quit of all worldly wants and discontent, contemplating the body as an aggregation, feelings as aggregations, the heart as an aggregation, and mental objects as aggregations.

Just as the trainer ties his elephant fast by the neck to a massive post planted deep in the ground with a view to subduing all its wild ways and to making the animal feel quite at home in the village and used to human ways,—just in the same way the fourfold mustering of mindfulness serves to tie fast the heart of the disciple of the Noble One, both for the subduing of worldly conduct, worldly thoughts, and worldly distress

feverishness and fretfulness and also for the attainment of Knowledge and the realization of Nirvāṇa.

Then the Truth-finder proceeds further with the training, saying:—Come, Almsman, contemplate the body but entertain no thought which the body accompanies; contemplate the heart but entertain no thought which the heart accompanies; contemplate mental objects but entertain no thought which mental objects accompany. By laying to rest observation and reflection, the Almsman develops, and dwells in, inward serenity, in focussing of heart, in the joy of the Second Ecstasy which is divorced from observation and reflection and is bred of concentration,—passing thence to the Third and Fourth Ecstasies. With heart thus stedfast, thus clarified and purified, clean and cleansed of things impure, tempered and apt to serve, stablished and immutable,—it is thus that he applies his heart to the knowledge which recalls his former existences. He calls to mind his divers existences in the past,—a single birth, then two, and . . . [*so on, to*] . . . a hundred thousand births, many an æon of disintegration of the world, many an æon of its reintegration, and again many an æon both of its disintegration and of its reintegration. In this or that existence, he remembers, such and such was his name, sept, and caste, the fare lived on, the pleasure and pain he had in each, and his term of life in each. When he passed thence, he came to such and such a new existence, and there such and such was his name and so forth. Passing thence, he came to life here. In such wise does he call to mind his divers existences in the past in all their details and features. The same stedfast mind he now applies to the Knowledge of the passage hence and re-appearance elsewhere of other creatures. With the Eye Celestial that is pure and far surpasses the human eye, he sees creatures in act to pass hence, in act to re-appear elsewhere,—creatures either lowly or debonair, fair or foul to view, happy or unhappy; and he is aware that they fare according to their past. Here are creatures given to evil in act word and

thought, who decried the Noble Ones, held false views and became what flows from such false views ; these at the body's dissolution after death appear in states of suffering misery tribulation, and in purgatory. Here again are creatures given to good in act word and thought, who did not decry the Noble Ones, who had a right outlook and became what flows from such a right outlook ;—these at the body's dissolution after death appear in states of bliss in heaven. That same stedfast heart he next applies to the knowledge of the eradication of the Cankers. Causally and utterly he comes to know Ill, the origin of Ill, the cessation of Ill, and the course that leads to the cessation of Ill ; causally and utterly he comes to know what the Cankers are,—their origin, their cessation, and the course that leads to their cessation. When he knows and sees this, then his heart is delivered from the Canker of lusts, from the Canker of continuing existence and from the Canker of ignorance ; and to him thus delivered comes the knowledge of his Deliverance in the conviction—Re-birth is no more ; I have lived the highest life ; my task is done ; and now for me there is no more of what I have been.

Such an Almsman endures cold and heat, hunger and thirst, gadflies, mosquitoes, scorching winds, contact with creeping things, abusive and hurtful language ; [137] he has grown to bear all bodily feelings that are painful, acute, sharp, severe, wretched, miserable, or deadly. Purged of all the dross and alloy of passion wrath and folly, he is worthy of oblations, offerings, gifts and homage, and is the richest field in which to sow the seed of merit.

If, Aggivessana, the King's elephant dies untamed and untrained, whether in its old-age or in middle-age or in youth, it is said to have died untamed ; and similarly, if the Cankers are not extinct in an Almsman old or young, he at death is said to have died untamed. But if the King's elephant, be it old or be it young, dies tamed and trained, it is said to have died tamed ; and similarly, be he old or be he young, the Almsman in

whom the Cankers are extinct, is said at death to have died tamed.

Thus spoke the Lord. Glad at heart, the novice Aciravata rejoiced in what the Lord had said.

CXXVI. BHŪMIJA-SUTTA.

RIGHT OUTLOOK ESSENTIAL.

[138] Thus have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Bhūmija, duly robed and bowl in hand, went to the abode of (his nephew) Prince Jayasena and sat down on the seat set for him. To him came the prince who after greetings took a seat to one side, saying:—There are some recluses and brahmins, Bhūmija, who affirm and hold that, if a man conceives longings while leading the higher life, he cannot win the fruits of the higher life, nor can he if he conceives non-longings, or both (alternately), or neither. What herein does the reverend Bhūmija's Master affirm and teach?

I have never heard or received the Lord's utterance on this from his own lips; but he might possibly take the following line:—It all depends on whether with the longing or non-longing, or neither or both, there goes a true and causal leading of the higher life;—if it does not, he can win no fruit; if it does, [139] he can. This might be the Lord's view; but I never heard him say so.

Well, Bhūmija, if this be what your master affirms and teaches, assuredly your master stands ahead of all recluses and brahmins there be. And, so saying, the prince entertained the reverend Bhūmija with his own dish of rice.

Returning after his meal, Bhūmija related to the Lord, word for word, what had passed, asking at the end whether he had conveyed the Lord's views without misrepresentation, and had expounded the Doctrine's

gist and what flows from it, without going wrong in his doctrinal exposition.

[140] Indeed you have faithfully represented my views, Bhūmija; and there is nothing wrong in your exposition.

If recluses or brahmins have a wrong outlook and are wrong in thoughts words and deeds,—wrong in their mode of livelihood, wrong in their endeavour, in their mindfulness and in their concentration,—then, if, while leading the higher life, they conceive a longing—or a non-longing—or both (alternately)—or neither,—they cannot win the fruits of that higher life. And why not?—Because this is no source from which fruit-winning can come.

It is just like a man hunting about for oil, in his need and quest of oil, who should heap up sand in a trough and crush it up thoroughly with water, yet for all his pains cannot get oil therefrom,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which oil can be got. Just in the same way if recluses or brahmins have a wrong outlook [141] . . . no source from which fruit-winning can come.

It is just like a man hunting about for milk, in his need and quest of milk, who should milk a young cow from her horn, yet for all his pains cannot draw milk therefrom,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which milk can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

It is just like a man hunting about for butter, in his need and quest for butter, who should churn water in a jar, yet for all his pains cannot get butter to come,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which butter can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

It is just like a man hunting about for fire in his need and quest for fire, who should take a wet stick with the sap still in it for his [142] kindling-wood and rub away at it, yet for all his pains cannot get fire to come,—whatever may be his longing, or non-longing, or both, or neither. And why not?—Because this is no source from which fire can come. Just in the same way, if recluses or brahmins have a wrong outlook . . . no source from which fruit-winning can come.

If recluses or brahmins have the right outlook and are right in thoughts words and deeds,—right in their livelihood, in their endeavour, in their mindfulness and in their concentration,—then if, while leading the higher life, they conceive a longing—or a non-longing—or both—or neither,—they can win the fruits of that higher life. And why?—Because here is a source from which fruit-winning can come.

It is just like a man hunting about for oil, in his need and quest of oil, who should heap up oil-seeds in a trough and crush them up thoroughly with water, then, whatever may be his longing, or non-longing, or both, or neither, he can get oil. And why?—Because here is a source from which oil can be got. Just in the same way, if recluses or brahmins have the right outlook . . . [143] fruit-winning can come.

It is just like a man hunting about for milk, in need and quest for milk, who should milk a young cow from the teat, then, whatever may be his longing, or non-longing, or both, or neither, he can get milk. And why?—Because here is a source from which milk can be got. Just in the same way, if recluses or brahmins have the right outlook . . . fruit-winning can come.

It is just like a man hunting about for butter, in his need and quest for butter, who should churn in a jar milk that has set, then, whatever may be his longing, or non-longing, or both, or neither, he can get butter. And why?—Because here is a source from which butter can be got. Just in the same way, if recluses or brahmins have the right outlook . . . fruit-winning can come.

It is just like a man hunting about for fire, in his need and quest for fire, who should take a dry sapless stick for his kindling wood and rub away at it, then, whatever may be his longing or non-longing, or both, or neither, he can get fire [144]. And why?—Because here is a source from which fire can be got. Just in the same way, if recluses or brahmins have the right outlook and are right in thoughts words and deeds,—right in their livelihood, right in their endeavour, in their mindfulness and in their concentration,—then, if, while leading the higher life, they conceive a longing—or a non-longing—or both—or neither,—they can win the fruits of that higher life. And why?—Because here is a source from which fruit-winning can come.

Now, if, Bhūmija, these four illustrations had occurred to you for Prince Jayasena, straightaway he would have been converted and, being converted, would have acted accordingly.

How, sir, could these illustrations occur to my mind for the prince, as they have to the Lord, seeing that they are spontaneous and never before heard by man?

Thus spoke the Lord. Glad at heart, the reverend Bhūmija rejoiced in what the Lord had said.

CXXVII. ANURUDDHA-SUTTA.

AS THEY HAVE SOWN.

THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, the carpenter Pañcakanga sent a messenger [145]—as he was himself busy and engaged on the King's business—respectfully to ask, in his name, the venerable Anuruddha to come with three others to dinner the next day. Anuruddha silently consented and early next morning, duly robed and bowl in hand, betook him to the carpenter's abode and sat down on the seat set for him. Then the carpenter with his

own hands served up an excellent meal and, when Anuruddha had had his fill, sat himself on a lower seat to one side, saying :—Some Elders have told me here to develop the heart's Deliverance which is 'boundless,' while others have told me to develop the heart's Deliverance which is 'vast.' Now are the two things distinct [146] with differing attributes, or are they the same with only a difference in attributes?

Say what strikes you, sir ; it will clarify your ideas.

What I think is that the two are the same, differing only in attributes.

They are two distinct things, with differing attributes, as I will now proceed to explain :—

What is boundless Deliverance?—If an Almsman dwells with radiant thoughts of love pervading one quarter of the world—a second quarter—a third quarter—the fourth quarter of the world—, if he dwells with radiant thoughts of love pervading the whole length and breadth of the world, above, below, around, everywhere, with radiant thoughts of love all-embracing and vast, beyond measure, untinged by hatred or malice ; and if, as with thoughts of love, so he has radiant thoughts of pity, of compassion, of poised equanimity all-embracing and abounding, beyond measure, untinged by hatred or malice ;—this is what is termed the heart's Deliverance that is boundless.

And what is vast Deliverance of the heart?—If an Almsman pervades and imbues a single tree with the idea of vastness, that is termed vast Deliverance of the heart. If with the idea of vastness he pervades and imbues two or three trees,—or a field—[147] or two or three fields—or a kingdom—or two or three kingdoms,—that too is termed vast Deliverance of the heart. If with the idea of vastness he pervades and imbues the earth right up to ocean's shores, that too is termed vast Deliverance of the heart.

Thus you will understand that the two things are distinct, with differing attributes.

Here are four states of re-birth.—If a man absorbs the idea of lesser brilliancy, he at the body's dissolution

after death is reborn (accordingly) among the Parittābhā gods. If he absorbs the idea of boundless brilliancy, he is reborn accordingly among the Appamāṇābhā gods. If he absorbs the idea of tarnished brilliancy, he is reborn accordingly among the Sankilittābhā gods. If, again, he absorbs the idea of pure brilliancy, then at the body's dissolution after death he is reborn accordingly among the Parisuddhābhā gods.

When those deities are assembled together, they manifestly differ in hue though not in brilliancy. Just as there is a difference in flame but not in brilliancy among a number of oil-lamps brought into a house, so, when those deities are assembled together, [148] they manifestly differ in hue though not in brilliancy. It comes to pass, when those deities are departing on their several ways, that, as they depart, a difference is manifest both in their hue and in their brilliancy. Just as when all those lamps are being brought out of that house, they manifestly differ both in flame and in brilliancy, so, when those deities are departing on their several ways, there is a difference manifest both in their hue and in their brilliancy. No thought have they whether their lot to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be. Just as flies borne along in pingo or basket have no thought whether their lot to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be;—just in the same way those deities take no thought whether their lot of to-day will continue always, without change and everlastingly; nay, wheresoever they find themselves, there they are glad to be.

At this point the reverend Abhiya Kaccāna said to the reverend Anuruddha:—Good indeed; but I have one question further on this.—Are the brilliant deities all of lesser brilliancy? Or are some of them of boundless brilliancy?

That is settled by their state of rebirth;—some are of lesser and some of boundless brilliancy.

What is the cause and condition whereby, though those deities have all alike been reborn into a single class of gods, [149] some are of lesser and some of boundless brilliancy?

Let me in reply ask you, Kaccāna, a question to which you will give such answer as you see fit. Which do you think gives the vaster scope of the two trains of meditation,—the Almsman who pervades and imbues a single tree with the idea of vastness, or the Almsman who works from two or three trees?

The latter.

Which train of meditation gives the vaster scope,—the Almsman's who works from two or three trees or the Almsman's who works from a field?

The latter.

Which train gives the vaster scope,—the Almsman's who works from a single field or the Almsman's who works from two or three fields?

The latter.

Which train gives the vaster scope,—the Almsman's who works from two or three fields or [150] the Almsman's who works from a kingdom? or from two or three kingdoms? or from the whole earth right up to ocean's shores?

In each case, the latter of the two.

This, Kaccāna, is the cause and condition whereby, though these deities have all alike been reborn into a single class of gods, some are of lesser and some of boundless brilliancy.

Good, indeed Anuruddha. But I have yet another question to ask. Are all brilliant deities tarnished in brilliancy? or are some of them of pure brilliancy?

[151] Assuredly, the brilliancy of some is tarnished and of others pure.

What, Anuruddha, is the cause and condition why, though these deities have all alike been reborn into a single class of gods, some are of tarnished and others of pure brilliancy?

I will give you an illustration, Kaccāna ;—an illustration often aids a man of intelligence to comprehend.

It is just like a burning oil-lamp which has got foul oil and a foul wick ; their combined foulness make the lamp burn dimly. Just in the same way, if an Almsman absorbs the idea of tarnished brilliancy, his carnal desires are not subdued, his obduracy is not banished, his flurry and worry are not educated out of him ; and these combined shortcomings make the Almsman's light burn dimly, so that at the body's dissolution after death he is reborn among the gods of tarnished brilliancy. Or, again, it is just like a burning oil-lamp which has got pure oil and a pure wick ; their combined purity make the lamp burn without dimness. Just in the same way, if an Almsman absorbs the idea of pure brilliancy, his carnal desires are subdued, his obduracy is banished, his flurry and worry are educated out of him ; and these combined refinings make that Almsman's light burn without dimness, so that at the body's dissolution after death he is reborn among the gods of pure brilliancy.

[152] This, Kaccāna, is the cause and condition whereby, though these deities have all alike been reborn into a single class of gods, some are of tarnished and others of pure brilliancy.

Hereupon, Abhiya Kaccāna said :—Good, indeed ; Anuruddha. You did not say—Thus have I heard, or thus ought it to come about ; you simply declared the facts about those deities. Why, you must have lived long with those deities and had talk and converse with them !

That is an offensive observation, Kaccāna ; but nevertheless I will give you your answer.—I *have* lived long with those deities and *have* had talk and converse with them.

Turning to the carpenter Pañcakanga, the reverend Abhiya Kaccāna added :—It is a great thing for you, householder, a very great thing, that you have got rid of your doubts and been privileged to hear this exposition.

CXXVIII. UPAKKILESA-SUTTA.

STRIFE AND BLEMISHES.

THUS have I heard. Once when the Lord was staying at Kosambī in the Ghosita pleasaunce, disputes were rife there among the Almsmen, who were living in a state of uproar and contention, darting taunts at one another. This was [153] reported by an Almsman to the Lord, with the prayer that he would vouchsafe to go to these Almsmen; and the Lord, giving consent by silence, went thither and said: Enough, Almsmen! No altercations, no contentions, no strife, no disputes!

Said an Almsman to the Lord: Let be, o author of the Doctrine! Let the Lord dwell in the enjoyment of his bliss here and now! Ours will be the notoriety for these altercations, contentions, strife and disputes.

A second and a third time did the Lord say this to these Almsmen; and a second and a third time did that Almsman beg him not to interfere.

In the morning early, duly robed and bowl in hand, the Lord went into Kosambī for alms. After his meal, on his return from his round, the Lord packed up his bedding and, still standing, uttered the following verses:¹

[154] *When all in chorus bawl, none feels a fool;
nor, though the Order fall, thinks otherwise;
misunderstanding wisdom's words, they bawl,
these loud word-mongers, for—they know not what.
Me he reviled; he beat, robbed, plunder'd me!
—such thoughts, if harbour'd, ne'er let hatred die;
but hatred dies, when these no harbour find.*

¹ For these Kosambī disputes, see supra I 230; and see Vin. I 341 et seqq. (SBE XVII, 292) for a fuller version,—including all these verses and including Gotama's reflection that—'Truly these fools are infatuate; it is no easy task to administer instruction to them.' Some of our verses occur in the Sutta Nipāta, and more in the Dhammapāda compilation.

*Hate ne'er stopped hate ; the ancient law holds good,—
when hate no longer answers hate, hate dies.*

*Some cannot see their broils will bring them low ;
—others perceive the danger and stop strife.*

*Ruffians who maim and kill, steal cattle steeds
and pelf, who plunder realms,—in concord dwell.*

—Why should not you ?

*If fortune grant a trusty, staunch, true friend,
with him face dangers gladly, mindfully.*

*If fortune grant you no such trusty friend,
go forth alone,—as monarchs go whose realms
are lost, as elephant in lonely glade ;*

*go forth alone, iniquity eschew,
care-free as elephant in lonely glade.*

When the Lord, still standing, had uttered these verses, he departed for the village of Bālaka-loṇaka where at the time [155] the reverend Bhagu was sojourning. Seeing the Lord coming some way off Bhagu set out a seat and got water for the feet. When, with due salutations, Bhagu had sat down to one side, the Lord, after asking him whether all was going well with him and after learning that all went well, proceeded by homily to instruct, inform, enlighten and hearten Bhagu. Then he rose up and departed to Pācīna-vaṁsa-dāya, where at the time the reverend Anuruddha, Nandiya, and Kimbila were living. The forest-guard who, at a distance, had seen the Lord coming, said to the Lord: Don't go in there, recluse . . . (etc. as in Sutta No. 31, down to) . . . [156-7] to ask the three whether, in leading such a life, they reached any other state of pure well-being, quite out of the ordinary and beyond the scope of man.

Leading a life that is strenuous, ardent and purged of self, we get, sir (in our Ecstasy exercises), the aura (*obhāsa*) and the apperception (*dassana*) of Form; but they soon fade away; and we cannot get the mental reflex (*nimitta*).

But you must, said the Lord. I myself too, in

the days before Enlightenment, when I was only a Bodhisatta without full Enlightenment, got the aura and the apperception of Form; but they [158] soon faded away, and I asked myself why they did. Then thought I :—Doubts have arisen within me and consequently mental concentration has passed away and with it the aura and the apperception; I will take measures to stop such doubts from arising in future. Leading the strenuous and ardent life purged of self, I recovered the phenomena; but soon they left me again, and, on asking myself why they left me, I concluded that it was because intellectual shortcomings had occurred and consequently mental concentration had passed away and the phenomena with it, and that I must take measures to stop such doubts and such intellectual shortcomings from arising in future. And as with (1) doubts and (2) intellectual shortcomings, so, successively and cumulatively, I dealt with—

(3) flurry and worry,

(4) palsied fear,—Just as palsy would arise in a traveller on a long journey if on either side murderers appeared, so that palsy came on him from right and from left,—so did palsy arise within me.

[159] (5) elation,—Just as elation would arise in a man hunting for a buried hoard if he came on five hoards all at once, so did elation arise within me.

(6) lewdness,

(7) excessive effort,—Just as a man grasping a quail with might and main in both hands would kill the bird, such was the excessive effort which arose within me.

(8) slackness [160],—Just as a quail would slip from the hand of a man who held it in a loose and slack grasp, such was the slackness which arose within me.

(9) aspirations, and

(10) multiplicity in sensory perception.

(11) Leading a life that was strenuous ardent and purged of self, I got the aura and the apperception of Form, but they soon faded away, and I asked myself

why they did. Then thought I:—Meticulous analysis of the phenomena has arisen within me and consequently concentration has passed away and with it the aura and apperception; I will take measures to stop this meticulousness of analysis too from occurring in future.

Realizing that each and every one of these eleven things was a blemish, I got rid of them all.

[161] Continuing a life that was strenuous ardent and purged of self, I got the aura but could not see Forms, or I could see Forms but did not get the aura, during the whole of the night or day or both. Thinking it over, I concluded that, when my mind was engaged on the mental reflex of the one, it neglected the other. Continuing the life that was strenuous ardent and purged of self, I succeeded in getting aura and apperception of Form, now in a lesser degree now in a boundless degree. Thinking it over, I concluded that this turned on the degree of my mental concentration;—when my mental concentration was less, my eye was less, and with that lesser eye I could only discern a lesser aura and lesser Forms; whereas, when my mental concentration was boundless, boundless too was my discernment of these things by night or day or both.

As soon as [162] I had got rid of each and every one of the foregoing eleven things which I perceived to be blemishes, then, realizing that they were all gone from me, I resolved to develop mental concentration along three lines:—I developed it with the accompaniment of observation and reflection; I developed it with the accompaniment of observation but not of reflection; I developed it with the accompaniment of neither. I developed mental concentration with zest and without it; I developed mental concentration in association with a sense of satisfaction; I developed it in association with poised equanimity. As soon as I had developed mental concentration in these several modes, there arose in me the knowledge and the vision that my Deliverance was assured, that this was my last exist-

ence, and that there was now no more of what I had been.

Thus spoke the Lord. Glad at heart, the reverend Anuruddha rejoiced in what the Lord had said.

CXXIX. BĀLA-PANḌITA-SUTTA.

WISDOM AND FOLLY.

[163] THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasure-grounds, he addressed the Almsmen as follows:—

There are three marks, signs and attributes of a fool. He thinks what he should not, he says what he should not, and he does what he should not. If the fool were not thus characterized, how could the wise recognize that here is a fool and a bad man? It is because he is so characterized that they can recognize him for what he is.

In three modes does the fool, here and now, experience pain and anguish. If he is sitting in an assembly or in the street or at the cross-roads, then, if talk turns on that sort of thing, the fool, should he be a murderer or a thief or a lecher or a liar, or should he indulge in strong drink, bethinks him that by nature he is just what they are discussing and that he will be branded as such accordingly.—This is the first mode in which, here and now, the fool experiences pain and anguish.

Further, the fool sees how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging [164] . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded. Hereon, the fool bethinks himself that he has in himself all the qualities which entail such punishment of guilt by the authorities, and that, if they only knew him, they would punish him too in just the same way.—This is the second mode in which, here and now, the fool experiences pain and anguish.

Further, while the fool is upon his bench or bed, or is lying on the ground, the sense of his wrongdoing in act speech and thought hangs round him, rests on him and envelops him. Just as at eventide the falling shadows from the great mountain-peaks rest and lie upon the ground, so rests the sense of his wrongdoing upon the fool [165].—Herein, the fool thinks to himself how, while he has not done what was good and right and reverent, he has done what is bad and cruel and wrong, and that his hereafter will tally therewith. Consequently, mourning and distress of heart is his; he laments and beats his breast and is distraught. This is the third mode in which, here and now, the fool experiences pain and anguish.

At the body's dissolution after death, that foolish Almsman, whose life here has been so wrong in act and word and thought, passes to a state of woe and misery or to purgatory. Now purgatory is all that is called unpleasing, unpleasant and disagreeable;—it is far from easy to picture the pains of purgatory.

At this point an Almsman asked whether an illustration could be given.

Certainly said the Lord, who then proceeded as follows:—It is just like a guilty robber who is hauled before the king for punishment, and whom the king orders to be put to death in the early morning by a hundred javelins; and his people proceed accordingly. At mid-day the king, on asking, is told the man is still alive and then orders him to be put to death by a hundred more javelins; and his people proceed accordingly. Towards evening, he is again told the man is still alive and then orders him to be put to death by a hundred more javelins; [166] and his people proceed accordingly. What think you, Almsmen? Would not the man in the course of dying by the three hundred javelins experience pain and anguish therefrom?

Yes, sir; pain and anguish would be his even with a hundred javelins, much more with thrice the number.

Taking up a small stone as big as his hand, the

Lord then asked which was the bigger,—that stone or Himavant, king of mountains.

The stone the Lord is holding is but small;—as compared with Himavant, king of mountains, that stone does not count; it is an inconceivable fraction; there is no comparison possible.

Just in the same way, Almsmen, the pain and anguish the man felt in dying by the three hundred javelins does not count as compared with the pains felt in purgatory; it is an inconceivable fraction of them; there is no comparison possible. Him do the wardens of purgatory subject to the fivefold pegging,—they drive a red-hot peg through each hand and each foot, and a fifth through his chest. Severe and acute pain is his, but death comes not to him before he has worked off his evil-doing. When he is pegged down, those wardens trim him with axes. Severe and acute . . . evil-doing. Next, sparing only his head and feet, they trim him with razors. Severe and acute . . . evil-doing. Then they harness him to a chariot and drive him to and fro over a fiery expanse, all aflame and ablaze. [167] Severe and acute . . . evil-doing. Then those wardens make him climb up and down a huge mountain of red-hot embers, all afire and aflame and ablaze. Severe and acute . . . evil-doing. Next they plunge him head over heels into the glowing Cauldron of Brass, all afire and aflame and ablaze, where he is boiled in the seething foam,—whirled now up, now down, now to this side now to that. Severe and acute . . . evil-doing. Then the wardens cast him into Great Purgatory, which is—

*four-square, four-doored, a realm quadrangular,
walled all around with steel and roofed with steel,
with incandescent floor of molten steel;
a hundred leagues this way and that its range
extends.*

In many a figure, Almsmen, could I tell of purgatory, for it is far from easy to recount all the pains of purgatory.

Creatures there are, Almsmen, in the animal world which are graminivorous and with their teeth munch clean moist grass,—like horses and oxen, donkeys and goats and deer, and all other grass-eating animals.—The fool who in this world was fond of tastes and has committed evil deeds, at the body's dissolution after death is reborn among these.

Creatures there are in the animal world which live on dung and at the distant scent of dung hurry up to enjoy the feast,—for all the world like brahmins scenting a sacrifice and running up to enjoy the feast. [168] Such are cocks and swine, dogs and jackals, and all other dung-eating animals.—The fool . . . reborn among these.

Creatures there are in the animal world which are born in darkness, grow up in darkness and in darkness die,—like insects, maggots, delving worms, and all other denizens of darkness.—The fool . . . reborn among these.

Creatures there are in the animal world which are born in water, grow up in water and in water die,—like fish, tortoises, crocodiles, and all other aquatic creatures.—The fool . . . reborn among these.

Creatures there are in the animal world that are born in filth, grow up in filth and die in filth,—like the organisms in stinking fish or in festering corpses or putrid rice or standing pond or pool. [169] The fool . . . reborn among these.

In many a figure, Almsmen, could I tell of the animal world, for it is far from easy to recount all the pain of rebirth as an animal.

It is just like a man who should cast into the sea a yoke with a single aperture in it, carried now west by an easterly wind, now east by a westerly wind, now north by a southern wind, and now again south by a northerly blast; and suppose there were in that sea a blind turtle who came out once a century. What think you, Almsmen? Would that blind turtle get his neck into that single aperture?

He might, sir;—some time or other, after the lapse of a very long time.

Well; the turtle would be quicker, and find less difficulty, in doing that, say I, than the fool in his after misery and woe can become a human being once again. And why?—Because here we have a case not of holy and righteous life and of right-doing, but of mutual devouring and of mutual slaughter. Should he—some time or other, after the lapse of a very long time—become a human being again, it is into one of the low stocks—outcastes, trappers, rush-plaiters, cartwrights and ratcatchers—that he is reborn, to a life of vagrancy and want and penury, scarce getting food and drink for his belly or clothes to his back. He grows up ill-favoured and unsightly, misshapen, a weakling, blind, or deformed, or lame, or a cripple; he gets no food drink and clothes, [170] nor carriage, garlands scents and perfumes; he misconducts himself in act word and thought; his misconduct brings him at the body's dissolution after death to a state of misery and woe or to purgatory.

It is just as if a gamester, by throwing the lowest possible cast with the dice, loses son, wife, and all his possessions, and finally goes into bondage in his own person. His ill-luck and loss is but insignificant as compared with the ill-luck and loss of the man who, by evil-doing in act word and thought, passes at death to a future of misery and woe or to purgatory,—which is folly's consummation.

There are three marks and signs and attributes of a wise man. He thinks what he ought to think, he says what he ought to say, and he does what he ought to do. If the wise man were not thus characterized, how could the wise recognize that here is a wise and good man? It is because he is so characterized that they can recognize him for what he is.

In three modes does the wise man, here and now, experience well-being and satisfaction. If he be seated in an assembly or in the street or at the cross-roads, then, if talk turns on that sort of thing, the wise man, should he be guiltless of murder theft lechery [171] or lying or indulgence in strong drink, bethinks him

that he is just the guiltless man whom they are discussing and that he will be recognized as such accordingly.—This is the first mode in which, here and now, the wise man experiences well-being and satisfaction.

Further, the wise man sees how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded. Hereon, the wise man bethinks himself that he has in himself none of those evil qualities which entail such punishment of guilt by the authorities, and that he will be recognized as not having those evil qualities.—This is the second mode in which, here and now, the wise man experiences well-being and satisfaction.

Further, while the wise man is upon his bench or bed, or is lying on the ground, the sense of his right-doing in act word and thought hangs round him, rests on him and envelops him. Just as at eventide the falling shadows from the great mountain-peaks rest and lie upon the ground, so rests the sense of his right-doing upon the wise man.—Hereon, the wise man thinks to himself how, while he has not done what was bad cruel and wrong, he has done what is good and right and reverent, and that his hereafter will tally therewith. Consequently no mourning or distress of heart is his ; he laments not nor beats his breast nor is he distraught.—This is the third mode in which, here and now, the wise man experiences well-being and satisfaction.

At the body's dissolution after death, that wise man, whose life here has been so right in act and word and thought, [172] passes to a future state of bliss in heaven. Now heaven is all that is called pleasing, pleasant and agreeable ;—it is far from easy to picture the happiness of heaven.

At this point an Almsman asked whether an illustration could be given.

Certainly said the Lord, who then proceeded as follows : It is just like a king of kings who possesses

the Seven Treasures and the Four Gifts, and from them derives well-being and satisfaction.

What are the Seven?—In the first place when that Noble, anointed as king, on the sabbath of the full moon, has bathed all over and gone up into the upper story of his palace to keep the sacred day, there appears to him the Treasure of the Wheel, with its nave, its tire, and all its thousand spokes complete. When he beholds it that Noble, anointed as king, thinks :—This saying have I heard,—When a king of the warrior race, an anointed king, has purified himself . . . (*etc. as at Dialogues II*, 202-9, *mutatis mutandis, down to*) . . . [173-7] These were the Four Gifts with which the king of kings was endowed.

What do you think, Almsmen? Would a king of kings who possessed these Seven Treasures and these Four Gifts, derive from them well-being and satisfaction?

Any single one of them would be sufficient for that, not to speak of the whole Seven Treasures and all Four Gifts together.

Taking up a small stone in his hand, the Lord then asked which was the bigger,—that stone or Himavant, king of mountains.

The stone the Lord is holding is but small ;—as compared with Himavant, king of mountains, that stone does not count ; it is an inconceivable fraction ; there is no comparison possible.

Just in the same way, Almsmen, the well-being and satisfaction which the king of kings derives from the Seven Treasures and the Four Gifts does not count as compared with pleasures celestial ; it is an inconceivable fraction of them ; there is no comparison possible.

Should that wise man—some time or other, after the lapse of a very long time—become a human being again, it is into one of the higher stocks—rich nobles or brahmins or masters of houses—that he is reborn, to a life of affluence riches and wealth, with abundance of gold and coins of silver, and with abounding substance and abounding possessions. He grows up well-favoured and well-liking, with loveliest complexion, with plenty

of food and drink and clothes and carriages and garlands and scents and perfumes; he conducts him aright in act word and thought and [178] his right conduct brings him at the body's dissolution after death to well-being and satisfaction in heaven.

It is just as if a gamester by the lucky cast of the dice begins by winning a fortune. His good luck and gain are but insignificant as compared with the good and gain of that wise man who, by right conduct in act word and thought, passes at death to a future state of bliss in heaven.—Such is wisdom's rich and ample sphere.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXX. DEVADŪTA-SUTTA.

HEAVEN'S WARNING MESSENGERS.

THUS have I heard. Once when the Lord was staying at Sāvattī in Jeta's grove in Anāthapiṇḍika's pleasure, the Lord thus addressed the Almsmen:—

Just as if there were two houses with doors, and a man with eyes to see were to stand between them and see men going in and out and passing to and fro,—just in the same way do I see, with the Eye Celestial which far surpasses the human eye, creatures in act of passing hence and of re-appearing elsewhere,—creatures lowly or debonair, fair or foul to view, happy or unhappy; and I am aware that they fare according to their past. Here are creatures given to good in act word and thought, who did not decry the Noble Ones, who had a right outlook and became what results from such a right outlook;—these at the body's dissolution after death appear either in states of bliss in heaven [179] or as human beings. Here again are creatures given to evil in act word and thought, who decry the Noble Ones, have a wrong outlook and become what results from such a wrong outlook;—

these at the body's dissolution after death appear either as ghosts or as animals or in the misery and woe of purgatory.

Him do the wardens of purgatory haul by the arms before King Yama, saying—This man, sire, lacked filial and religious piety and flouted his clan elders; appoint him his punishment.

Him does King Yama examine and question and press regarding the first messenger of the gods, asking the man whether in his human life he did not see that messenger appearing. On the man's saying he had not seen him, Yama says :—My man, did you never in your human life see a tiny new-born babe that can only lie on its back in its own filth ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to birth, and that you should conduct yourself aright in act word and thought ?

I could not have done it ; I could not muster up the resolution to do so.

Through lack of resolution, my man, you have failed to conduct yourself aright in act word and thought. Yes, my man ; they will deal with you according to your lack of resolution. Your misdeeds were not committed by your parents, [180] or by your brothers and sisters, or by your friends or kinsfolk, or by recluses and brahmins, or by the gods ; they were committed by none but yourself ; and it is you yourself who will reap the fruits thereof.

Passing now to the second messenger of the gods, Yama questions the man as to his having seen this second messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your life on earth see an old woman or man of eighty or ninety or a hundred,—bent double and propping their bowed frames with a staff as they totter along, decrepid, with youth gone, with teeth gone, with hair grey or scanty or none left, all wrinkled and blotchy ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to old-age, and that you should conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing now to the third messenger of the gods, Yama questions [181] the man as to his having seen this third messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your human life see a woman or a man ill and in pain, very ill indeed, lying in their own excreta, needing others to lift them up and lay them down ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to disease, and that you should conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing now to the fourth messenger of the gods, Yama questions the man as to his having seen the fourth messenger. On the man's replying that he had not seen him, Yama says :—My man, did you never in your human life see how, when a guilty robber is arrested, he is punished by the authorities in divers ways,—by flogging . . . (*etc. as in Sutta No. 13*) . . . are impaled alive or are beheaded ?

Yes, sir ; I did.

Did you never, being a man of intelligence and years, bethink you that, according to report, all evil-doers are thus punished in divers ways, here and now, and why not [182] hereafter ?—and accordingly conduct yourself aright in act word and thought ?

I could not have done it . . . reap the fruits thereof.

Passing next to the fifth messenger of the gods, Yama questions the man as to his having seen the fifth messenger. On the man's replying that he had not

seen him, Yama says:—My man, did you never in your human life see the corpse of a woman or of a man bloated and blackened and festering?

Yes, sir; I did.

Did you never, being a man of intelligence and years, bethink you that you too were, and still continued to be, subject to death, and that you should conduct yourself aright in act word and deed?

I could not have done it . . . reap the fruits thereof.

Having examined, questioned and pressed the man regarding the fifth messenger of the gods, King Yama says no more.

Him do the wardens of purgatory subject to the fivefold trussing,—[183] they drive a red-hot peg through each hand and each foot, and a fifth through his chest. Severe and acute pain is his, but death comes not to him before he has worked off all his evil-doing. When he is pegged down those wardens trim him with axes. Severe and acute . . . evil-doing. Next, sparing only his head and feet, they trim him with razors. Severe and acute . . . evil-doing. Then they harness him to a chariot and drive him to and fro over a fiery expanse, all aflame and ablaze. Severe and acute . . . evil-doing. Then those wardens make him climb up and down a huge mountain of red-hot embers, all afire and aflame and ablaze. Severe and acute . . . evil-doing. Next they plunge him head over heels into the glowing Cauldron of Brass, all afire and aflame and ablaze, where he is boiled in the seething foam,—whirled now up now down, now to this side now to that. Severe and acute . . . evil-doing.

Then the wardens cast him into Great Purgatory, which is—

*four-square, four doored, a realm quadrangular,
walled all around with steel and roofed with steel,
with incandescent floor of molten steel;
a hundred leagues this way and that its range extends.*

In Great Purgatory, Almsmen, the flames that leap up by the eastern wall surge right across to dash against the western wall; the flames that leap up by the western wall surge across to dash against the eastern wall; [184] the flames that dart up by the northern wall surge across to dash against the southern wall; the flames that dart up by the southern wall surge across to dash against the northern wall; the flames that dart up below surge right up against the top; and the flames that dart from the top surge right down against the bottom. Severe and acute . . . evil-doing.

A time comes—long, long after, at the close of a vast period—when Great Purgatory's eastern door opens; and towards it nimbly and swiftly he runs,—burning in skin and hide, burning in his flesh, burning in his tendons, with his bones charring within him; such is his plight. When he is well on his way to escape, the door shuts. Severe and acute . . . evil-doing.

And the like happens when in the fulness of time the western and the northern and the southern doors open in turn and close again.

A time comes—long, long after, at the close of a vast period—when once again Great Purgatory's eastern door opens; and towards it . . . such is his plight. Forth by that door he goes.

Right alongside of Great Purgatory is [185] the great Filth-Purgatory, and into that he plumps. In Filth-Purgatory needle-mouthed creatures successively rip away his skin and hide, his flesh, his tendons, and his bones, till they can devour his marrow. Severe and acute . . . evil-doing.

Right alongside of Filth-Purgatory is the great Ember-Purgatory, and into that he plumps. Severe and acute . . . evil-doing.

Right alongside of Ember-Purgatory is the great Forest of Silk-cotton Trees towering a league high with prickles half a yard long (on its carpet of fallen leaves), all afire and aflame and ablaze; and in this forest they make him climb up and down. Severe and acute . . . evil-doing.

Right alongside of that forest is the great Sword-leaved forest, the leaves of which under stress of the wind cut off his hands and feet and ears and nose and nostrils. Severe and acute . . . evil-doing.

Right alongside of this forest is the great Caustic River, and into that he plumps. Now up, now down the stream he is borne, and now up and down. Severe and acute . . . evil-doing.

Landing him with a fish-hook, the wardens of purgatory [186] ask him what he wants; and he says he is hungry. Prising his mouth open with a red-hot crowbar all afire and aflame and ablaze, the wardens of purgatory thrust into his mouth a red-hot ball of copper all afire and aflame and ablaze, which burns his lips, mouth, throat and chest, and passes out below, carrying with it his bowels and intestines. Severe and acute . . . evil-doing.

Again the wardens ask him what he wants; and he says he is thirsty. Prising his mouth open as before, they pour into his mouth molten copper and bronze all afire and aflame and ablaze, which burns his lips, mouth, throat and chest, and passes out below, carrying with it his bowels and intestines. Severe and acute . . . evil-doing.

Then the wardens of purgatory cast him once more into Great Purgatory.

Time was Almsmen, when this thought came to King Yama:—They that are reported to do evil in the world are punished in these divers ways. Would that I might become a human being and that there might then arise in the world a Truth-finder, Arahat all-enlightened, to whom I might attach myself to hear the Lord preach his Doctrine and myself to understand the Lord's Doctrine!

What I am telling you, Almsmen, I have heard from no other lips whether of recluse or of brahmin; I tell you only what I have for and by myself known and seen and discerned.

[187] Thus spoke the Lord; and the Blessed One went on to add the following:—

*If, vainly warn'd by heaven's messengers,
 young brahmins careless live, long time their sloth
 they'll rue, in lowly shapes condemned to live.
 But they, the good, who warning take betimes
 and, sloth eschewing, grasp the Doctrine true,
 —these from Attachment's perils find Release,
 in final triumph over birth and death.
 At peace, and blissful, here and now they find
 Nirvāna, purged of hatred, purged of fear,
 o'er Ill triumphant.*

CXXXI. BHADDEKARATTA-SUTTA.

TRUE SAINT. I.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he informed the Almsmen that he would instruct them in the exposition and analysis of the True Saint. Their attention gained, the Lord spoke as follows :—

*Let past be past ; nor future longings house ;
 —the past is dead, the morrow not yet born.
 Whoso with insight scans his heart to-day,
 let him ensue eternal Changelessness !
 Toil then to-day. To-morrow death may come,
 —who knows ? No bargain holds death's hosts at bay.
 Whoso, by night and day unceasingly,
 lives still to struggle onward, he it is
 is called True Saint ;—the Perfect Sage is he.*

[188] How, Almsmen, does a man hark back to the past?—By finding delight in remembering that in a previous birth in the past such and such was he like, such and such were his feelings, his perceptions, his plastic forces and his mentality.

How does a man not hark back?—By not finding delight in such memories.

How does a man have longings for the future?—By

finding delight in the longing that in later births in the future he may be such and such, with such and such feelings and so forth.

How does a man not have longings for the future?
—By not finding delight in any such aspirations.

How is a man swept away by present states of consciousness?—Take the case of an uninstructed every-day man who has no vision of the Noble Ones and is unversed and untrained in their Doctrine, who has no vision of the Excellent Ones and is unversed and untrained in their Doctrine;—such a man either conceives Form as Self, or Self as having Form, or Form in Self, or Self in Form;—and so on with feelings, perceptions, the plastic forces [189] and the mind.—That is how a man is swept away.

How is a man not swept away by present states of consciousness?—Take the case of an instructed disciple of the Noble Ones, who has vision of the Noble and is versed and trained in their Doctrine, who has vision of the Excellent and is versed and trained in their Doctrine;—such a man neither conceives Form as Self, nor Self as having Form, nor Form in Self, nor Self in Form; nor does he entertain like conceptions about feelings, perceptions, the plastic forces, or the mind.—That is how a man is not swept away by present States of consciousness.

*Let past be past . . .
. . . Perfect Sage is he.*

This is what I meant when I said I would instruct you in the exposition of the True Saint.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXII. ĀNANDA-BHADDEKARATTA-SUTTA.

TRUE SAINT. II.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, the reverend Ānanda by homily in Hall instructed, informed, enlightened [190] and heartened the Almsmen, teaching them the exposition and analysis of the True Saint.

Rising at eventide from his meditations, the Lord came to Hall and there sat down on the seat set for him, asking who had been giving instruction and reciting the exposition and analysis of the True Saint. Being told that it was Ānanda, the Lord asked him how exactly he had proceeded. Then Ānanda repeated to him word for word [*the preceding Sutta, beginning and ending with the verses*].

[191] Right, quite right, Ānanda. Rightly have you by homily instructed, informed, enlightened and heartened the Almsmen, teaching them the exposition and analysis of the True Saint.

And word for word the Lord repeated it himself again right through.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXXIII. MAHĀKACCĀNA-BHADDEKARATTA-SUTTA.

TRUE SAINT. III.

[192] Thus have I heard. Once when the Lord was staying at Rājagaha in the Tapoda (hot springs) pleasure, the reverend Samiddhi, rising up at day-break, he took him to the hot springs to bathe his limbs, and, having come out of the water, was standing in a single garment drying himself. To him came a deity

of surpassing beauty who, as night waned, illumined all the place. Standing to one side, the deity asked Samiddhi whether he knew by heart the exposition and analysis of the True Saint.

No, sir, I do not. Do you?

No, Almsman. Do you know the verses?

No, sir, I do not. Do you?

No, Almsman. Like you, I do not know the verses. Study, learn and master that exposition and analysis of the True Saint, Almsman; it is fruitful for good and is fundamental for the higher life. With these words the deity vanished from sight.

When night had passed away, Samiddhi went to the Lord and after salutations took his seat to one side. Then he related all that passed between him and the deity, [193] ending with the request that the Lord would teach him the exposition and analysis of the True Saint.

Listen then and pay attention, Almsman, and I will speak, said the Lord, who spoke as follows:

*Let past be past; nor future longings house;
—the past is dead, the morrow not yet born.
Whoso with insight scans his heart to-day,
let him ensue eternal Changelessness!
Toil then to-day. To-morrow death may come,
—who knows? No bargain holds death's hosts at bay.
Whoso, by day and night unceasingly,
lives still to struggle onward, he it is
is called True Saint;—the Perfect Sage is he.*

At this point the Blessed One arose and went to his cell. He had not been gone long when the Almsmen, realizing that the Lord had left them with a terse utterance without expository presentment and without elucidation of import, and wondering who could furnish them with the exposition and the elucidation, [194] be-thought them that here was the reverend Mahā-Kaccāna who was held in great honour and esteem alike by the Master and by his fellows in the higher life, and who could elucidate the meaning of the Lord's terse utter-

ance. So they went to him and after greetings told him how the Lord had left them with that terse utterance and that, after he had so left them, they had decided to turn to the Elder for its elucidation.

Said he :—This proceeding is just like a man in need and quest of choice timber, who, as he hunts around for it, comes on a fine upstanding timber-tree, [195] but passes over both the root and the trunk and imagines he will find what he wants in the boughs and the twiggage. Although the Master is present among you, yet, disregarding the Lord, you imagine me to be the person to ask for the explanation. The Lord, sirs, knows with all knowing and sees with all seeing ; is the embodiment of vision, of knowledge, of the Doctrine, and of all excellence ; is the propounder, expounder and the unfold of meanings ; is the giver of Nirvana's ambrosia, is lord of the Doctrine, is the Truth-finder. Clearly, now is the time to ask your questions of the Lord in person, with intent to treasure up what he may reveal.

Admitting this, the Almsmen still pressed on the reverend Mahā-Kaccāna their request that he would expound and elucidate. Consenting, he spoke as follows :—The Lord's pregnant utterance was

*Let past be past ; nor future longings house ;
is called True Saint ;—the Perfect Sage is he.*

I take the detailed meaning of this pregnant utterance to be as follows :—

How, Almsmen, does a man hark back to the past ? —At the thought that in the past such and such was his eye, such and such were [196] the visible shapes he saw, his mentality becomes enchained by the incitements of passion,—which makes him delight therein and thereby hark back to the past. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

How does a man not hark back ?—By keeping his

mentality un-chained by the incitements of passion due to such memories.

How does a man have longings for the future?—At the thought that in the future his eye may be such and such, and that such and such may be the visible shapes he will see, he turns his heart to getting something he has not got,—which makes him delight therein and thereby have longings for the future. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

[197] How does a man not have longings for the future?—By not turning his heart to any such aspirations.

How is a man swept away by present states of consciousness? Eye and visible shape are both of the present, and it is just with this present that his mentality becomes enchained by the incitements of passion,—which makes him delight therein and thereby fail to stand firm in the present. And the same is equally true of ear and smell, of taste touch and mind, and of their several objects respectively.

How is a man not swept away by present states of consciousness?—By keeping his mentality un-chained by the incitements of passion due to such memories.

[198] This then, said he in conclusion, is my exposition and elucidation of this terse utterance of the Lord. Should your reverences be in any doubt, you should go to him and ask him, treasuring up in your memories what he may reveal.

Accordingly, with grateful thanks to the reverend Mahā-Kaccāna, those Almsmen betook them to the Lord, to whom they first related [199] how they had sought for an exposition and elucidation of that terse utterance of the Lord from the reverend Mahā-Kaccāna, and then narrated how he had expounded it.

Learned, Almsmen, is Mahā-Kaccāna, rich in lore. Had you asked me, I should have said just the same; for, this is the precise meaning, which you should treasure up in your memories accordingly.

Thus spoke the Lord. Glad at heart, those Alms-

CXXXIV. LOMASAKANGIYA-BHADDE-KARATTA-SUTTA.

TRUE SAINT. IV.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Lomasakangiya was living in the Sakyan country at Kapilavatthu in the Banyan grove. To him came the god Candana in his surpassing beauty who, as night waned, illumined all the grove. Standing to one side, the god Candana asked the venerable Lomasakangiya whether he knew by heart the exposition and analysis of the True Saint.

[200] No, sir, I do not. Do you?

No, Brother. Do you know the verses?

No, sir, I do not. Do you?

Yes, I know the verses.

How do they run?

Once, Almsman, when the Lord was staying with the Thirty-Three gods at the foot of the Coral-tree by the Gem-throne (of Sakka), he gave the exposition and analysis of the True Saint, repeating the lines—

*Let past be past . . .
 . . . Perfect Sage is he.*

That is my version of the True Saint verses. Study, learn and master the exposition and analysis of the True Saint; it is fruitful for good and is fundamental for the higher life. With these words the god Candana vanished from sight.

When night had passed away, Lomasakangiya packed up his bedding and set out, duly robed and bowl in hand, on an alms-pilgrimage to Sāvattthī, [201] and in the pleasaunce there found the Lord to whom, after due salutations, he related all that had passed between him and the god, ending with the request that the Lord would teach him the exposition and analysis of the True Saint.

Do you know, Almsman, who the god was ?

No, sir.

He was the god Candana, who listens to the Doctrine with the closest attention that his heart and mind can give it. Listen then with attention and I will speak.

Yes, sir, was the Almsman's dutiful response ; and the Lord began :—

*Let past be past . . .
 . . . Perfect Sage is he.*

How, Almsman, does a man hark back to the past ? —By finding delight in remembering that (in a previous birth) in the past such and such was he like . . . (*etc. as in Sutta No. 131, down to and including the verses*).

[202] Thus spoke the Lord. Glad at heart, the reverend Lomasakangiya rejoiced in what the Lord had said.

CXXIV. CŪĀ-KAMMA-VIBHANGA-SUTTA.

OUR HERITAGE FROM OUR PAST. I.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the young brahmin Subha Todeyya-putta came to the Lord and, seating himself to one side after greetings, asked why and wherefore it was that among human beings there are the low and the high. For, said he, we find in mankind those of brief life and those of long life, the hale and the ailing, the good-looking and the ill-looking, the poor and the rich, the low and the high, the ignorant and [203] the well informed. Why and wherefore is it that among human beings there are high and low ?

Their deeds are their possessions and heritage, their parent, their kindred and their refuge. It is their deeds which divide people into high and low.

I do not follow this terse utterance of yours, Gotama,

without the addition of an elucidating exposition, which I should be glad to receive.

Inviting and receiving the young brahmin's attention the Lord spoke as follows :—Take the case of anyone—man or woman—who slays, is cruel, dyes hands in blood, is always killing and wounding, never showing mercy to any living creature.—Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to misery and woe or to purgatory ; or, if his rebirth is again among mankind, then brief life is here his portion in whatever station he is born into.—Such murderous courses tend to brief life here.

Now take the case of anyone—man or woman—who—putting all killing from him and abstaining from killing anything, laying aside cudgel and sword, lives a life of innocence and mercy, full of pity and compassion for everything that lives. Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to bliss in heaven ; or, if his rebirth is again among mankind, then length of days is his portion in whatever station he is born into.—Such merciful courses tend to length of days here.

[204] Take the case of anyone—man or woman—who is given to assaulting others with fist or clod, with cudgel or sword. Such deeds, if persisted in of deliberate choice, either bring that person at the body's dissolution after death to misery and woe or purgatory ; or, if his rebirth is again among mankind, he is always ailing in whatever station he is born into. Such assaults tend to ailments here.—But the person who eschews such assaults on others either passes at death to bliss in heaven ; or, if born a man again, then good health is his portion.—Such harmlessness tends to ensure good health here.

Take the case of anyone—man or woman—who is wrathful and turbulent, who is moved by a trivial word to cursing rage enmity and opposition, who evinces indignation ill-will and resentment. Such deeds, if persisted in of deliberate choice, either bring that

person at the body's dissolution after death to misery and woe, or purgatory ; or, if his rebirth is again among mankind, his portion is to be ugly in whatever station he is born into. Such angry courses tend to foul looks here.—But the person who is not of that turbulent spirit and remains unmoved to rage even by a torrent of abuse, either passes at death to bliss in heaven ; or, if his rebirth is again among mankind, then good looks are his portion in whatever station he is born into.—Such good-tempered courses tend to good looks here.

Take the case of anyone—man or woman—who, being of a jealous nature, is jealous and perverted in the matter of presents and marks of respect and worship shown, who stores up jealousy in his heart. Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe or purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, no notice is taken of him. Such jealous courses tend to no account being taken of a man here.—[205] But the person who is of no such jealous disposition, either passes at death to bliss in heaven ; or if his rebirth is again among mankind, then, great account of him is taken in whatever station he is reborn into.—Such un-jealous courses tend to make a man of great account here.

Take the case of anyone—man or woman—who never gives anything—food, drink, clothes, carriage, garlands, scents, perfumes, bed, dwelling-place, lamp and oil—to recluse or brahmin. Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe or purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is a poor man. Such refusals to give, tend to entail poverty here. But if a person is open-handed to recluses or brahmins, his destiny is either bliss in heaven or wealth among men.—Open-handedness tends to wealth here.

Take the case of anyone—man or woman—who, being hard and arrogant, refuses salutations to one who ought to be saluted, does not rise for one who

should be so received, does not give up his seat or the road to one more worthy, shows no respect, deference, honour or worship to those who should be shown it, Such deeds, if persisted in of deliberate choice, either bring that person at death to misery and woe in purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is of low and unimportant family. Such arrogant courses tend to lowliness here.—But if a person is void of arrogance and shows all due regard to those who deserve it, his destiny is either bliss in heaven or high family among men.—Such deference tends to importance of family here.

Take the case of anyone—man or woman—who, when visiting recluse or brahmin, does not question him on what is right, what is wrong, what is faulty, what is faultless, what should be practised and what not, what actions of his will conduce to his lasting well-being and welfare and what to the reverse. Such courses, if persisted in of deliberate choice, either bring that person at death to misery and woe in purgatory ; or, if his rebirth is again among mankind, then, whatever station he is reborn into, he is ignorant. Such failure to seek information tends to ignorance here.—[206] But if a person seeks information by such questionings, his destiny is either to find bliss in heaven after death or to be well-informed here, whatever his station.—An enquiring spirit tends to make a man well-informed here.

Thus, young brahmin, it is the courses that respectively tend thereto, which result in brief life or length of days, in health or ill-health, in ugliness or good looks, in being of no account or of great account, in being poor or rich, of low family or high, ignorant or well-informed.—Their deeds are their possessions and heritage, their parent and their kindred and their refuge. It is their deeds which divide people into high and low.

At the close, the young brahmin Subha Todeyyaputta said to the Lord :—Excellent, Gotama, excellent !

Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. I come to the Lord as my refuge and to his Doctrine and to his Confraternity. May the reverend Gotama accept me as a follower who has found an abiding refuge from this day onward while life lasts.

CXXXVI. MAHĀ-KAMMA-VIBHANGA-SUTTA.

OUR HERITAGE FROM OUR PAST. II.

[207] THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, there was living in the Forest Hut there the reverend Samiddhi,—to whom in the course of his walks came Potali-putta the Wanderer. Sitting down after greetings, Potali-putta said to Samiddhi:—From the recluse Gotama's own lips I have heard with my own ears his statement that: All you do is vain, and all you say is vain; what passes in your mind is the only real thing that matters. A stage can be reached in which there is no feeling whatever,

Do not say this, reverend Potali-putta; do not say this; do not misrepresent the Lord; for the Lord certainly would not say that.

How long have you been a Pilgrim, reverend Samiddhi?

Not long, sir;—three years.

Why shall we speak on this matter with Elders, when here is so recent an Almsman ready to defend the Master against criticism? Tell me, reverend Samiddhi,—what does a man experience who acts with body voice or mind, of set purpose?

He experiences what is unpleasant.

Hereupon, Potali-putta the Wanderer, neither expressed satisfaction nor dissent, but simply rose up and went away.

Not long after Potali-putta had gone, Samiddhi went to the reverend Ānanda [208] and, after greetings, took a seat beside him. Ānanda, after hearing the whole of the talk with Potali-putta, said this was a thing to tell the Lord, to whom accordingly he took Samiddhi that they might learn the Lord's view. When they came to the Lord's presence and had taken their seats beside him after salutations, Ānanda reported the whole of the conversation to the Lord, who rejoined that he disapproved of Potali-putta's conclusion and still more of such an argument as this. Why, said he, this foolish Samiddhi has given a simple direct reply to a question by Potali-putta which required careful qualifications in the answer!

At this point the reverend (Lola) Udāyi said to the Lord:—But how, sir, if the purport of the reverend Samiddhi's words was that Ill in general was always the outcome of feelings experienced?

Said the Lord to Ānanda:—Mark this foolish Udāyi's error; I knew in advance that this foolish person would pop up with a blunder. Potali-putta's question really involved three distinct sets of feelings. If foolish Samiddhi, [209] when confronted with that triple question, had made the following reply:—If his purposeful act with body voice or mind is calculated to produce a pleasant feeling, his experience is pleasant; if the act is calculated to produce an unpleasant feeling, his experience is unpleasant; if the act is calculated to produce neither a pleasant nor an unpleasant feeling, then his experience is neither pleasant nor unpleasant;—had foolish Samiddhi given this answer, he would have been giving the right answer. Yet who, Ānanda, among the blind and foolish Wanderers of other creeds, will comprehend the Truth-finder's detailed Classification of Acts, if you were to hear it from his lips?

Now is the time, Lord, now is the time for the Lord to expound his classification. The Almsmen will

treasure in their memories what they hear from the Lord's lips.

Well then, Ānanda, listen attentively and I will speak.

Yes, sir, was the reverend Ānanda's dutiful response; and the Lord spoke thus:—There are four (types of) individuals living and existent in the world. What are the four?—

(i) Take the case of an individual here who slays, gives not, fornicates, lies, traduces others, reviles them, tattles, covets, is malevolent of heart and wrong in his outlook.—He, at the body's dissolution after death, passes hence to misery and woe or to purgatory.

(ii) Or, again, such an individual may pass hence to bliss in heaven.

(iii) Take now the case of an individual who never slays, who gives freely, who never fornicates, or lies, or traduces, [210] who never reviles, never tattles or covets or is malevolent of heart, but is right in his outlook.—He, at the body's dissolution after death, passes hence to bliss in heaven.

(iv) Or, again, such an individual may pass hence to misery and woe or purgatory.

Take the case, Ānanda, of a recluse or brahmin who, by reason of ardour, effort, devotion, perseverance and highest intellection, reaches such rapt concentration that, with heart thus steadfast, he sees—by the Eye Celestial that is pure and far surpasses the human eye—our first individual, who was of murderous habits and so forth and who had the wrong outlook, sees him now in a state of misery and woe or in purgatory; and the sight convinces him that there are such things as evil deeds, and that wrong courses come to their ripening. For, with his own eyes he has seen an evil-doer installed after death in purgatory! Accordingly, the only sound conclusion to his mind is that all such evil-doers come to this doom hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A second recluse or brahmin [211] similarly comes to

see our second individual, who was of murderous habits and so forth and who had the wrong outlook, now in a state of bliss in heaven ; and the sight convinces him that there are no such things as evil deeds, nor do wrong courses come to their ripening. For, with his own eyes he has seen an evil-doer installed after death in bliss in heaven ! Accordingly, to his mind the only sound conclusion is that all such evil-doers are similarly rewarded hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A third recluse or brahmin similarly comes to see in the bliss of heaven after death our third individual, who never took life and so forth and had the right outlook. He is thereby convinced that there are such things as good deeds and that right courses come to their ripening. For with his own eyes he has seen a good-liver installed after death in bliss in heaven ! Accordingly, to his mind the only sound conclusion is that all such good-livers are similarly rewarded hereafter,—any other conclusion being wrong. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

A fourth recluse or brahmin comes to see [212] in misery and woe or in purgatory after death our fourth individual, who never took life and so forth and had the right outlook ; and the sight convinces him that there are no such things as good deeds nor do right courses come to their ripening ! For, with his own eyes he has seen a good-liver installed after death in misery and woe or purgatory. Accordingly, to his mind the only sound conclusion is that all such good-livers come to this doom hereafter. Thus it is with obstinacy tenacity and pertinacity that he insists that what he has known seen and discerned for himself is the sole truth, all else being false.

Now, Ānanda, I agree with that recluse or brahmin who says that there are such things as good deeds and

right courses coming to their ripening ; I agree too with him when he says he has seen in purgatory a man of murderous habits and so forth who had the wrong outlook ; I disagree with him when he asserts that this is the fate of *all* such persons ; I disagree with him both when he asserts that his conclusion is the only sound one,—any other conclusion being wrong,—and also when he insists so obstinately that truth resides exclusively in what he has personally known seen and discerned for himself. And why ? Because, Ānanda, the conclusion is different in the Truth-finder's classification of acts.

I am in disagreement with the recluse or brahmin who says there are no such things as evil deeds, nor do wrong causes come to their ripening ; but I agree with him when he says he has seen in heaven a man of murderous habits and so forth who had the wrong outlook. I disagree with him both when he asserts . . . [213] classification of acts.

I am in agreement with the recluse or brahmin who says that there are such things as good deeds and that right courses come to their ripening ; and I am in agreement with him when he says he has seen a good-liver in heaven. I disagree with him both when he asserts . . . classification of acts.

I am in disagreement with the recluse or brahmin who says there are no such things as good deeds nor do right courses come to their ripening ; I agree with him when he says he has seen a good-liver in purgatory ; I disagree with him when he asserts that this is the fate of all such persons. I disagree with him both when he asserts [214] that his conclusion is the only sound one,—any other conclusion being wrong ; and when he insists so obstinately that truth resides exclusively in what he has personally known seen and discerned for himself. And why ? Because, Ānanda, the conclusion is different in the Truth-finder's classification of acts.

Begin, Ānanda, with the man of murderous habits here and so forth and with the wrong outlook, who, at

the body's dissolution after death, is reborn into a state of misery and woe or in purgatory. This man either aforetime (in a previous birth), or thereafter (in his latest existence here), did evil deeds which result in painful experiences, or else at the time of his death had a wrong outlook in which he persisted of his deliberate choice;—and that is why, at the body's dissolution after death, he is reborn into a state of misery and woe or in purgatory. His murderous habits and so forth and his wrong outlook are experienced in their ripening either here and now or in his rebirth or in some other manner.

If, with murderous habits here and so forth and with the wrong outlook, the man is reborn at death into a state of bliss in heaven, that is because, either aforetime or thereafter, he had done good deeds which result in happy experiences, or else, at the time of his death, he had secured and chosen the right outlook. His murderous habits and so forth and his (previously) wrong outlook are experienced in their ripening either here and now or in his rebirth or in some other manner.

If, with non-murderous habits here and so forth and with the right outlook, the man at death is reborn into a state of bliss in heaven, that is because, either aforetime or thereafter, he had done good deeds which result in happy experiences, or else, at the time of his death, he had secured and chosen the right outlook. His non-murderous past [215] and so forth and his right outlook are experienced in their ripening either here or now or in his rebirth or in some other manner.

If, with non-murderous habits here and so forth and with the right outlook, the man is reborn into a state of misery and woe or purgatory, this is because, either aforetime or thereafter, he had done evil deeds which result in painful experiences, or else, at the time of his death, he had secured and chosen the wrong outlook. His non-murderous habits here and so forth and his (previously) right outlook are experienced in their ripening either here and now or in his rebirth or in some other way.

Thus, Ānanda, there is Karma which is—

- (i) not only inoperative but also looked like being so ;
- (ii) inoperative though it did not look like it ;
- (iii) not only operative but also looked like it ; and
- (iv) operative though it did not look like it.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXXXVII. SAḶĀYATANA-VIBHANGA-SUTTA.

SENSES AND OBJECTS OF SENSE.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure, he announced to the Almsmen that he would address them on the classification of sense-relations, and proceeded to do so as follows :—[216] There are (i) Six internal senses to be recognized ; (ii) six (sets of) external sense-objects ; (iii) six groups of consciousness ; (iv) six groups of contacts ; (v) eighteen mental researches ; (vi) thirty-six tracks for creatures. (vii) Therein 'banish this by that.' (viii) There are three bases of mindfulness, which the Noble One cultivates, and in the cultivation of which the Noble One as Master is worthy to teach his following. (ix) He is called the Supreme trainer of the human heart for disciples who are being schooled.—Such is the summary of the classification of sense-relations.

(i) The six inward senses to be recognized are sight, sound, smell, taste, touch and mind.

(ii) The six (sets of) external objects of sense are things seen, things heard, odours, savours, things touched, and mental objects.

(iii) The six groups of consciousness respectively relate to the (foregoing) things seen, things heard, odours, savours, things touched and mental objects.

(iv) The six groups of contacts respectively relate

to the (foregoing) things visible, things heard, odours, savours, things touched and mental objects.

(v) The eighteen mental researches are as follows :—Having seen with the eye a visible thing, a man researches into the visible thing, and this gives rise either (*a*) to what is agreeable, or (*b*) to what is disagreeable, or (*c*) to what is neither agreeable nor disagreeable. He researches similarly into the like three types of things heard, of odours, savours, [217] things touched and of mental objects. Thus there are six agreeable researches, six disagreeable researches, and six neutral, making up eighteen researches in all.

(vi) Of the thirty-six tracks for creatures, six are agreeable and belong to the world, while six are agreeable and belong to Renunciation ; six are disagreeable and belong to the world, while six are disagreeable and belong to Renunciation ; six are indifferent and belong to the world, while six are indifferent and belong to Renunciation.

The six worldly satisfactions are as follows : A sense of satisfaction arises either (*a*) from contemplation of the fruition of things seen, of which the sight is conscious,—objects that are pleasant and agreeable, grateful and pleasurable to the mind, but bound up with things material—, or (*b*) from contemplation of memories of what is now past and gone, vanished and ended—; this is called worldly satisfaction. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly satisfactions.

Renunciation's six satisfactions are as follows :—A sense of satisfaction arises when, on discerning the transitory nature of things seen and their mutability instability and annihilation, satisfaction arises from causally understanding and seeing that, alike in the past and in the present, things seen are transitory, fraught with Ill and by nature mutable;—this is called Renunciation's satisfaction. The same applies to things heard, odours, savours, things touched and [218] mental objects, making in all the six satisfactions of Renunciation.

The six worldly dissatisfactions are as follows :—A sense of dissatisfaction arises either (*a*) from contemplation of the absence of seen objects that are pleasant and so forth, or (*b*) from contemplation of memories of the absence of what is now past and gone, vanished and ended ;—this is called worldly dissatisfaction. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly dissatisfactions.

Renunciation's six dissatisfactions are as follows :—A sense of dissatisfaction arises when,—on discerning the transitory nature of things seen and their mutability impotence and annihilation, and after causally understanding and seeing that, alike in the past and in the present, things seen are transitory, fraught with Ill and by nature mutable—he summons up the yearning for the utter Deliverances in the cry When, o when, shall I develop and dwell in the sphere in which the Noble Ones now are? and, as he so yearns, his yearning brings with it the dissatisfaction which is called Renunciation's dissatisfaction. The same applies to things heard, odours, savours, things touched and mental objects, [219] making in all Renunciation's six dissatisfactions.

The six worldly indifferences are as follows :—There is the indifference on seeing a thing, which appertains to the ignorant and foolish average man, who has not triumphed to the full, who has not triumphed over the ripening consequences of his past, who has not realized the perils which beset him but is merely an uninstructed average man ;—such indifference as his fails to transcend the thing seen, and therefore is called worldly indifference. The same applies to things heard, odours, savours, things touched and mental objects, making in all the six worldly indifferences.

Renunciation's six indifferences are as follows :—A sense of indifference arises when, on discerning the transitory nature of things seen and their mutability instability and annihilation, indifference arises from causally understanding and seeing that, alike in the

past and in the present, things seen are transitory, fraught with Ill and by nature mutable;—such indifference as this transcends the thing seen, and therefore is called Renunciation's indifference. The same applies to things heard, odours, savours, things touched and mental objects, making in all Renunciation's six indifferences.

This completes the tale of the six and thirty tracks for creatures.

[220] (vii) To 'banish this by that' means that by and through Renunciation's six satisfactions you should banish and transcend the six worldly satisfactions; this is the way to banish and to transcend them. By and through Renunciation's six dissatisfactions and indifferences you should similarly banish and transcend the six worldly satisfactions and indifferences, respectively.

Now, Almsmen, there is one indifference which is manifold and of multiplicity: there is another indifference which is single and of unity. The former is an indifference to (particular) things seen or heard, to odours or savours, to things touched or to mental objects. The latter is a function of Infinite Space, or of Infinite Mind, or of Naught, or of Neither-Perception-nor-Non-Perception. By and through unity you should banish and transcend multiplicity; this is the way to banish and to transcend the manifold. By and through the entire absence of all cravings you should banish and transcend specific cravings, in the indifference which is of unity; this is the way to banish and to transcend them.

This then [221] is the meaning of 'banish this by that.'

(viii) There are three bases of mindfulness, which the Noble One cultivates and in the cultivation of which the Noble One as Master is worthy to teach his following. In a compassionate and loving spirit and out of Compassion a master expounds his Doctrine to his disciples, telling them it will make for their good and welfare. (Three things may happen. In the first case,) his disciples neither pay attention nor give ear

nor set themselves to learn but flout their master's teaching. In such case the Truth-finder rejoices not, nor experiences rejoicing, but remains unperturbed, still mindful and alive to everything.—This is the first basis of mindfulness.

Secondly, if, on his expounding the Doctrine for their behoof, (only) some of his disciples neither pay attention nor give ear nor set themselves to learn but flout his teaching, the Truth-finder neither rejoices nor does not rejoice, experiences neither rejoicing nor its converse but, quit of both emotions equally, remains indifferent, still mindful and alive to everything.—This is the second basis of mindfulness.

Thirdly, if, on his expounding his Doctrine for their behoof, all his disciples pay attention, give ear, and set themselves to learn without flouting his teaching, the Truth-finder rejoices and experiences rejoicing but remains unperturbed, still mindful and alive to everything.—This is the third basis of mindfulness.

[222] Such then are the three bases of mindfulness which the Noble One cultivates and in the cultivation of which the Noble One as Master is worthy to teach his following.

(ix) He is called the Supreme Trainer of the human heart for disciples who are being schooled. When a young elephant—or colt—or steer—is being driven by its tamer, it runs off in one of four directions,—ahead or back or left or right; but the human steer, when driven by the Truth-finder, Arahāt all-enlightened, runs off in one of eight directions:—(1) Having form himself, he sees forms. (2) Being inwardly conscious of non-form, he sees forms externally. (3) He devotes himself to happiness alone. (4) By passing entirely beyond all consciousness of material forms and losing all consciousness of sense-reactions, by not heeding consciousness of multiplicity, he comes to think of space as infinite and so develops and dwells in the realm of Infinite Space, and thereafter, successively, in the realms of (5) Infinity of Mind, (6) Naught, (7) Neither-Perception-nor-Non-Perception, and (8) extinction of

all feeling and consciousness.—And that is why he is called the Supreme trainer of the human heart.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXVIII. UDDESA-VIBHANGA-SUTTA.

A SUMMARY EXPANDED.

[223] THUS have I heard. Once when the Lord was staying at Sāvathī in Jeta's grove in Anātha-piṇḍika's pleasure-grounds, he announced to the Almsmen that he would expound to them a summary and exposition, and thus began :—An Almsman's thinking should always be so conducted that, as he thinks, his mind may not either be externally diffused and dissipated or be internally set, and that through non-dependence he may be imperturbed, so that, with his mind thus secure, birth, old-age and death and the arising of all Ill do not happen. Having said this, the Lord rose and withdrew to his cell.

He had not been gone long when the Almsmen reflected that the Lord had left them with this terse summary without giving them the detailed exposition. Wondering who would furnish the detailed exposition, they decided [224] to go to the reverend Mahā-Kaccāna and he . . . (*as in Sutta No. 133*) . . . [225] at last consented, telling them that he took the detailed meaning of the Lord's pregnant utterance to be as follows :—

The mind is said to be externally diffused and dissipated if, when his eye sees a form, an Almsman's mind pursues the phenomena of form with avid greed and passion for such phenomena. And the same applies to things heard, odours and savours, things touched and mental objects.

The mind that escapes being externally diffused and dissipated on any such phenomena as aforesaid is said to be undiffused and undissipated.

[226] When, divested of lusts and of wrong dispositions, the Almsman develops and dwells in the First Ecstasy and all its zest and satisfaction, a state bred of aloofness but not divorced from observation and reflection, then his mind, pursuing the zest and satisfaction of such aloofness with avid greed and passion, is said to be set internally. When, by shedding observation and reflection, he develops and dwells in the Second Ecstasy with all its zest and satisfaction,—in that inward tranquillity and focussing of heart, beyond observation and reflection, which is bred of rapt concentration,—then his mind, pursuing rapt concentration's zest and satisfaction with avid greed and passion therefor, is said to be set internally. When, losing all passion for zest, he develops and dwells in the Third Ecstasy in poised indifference, mindful and alive to everything, feeling in his frame that ease which the Noble Ones mean when they say: He that has poise and mindfulness lives at ease,—then his mind, pursuing with avid greed and passion the heart's ease engendered by poise, is said to be set internally. Lastly, when, by discarding ease and un-ease and by the disappearance of pleasant and unpleasant emotions, the Almsman both develops and dwells in the Fourth Ecstasy in perfect poise and mindfulness,—then his mind, pursuing poised indifference with avid greed and passion, is said to be set internally.

[227] The mind is said to be internally unset, when, in each of the four successive Ecstasies, there is no such pursuit with avid greed and passion.

Next, what, sirs, is non-dependent perturbation?—Take the case of an uninstructed average man—who has no vision of the Noble and is unversed and untrained in their Doctrine, who has no vision of the Excellent and is unversed and untrained in their Doctrine, and consequently regards form as Self, or Self as having form, or form as in Self, or Self as in form. The form alters and changes; its alteration and change engage his consciousness; and from his mind being engaged with the alteration and change there

are bred perturbations and growths of states of consciousness which take possession of his heart, so that he becomes frightened and upset, and loth to be cut adrift, and suffers perturbation through losing the old dependence. What applies to form applies equally to feelings—[228] to perception—to the plastic forces—and to consciousness.—This is how there arises non-dependent perturbation.

What is non-dependent non-perturbation?—Take the case of an instructed disciple of the Noble who has vision of the Noble and is versed and trained in their Doctrine, who has vision of the Excellent and is versed and trained in their Doctrine;—he does not regard form as Self, or Self as having form, or form as in Self, or Self as in form. The form alters and changes; its alteration and change do not engage his consciousness; and no perturbations or growths of (wrong) dispositions to take possession of his heart are bred from his mind being engaged with the alteration and change of the form; and in consequence he does not become frightened or upset or loth to be cut adrift; he suffers no perturbations through losing dependence. What applies to form applies equally to feelings—to perception—to the constituents and to consciousness.—This is how non-dependent non-perturbation comes about.

This, sirs, is what I take to be the detailed meaning of the Lord's pregnant utterance. [229] Should you so desire, however, your reverences can go to the Lord himself and ask him, treasuring up what he reveals.

After expressing their delight and thanks to the venerable Mahā-Kaccāna, those Almsmen went off to the Lord, to whom they related what had passed since he had left them with his pregnant utterance, and to whom they repeated, word for word and syllable for syllable, the way in which Mahā-Kaccāna had expounded its meaning.

Learned, Almsmen, is Mahā-Kaccāna; full of lore is he. Had you asked me myself the meaning, I should have explained it exactly as he has. This is the meaning and you should treasure it up accordingly.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXXXIX. ARAṆA-VIBHANGA-SUTTA.

CALM.

[230] Thus have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove, in Anātha-piṇḍika's pleasure-ground, the Lord announced to the Almsmen that he would expound to them the detailed exposition of Calm, and thus began :—

Let a man neither give himself over to pleasures of sense—which are low, pagan, vulgar, ignoble and unprofitable—nor yet let him give himself over to self-mortification,—which is painful, ignoble and unprofitable. To the exclusion of both these extremes, the Truth-finder has discovered a middle course which gives vision and understanding, and conduces to tranquillity, insight, enlightenment and Nirvana. Let him understand both appreciation and depreciation, and, having understood them, let him not appreciate or depreciate but preach the Doctrine. Let him understand the appraisal of ease ; and, having understood it, let him pursue inward ease of heart. Let him not be a tale-teller nor confront anyone with improper remarks. Slowly let him speak, not hurriedly. Let him neither affect provincialisms in speech nor depart from recognized parlance.—This is the summary of the exposition of calm.

I said that a man was to avoid both extremes? Why?—Because, in the one case, the low, pagan, vulgar, ignoble and unprofitable pursuit of pleasures of sense and their delights, being fraught with Ill, hurt, tribulation and distress, is the wrong course,—the right course being [231] to eschew the pursuit of pleasure and to escape its consequences ; and because, in the second case, painful, ignoble and unprofitable self-mortification, being fraught with Ill, hurt, tribulation and distress, is

the wrong course,—the right course being to eschew self-mortification and to escape its consequences. I said that, to the exclusion of both these extremes, the Truth-finder had discovered a middle course. How?—In the Noble Eightfold Path,—namely, right outlook, right aims, right speech, right action, right mode of livelihood, right endeavour, right mindfulness and right rapture of concentration.

I said that a man should understand appreciation and depreciation and neither appreciate nor depreciate but preach the Doctrine. How do appreciation and depreciation come about without preaching the Doctrine?—Well, when a man says that all those persons who are devoted to the low . . . and unprofitable pursuit of pleasures of sense and their delights, are all of them fraught with Ill, hurt, tribulation and distress and all on the wrong course,—then he is depreciating a class of individuals; while he is appreciating another class of individuals when he says that all those persons who eschew the pursuit of such pleasures of sense and their delights, are all of them without Ill, hurt tribulation and distress, and are all on the right course. So too when he says that all those persons who are devoted to painful ignoble and unprofitable self-mortification, are all of them, [232] fraught with Ill . . . distress and are all of them on the wrong course,—then he is depreciating a class of individuals; while he is appreciating another class of individuals when he says that all who eschew self-mortification are all of them without Ill, hurt, tribulation and distress, and are all on the right course. So too when he says the same of individuals who either have not, or have, got rid of the bonds that tie them to continued existence, it is a class of individuals that he is either depreciating or appreciating, without teaching the Doctrine.

How, now, without appreciation or depreciation is the Doctrine preached?—By not making any such statements as the foregoing (about particular classes of individuals), but by teaching the truth in (abstract terms of general principle, such as):—Devotion to this

is fraught with Ill, hurt, tribulation and distress, and is a wrong course. Or Non-devotion to this is without Ill . . . and distress, and is a right course?

[233] I said that a man should understand the appraisal of ease but pursue inward ease of heart. How?—Five strands make up pleasures of sense,—forms, sounds, odours, savours, and things touched,—all of them desirable, agreeable, pleasant and attractive, all of them bound up with lusts and exciting passion. The easefulness which is bred of these five is called the sensual, foul and ignoble ease of the everyday man. I lay it down that there must be no fostering or growth or development of such ease, but a dread of it. Take now the case of an Almsman who, divested of lusts and wrong dispositions, develops in succession the Four Ecstasies. This it is which is called the heart's ease of Renunciation, aloofness, tranquillity and Enlightenment,—of which there should be fostering, growth and development, without any dread at all.

[234] I said that a man should not be a tale-teller nor confront anyone with improper remarks. How?—If he knows that the tale is false and untrue and unprofitable, assuredly he should not tell it; also, he should study not to report what, though true and not false, is yet unprofitable; but he should—at a seasonable juncture—tell what he knows to be not only true but also profitable. Precisely the same applies also to making improper remarks to anyone.

I said that he should speak slowly and not hurriedly. Why?—Because the hurried speaker's body becomes distressed, his mind becomes worn out, his voice becomes worn out, and his throat suffers, while his speech grows incoherent and unintelligible. But none of these results attend a slow and measured utterance.

I said that a man should neither affect provincialisms in speech nor depart from recognized parlance. Why?—In various provinces the same bowl is styled *pāṭi*, [235] *patṭa*, *vitṭha*, *sarāva*, *dhāroṇa*, *pona* and *pisīla*; and it is with obstinacy tenacity and pertinacity that each particular province insists that theirs is the only

right word, all others being wrong. The proper thing is frankly to use in each particular province the word they understand.

Now, Almsmen, the pleasure-lover's low, pagan, vulgar, ignoble and unprofitable pursuit of delight, is fraught with Ill, hurt, tribulation and distress and is the wrong course; and that is why it is not attended by calm; whereas to eschew such pursuit is to escape Ill, hurt, tribulation and distress and is the right course; and that is why calm attends it. The same applies to indulgence in self-mortification and to eschewing it. [236] The middle course discovered by the Truth-finder—which gives vision and understanding and conduces to tranquillity, insight, Enlightenment and Nirvana—is void of Ill, hurt, tribulation, or distress, and is the right course; and that is why it gives calm. Appreciation and depreciation, without preaching the Doctrine, are fraught with Ill, hurt, tribulation and distress, and are the wrong course; and that is why no calm is present. But, when the Doctrine is preached without either appreciation or depreciation, this is without Ill . . . calm is present. The sensual, foul and ignoble ease of the everyday man is fraught with Ill . . . calm is absent. But the heart's ease of Renunciation, aloofness and tranquillity is without Ill . . . calm is present. When tale-telling is false, untrue and unprofitable, it is fraught with Ill . . . calm is absent. When the thing told, though true and not false, is yet unprofitable, it is fraught with Ill . . . calm is absent. But where the thing told is not only true but also profitable, it is without Ill . . . calm is present. To confront anyone with improper remarks that are false and untrue and unprofitable, is fraught with Ill . . . calm is absent; as it is also if the remarks though true and not false are yet unprofitable; but if [237] they be both true and profitable, then it is without Ill . . . calm is present. Hurried speaking is fraught with Ill . . . calm is absent; but a slow and measured utterance is without Ill . . . calm is present. To affect pro-

vincialisms in speech and to depart from the recognized parlance is fraught with Ill . . . calm is absent. Neither to affect provincialism in speech nor to depart from recognized parlance is without Ill . . . calm is present.

Therefore, Almsmen, train yourselves to understand calm and turmoil, and, understanding them, to walk where calm dwells.

The young man Subhūti walks where calm dwells.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXL. DHĀTU-VIBHANGA-SUTTA.

THE SIX ELEMENTS.

THUS have I heard. Once when the Lord was on an alms-pilgrimage through Magadha, he arrived at Rājagaha and went to Bhaggava the potter, to whom he said that, if it was not inconvenient, he would stay the night there.

Bhaggava answered: Not at all inconvenient, sir; there is a Pilgrim in residence already; but, if he consents, stay here as long as you like.

[238] Now at that time there was a young man named Pukkusāti who for faith's sake had gone forth from home to homelessness as a Pilgrim to follow the Lord; and he it was who was already in residence in the potter's dwelling and to whom the Lord came to say that, if it was not inconvenient, he would stay the night there.

Pukkusāti answered: The potter's dwelling is spacious; stay as long as your reverence likes.

Entering the house, the Lord spread a grass-mat and sat down on it cross-legged, with body erect, and with mindfulness as the objective he set before himself. For the great part of the night the Lord remained thus sitting,—as also did the reverend Pukkusāti. Wondering whether the young man was agreeable, and

deciding to question him, the Lord asked :—Whom do you follow ? Who is your master ? Whose Doctrine have you embraced ?

There is, sir, the recluse Gotama the Sakyan who left a Sakyan family to become a Pilgrim. Of the Lord Gotama is this high repute noised abroad, that he is said to be the Lord, the Arahāt all-enlightened, walking by knowledge, blessed, understanding all worlds, the matchless tamer of the human heart, teacher of deities and men, the Lord of Enlightenment. That Lord do I follow in my pilgrimage ; the Lord is my master ; it is that Lord's Doctrine which I have embraced.

Where at the present time, Almsman, is the Lord, the Arahāt all-enlightened.

In the countries to the North, sir, there is a town named Sāvattthī, and there at the present time dwells the Lord, Arahāt all-enlightened.

Have you ever set eyes on the Lord, Almsman ? If you saw him, would you recognize him ?

[239] No, sir ; I have never seen him, nor should I recognize him.

Bethinking him that this young man was a Pilgrim in his own train, and resolving to preach the Doctrine to him, the Lord said :—I will preach the Doctrine to you, Almsman. Listen and pay attention and I will speak.

Yes, sir, said the reverend Pukkusāti in assent.

Said the Lord :—In a man there are six Elements, six Contacts, eighteen mental Researches, four Resolves, established in which he has no outflow of imaginings and, having it not, is styled the tranquil Sage. Let him hold fast to understanding ; safeguard truthfulness ; foster Renunciation ; and work for naught but tranquillity. This is the synopsis of the exposition of the six elements.

I said a man contained six elements ; and these are—earth, water, fire, air, space and consciousness.

I said a man had six spheres of contact ; and these are—sight, sound, smell, taste, touch and mental objects.

I said there were mental researches ; and these

relate to agreeable, to disagreeable and to neutral research into the objects of the six several senses.

[240] I said a man had four resolves; and these are the resolves to understand, to be truthful, to renounce, and to win tranquillity.

I said further that a man should hold fast to understanding, safeguard truthfulness, foster Renunciation, and work for naught but tranquillity.

Now, how does he hold fast to understanding?—(To begin with,) there are the aforesaid six elements, the nature of which is as follows:—The earth-element may be internal or external. Whatsoever, being internal and personal, is solid and hard or derivative therefrom . . . (*etc. as in Sutta No. 62*) . . . [241 and 242] turns from the space-element in disgust and with loathing of heart. (Over and above these five elements), consciousness will still remain, purified and cleansed, whereby a man knows anything and can distinguish the pleasant and the unpleasant both from one another and from what is neither one nor the other. By pleasurable contact arises a pleasant feeling. While experiencing that pleasant feeling, the man knows precisely that he is experiencing it, as he knows also—when the pleasurable contact passes away—that the pleasant feeling which arose from the particular pleasurable contact is passing away and disappearing. So too with what is unpleasant and with what is neither pleasant nor unpleasant.

Just, Almsman, as, when two sticks are brought in contact and rubbed together, heat and sparks arise, but, when they are separated and parted, the heat passes away and disappears,—just in the same way [243] by pleasurable contact a pleasant feeling arises. While experiencing that . . . nor unpleasant.

Poised indifference will still remain, which is purified and cleansed, soft, workable and resplendent. It is just like a skilled goldsmith or his apprentice who sets up his charcoal fire, on which he heats his crucible, placing therein with his tongs a piece of gold. Occasionally he uses his blowpipe, occasionally he sprinkles

water on it, and occasionally he looks to see how it is going on, until at the last the gold melts and is thoroughly melted and molten, refined and pure of all dross, so that it is soft, workable and resplendent, fit for any jewellery he wants—be it a trinket or earrings or necklet or wreath of gold—; and the result is good.—Just in the same way poised indifference will remain, purified and cleansed, soft, workable and resplendent.

His is the clear knowledge that:—If I focus this purified and cleansed indifference on the sphere of Infinite Space—or Mind—or Neither-perception-nor-Non-perception—and develop my heart in its analogues, in that way this indifference of mine, so resting and so supported, will persist for a very long time indeed ;—[244] but still it is only a product and a passing effect. Therefore, he neither toils at, nor ponders on, rises and falls of things ; and consequently he is dependent on nothing whatever in the world and, being independent, is harried by no fears, and, being not harried, inly passes away, sure that for him rebirth is no more, that he has lived the highest life and accomplished his task, with no more now of what he has been ! If he feels a pleasant feeling—or an unpleasant feeling—or a feeling that is neither pleasant nor unpleasant—, he knows well that such feelings are transitory, are not to be swallowed whole, and are not to be made into a joy ; he always maintains detachment from any such feelings. When he has a feeling of his bodily end, he knows it as such ; he knows—as such—a feeling [245] of his life's ending ; he knows that, at the body's dissolution after life's close, all feelings and joys will there and then merge in calm.

It is just like an oil-lamp which draws its light from oil and wick, but, when oil and wick give out, if it be not fed afresh but goes unfed, then it goes out. Just the same is it with him who has this understanding of feelings of his bodily end and of his life's end and of the merging in calm thereafter of all feelings and joys.

Therefore it is that an Almsman so endowed is

endowed with the highest resolve to understand. For the highest noble understanding is to know the ending of all Ill. Assured is the Deliverance which rests on Truth. For, falsehood is what is false in itself ; Truth is Nirvana where no falsehood dwells. Therefore it is that an Almsman so endowed is endowed with the highest Resolve for truth. For, the highest noble truth is Nirvana where no falsehood dwells. In the days before his eyes were opened, his ties to existence were strong and cherished ; now they are gone,—grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more ; and therefore it is that an Almsman so endowed is endowed with the highest Resolve for renunciation. For, the highest noble renunciation is to be quit of all ties to existence. In the days before his eyes were opened, he was a prey to covetise lusts and passion ; now these are all gone,—grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more ; gone too for ever are spite, hatred, and malice, with ignorance and error,—[246] grubbed up by the roots, leaving only a bare cleared site, a thing that once has been and now can be no more. Therefore it is that an Almsman so endowed is endowed with the highest Resolve for tranquillity. For the highest noble tranquillity is to tranquillize lust hate and folly.

I said further that, so established, a man has no out-flow of imaginings and, having it not, is styled the tranquil Sage. This is what that means :—There are the imaginings that I am, that I am this person, May I be reborn, May I not be reborn, May I be reborn with form—without form—with perception—without perception—neither with nor without perception. These are the imaginings of disease,—abscesses and pangs. It is by passing beyond all imaginings that a man is called the tranquil Sage. The tranquil Sage knows neither rebirth nor decay, neither hopes nor fears. There is nothing to entail his rebirth and so how should he decay ? or die ? or fear ? or hope ?

This synopsis of the exposition of the six elements, Almsman, you should treasure up in your memory.

Realizing that the Master himself was there, the Blessed One, the All-enlightened, the reverend Pukkusāti rose from his seat, bared one shoulder respectfully, bowed down his head at the Lord's feet, saying :—I have transgressed in my folly and error and wrongfulness, in that I presumed to address the Lord as 'your reverence.' I ask the Lord to accept my confession, for my avoidance of transgression in future.

[247] The Lord duly accepted the confession tendered, concluding with the words : It marks growth in the Rule of the Noble when, recognizing his transgression as such, a man makes amends and keeps watch and ward against future lapses.

I ask to receive Confirmation at the Lord's hands.

Are you equipped, Almsman, with bowl and robes ?

No, sir.

Truth-finders, Almsman, do not confirm one who is unequipped with bowl and robes.

Rejoicing in what the Lord had said, the reverend Pukkusāti expressed his gratitude. Then, rising up, with deep reverence he departed to get bowl and robes.

But on his way a mad cow took his life.

Thereon, a number of Almsmen came to the Lord with the news that the young man Pukkusāti to whom he had given that concise instruction was dead. What, they asked, is he re-born to, and what is his destiny ?

Instructed was the young man Pukkusāti; he embraced the Doctrine and its corollaries; he gave me no trouble doctrinally. By destroying the five Bonds of this lower sphere, the young man Pukkusāti has been translated hence to realms above, never to return thence to earth.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLI. SACCA-VIBHANGA-SUTTA.

THE SYNOPSIS OF TRUTH.

[248] THUS have I heard. Once when the Lord was staying at Benares in the Isipatana deerpark, he addressed the Almsmen as follows :—It was here in this very deerpark at Benares that the Truth-finder, Arahat all-enlightened, set a-rolling the supreme Wheel of the Doctrine—which shall not be turned back from its onward course by recluse or brahmin, god or Māra or Brahmā or by anyone in the universe,—the announcement of the Four Noble Truths, the teaching, declaration and establishment of those Four Truths, with their unfolding, exposition and manifestation.

What are these four ?—The announcement, teaching . . . and manifestation of the Noble Truth of Ill—of the origin of Ill—of the cessation of Ill—of the path that leads to the cessation of Ill.

Follow, Almsmen, Sāriputta and Moggallāna and be guided by them ; they are wise helpers unto their fellows in the higher life. Like a mother is Sāriputta ; like a child's wet-nurse is Moggallāna. Sāriputta trains in the fruits of conversion ; Moggallāna trains in the highest good. Sāriputta is able to announce, teach . . . and manifest the Four Noble Truths in all their details.

Having thus spoken, the Blessed One arose and went into his own cell.

[249] The Lord had not been gone long when the reverend Sāriputta proceeded to the exposition of the Truth-finder's Four Noble Truths, as follows :—

What, reverend sirs, is the Noble Truth of Ill ?—Birth is an Ill ; decay is an Ill ; death is an Ill ; grief and lamentation, pain, misery and tribulation are Ills ; it is an Ill not to get what is desired ;—in brief all the factors of the fivefold grip on existence are Ills.

Birth is, for living creatures of each several class, the being born or produced, the issue, the arising or

the re-aring, the appearance of the plastic forces, the growth of faculties.

Decay, for living creatures of each several class, is the decay and decaying, loss of teeth, grey hair, wrinkles, a dwindling term of life, sere faculties.

Death, for living creatures of each several class, is the passage and passing hence, the dissolution, disappearance, dying, death, decease, the dissolution of the plastic forces, the discarding of the dead body.

Grief is the grief, grieving and grievousness, the inward grief and inward anguish of anyone who suffers under some misfortune or is in the grip of some type of Ill.

Lamentation is the lament and lamentation [250] the wailing and the lamenting of anyone who suffers under some misfortune or is in the grip of some type of Ill.

Pain is any bodily Ill or bodily evil, any Ill bred of bodily contact, any evil feeling.

Misery is mental Ill and evil, any evil feeling of the mind.

Tribulation is the tribulation of heart and mind, the state to which tribulation brings them, in anyone who suffers under some misfortune or is in the grip of some type of Ill.

There remains not to get what is desired. In creatures subject to birth—or decay—or death—or grief and lamentation, pain, misery and tribulation—the desire arises not to be subject thereto but to escape them. But escape is not to be won merely by desiring it; and failure to win it is another Ill.

What are in brief all the factors of the fivefold grip on existence which are Ills?—They are: The factors of form, feeling, perception, plastic forces, and consciousness.

The foregoing, sirs, constitutes the Noble Truth of Ill.

What now is the Noble Truth of the Origin of Ill? It is any craving that makes for re-birth and is tied up with passion's delights and culls satisfaction now here now there;—such as the craving for sensual pleasure, the craving for continuing existence, [251] and the craving for annihilation.

Next, what is the Noble Truth of the Cessation of Ill?—It is the utter and passionless cessation of this same craving,—the abandonment and rejection of craving, Deliverance from craving, and aversion from craving.

Lastly, what is the Noble Truth of the Path that leads to the Cessation of Ill?—It is just the Noble Eightfold Path, consisting of—right outlook, right resolves, right speech, right acts, right livelihood, right endeavour, right mindfulness and right rapture of concentration.

Right outlook is to know Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill.

Right resolves are the resolve to renounce the world and to do no hurt or harm.

Right speech is to abstain from lies and slander, from reviling, and from tattle.

Right acts are to abstain from taking life, from stealing and from lechery.

Right livelihood is that by which the disciple of the Noble One supports himself, to the exclusion of wrong modes of livelihood.

Right endeavour is when an Almsman brings his will to bear, puts forth endeavour and energy, struggles and strives with all his heart, to stop bad and wrong qualities which have not yet arisen from ever arising, to renounce those which have already arisen, to foster good qualities which have not yet arisen, [252], and, finally, to establish, clarify, multiply, enlarge, develop, and perfect those good qualities which are there already.

Right mindfulness is when realizing what the body is,—what feelings are,—what the heart is—and what the mental states are,—an Almsman dwells ardent, alert and mindful, in freedom from the wants and discontents attendant on any of these things.

Right rapture of concentration is when, divested of lusts and divested of wrong dispositions, an Almsman develops, and dwells in, the First Ecstasy with all its zest and satisfaction, a state bred of aloofness and not

divorced from observation and reflection. By laying to rest observation and reflection, he develops and dwells in inward serenity, in focussing of heart, in the zest and satisfaction of the Second Ecstasy, which is divorced from observation and reflection and is bred of concentration,—passing thence to the Third and Fourth Ecstasies.

This, sirs, constitutes the Noble Truth of the Path that leads to the Cessation of Ill.

Such, reverend sirs, is the announcement . . . and manifestation of the Four Noble Truths,—the supreme Wheel of the Doctrine set a-rolling in the deerpark at Benares by the Truth-finder, Arahāt all-enlightened, that Wheel which shall not be turned back from its onward course by recluse or brahmin, god, Māra or Brahmā, or by anyone in the whole universe.

Thus spoke the reverend Sāriputta. Glad at heart, those Almsmen rejoiced in what the reverend Sāriputta had said.

CXLII. DAKKHIṆA-VIBHANGA-SUTTA.

ANALYSIS OF ALMSGIVING.

[258] THUS have I heard. Once when the Lord was living in the Sakyan country at Kapilavatthu in the Banyan grove there, Mahā-pajāpati the Gotamid came to the Lord with two new lengths of cloth which she begged the Lord to be so good as to accept from her, as being the work of her own hands at the loom expressly for him. To her the Lord made answer :—Give it to the Confraternity, Gotamī, and thereby show honour both to me and also to the Confraternity. A second, and a third time, she repeated her request, only to receive the same answer. Then said the reverend Ānanda to the Lord :—Pray accept, sir, the cloth from Mahā-pajāpati the Gotamid ! She was of great service to the Lord as nurse and foster-mother, suckling her nephew when his own mother died. Of great service to her too has the Lord been ;—all through the Lord,

she has found refuge with the Buddha and with his Doctrine and his Confraternity ; all through the Lord, she keeps herself from taking life, from taking what is not given her, from lechery, from lying and from all manner of strong drink ; all through the Lord, she has absolute faith in the Buddha and his Doctrine and his Confraternity, and [254] is an embodiment of all noble and lovely virtue ; and, all through the Lord, she has an unclouded belief in the Four Truths of Ill, the origin of Ill, the cessation of Ill, and the path that leads to the cessation of Ill. Yes, the Lord has been of great service to her too.

Quite so, Ānanda ; quite so. For, if a man has been led by a teacher to find refuge in the Buddha and his Doctrine and his Confraternity, the service rendered him cannot be requited by salutations or civilities or by presents of robes and other requisites ; nor again are such things a recompense for being led either to abstain from taking life, stealing, lechery, lying and strong drink, or to have absolute faith in the Buddha and his Doctrine and his Confraternity, or to have become an embodiment of all noble and lovely virtue, or to have an unclouded belief in the Four Truths.

Donations to individuals are ranked in fourteen grades. First ranks giving to a Truth-finder, Arahāt All-Enlightened ; second comes giving to a Pacceka-Buddha ; the third is giving to a Truth-finder's Arahāt disciples ; the fourth is giving to one who is on the way to become a perfected Arahāt ; the fifth is giving to one who will never be reborn on earth ; [255] the sixth is giving to one who is on the way never to be reborn on earth ; the seventh is giving to one who will return to earth only once more ; the eighth is giving to one who is on the way to return to earth but once again ; the ninth is giving to one who has entered the Paths ; the tenth is giving to one who is on the way to enter the Paths ; the eleventh is giving to one who, though outside our pale, is superior to sensual pleasure ; the twelfth is giving to an ordinary but virtuous man ; the thirteenth is giving to an ordinary but non-virtuous

man; and the fourteenth is giving to those who have been reborn as animals.

Herein, Ānanda, the yield to be looked for from a donation to an animal is a hundred-fold, to an ordinary non-virtuous man a thousand-fold, to an ordinary but virtuous man a hundred-thousand-fold, to him who, though outside the pale, is superior to sensual pleasure a million-million-fold, to the man who is on his way to enter the Paths incalculable and beyond all measure. What words can express it for the higher stages? What words can express it for a Truth-finder, Arahāt all-enlightened?

- Donations to the Confraternity are seven. First among these ranks the donation to both Almsmen and Almswomen with the Buddha at their head; second comes a donation to both Almsmen and Almswomen when the Buddha is no more; third is giving to the whole body of Almsmen; fourth to the whole body of Almswomen; fifth [256] is to a fixed number of selected Almsmen and Almswomen; sixth to a fixed number of selected Almsmen and the seventh Confraternity donation is giving to a fixed number of selected Almswomen.

In days to come there will be yellow-garbed members of this spiritual clan without virtue and of bad dispositions, to whom for the Confraternity's sake gifts will be given. Even then, say I, a donation to the Confraternity is of incalculable and measureless worth; but never, say I, is a donation to an individual more fruitful than a donation to the Confraternity as a whole.

There are four degrees of purity in donations,—there may be purity (i) of donor but not of recipient, (ii) of recipient but not of donor, (iii) of neither, and (iv) of both.

The first of the four is when the donor is a virtuous man of good dispositions, while the recipients are without virtue and of bad dispositions.

The second is when the donor is without virtue and of bad dispositions, while the recipients are virtuous men of good dispositions.

The third is when both are without virtue and of bad dispositions.

And the fourth is when both donor and recipients are virtuous men of good dispositions.

[257] Thus spoke the Lord; and the Blessed One, as Master, added the following:—

*When to th' unworthy pious virtue gives,
with grounded faith, what's rightly its to give,
then from the action fruit abundant grows.
—The gift is hallow'd here by him who gives.*

*When from th' unworthy pious virtue takes
what ne'er was theirs to give, nor have they faith,
still from the action fruit abundant grows.
—The gift is hallow'd here by him who takes.*

*When from unworthy hands th' unworthy take
what ne'er was theirs to give, nor have they faith,
still from the action fruit abundant grows.
—The gift is hallow'd here by neither side.*

*When pious virtue unto virtue gives,
with grounded faith what's rightly its to give,
then from the action fruit abundant grows,
—That gift, say I, bears overflowing fruits.*

*When pious Saint on Saint bestows as gifts,
with grounded faith, what's rightly his to give,
then from the action fruit abundant grows.
—The things thus given make a mighty gift.*

CXLIII. ANĀTHAPIṆḌIK-OVĀDA-SUTTA.

ANĀTHAPIṆḌIKA'S END.

[258] Thus have I heard. Once when the Lord was staying at Sāvattī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the householder Anāthapiṇḍika, being ill and in pain and in grave danger, sent a man

to go in his name to the Lord and, bowing his head at the Lord's feet, to say how ill he was and how he bowed his head at the feet of the Lord ; and further to carry the same message to the reverend Sāriputta, with the added request to the latter to be so good as to come to the house. The two messages having been duly delivered, Sāriputta—with Ānanda in attendance—came to Anāthapiṇḍika's house and, [259] seating himself on the seat set for him, asked the householder whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta ; I am not getting better but worse ; . . . (*etc. as in Sutta No. 97*) . . . I am losing ground ; my pains grow on me.

You must, therefore, train yourself not to be the creature of sight nor ever to let your consciousness hang on sight,—or hearing—or smell—or taste—or touch—or mind, or upon form and the other objects of these six senses. You must train yourself not to be the creature of consciousness nor of any particular mode of consciousness, whether ocular, or auditory, or olfactory, or gustatory, or tactile or mental. You must train yourself not to be the creature of ocular Contact or of the other five Contacts, [260] or of feelings bred of such Contacts. You must train yourself not to be the creature of the earth element or of the water-element or of the fire-element or of the wind-element or of the space-element or of the consciousness-element. You must train yourself not to be the creature of form or any consciousness of form,—or of feeling—or of perception—or of the plastic forces—or of consciousness. You must train yourself not to be the creature of the Realm of Infinite Space—or of the Realm of Naught—[261] or of the Realm of Neither-perception - nor - Non - perception. You must train yourself not to be the creature of this world or of any other world. You must train yourself not to be the creature of, or to let your consciousness hang on, any-

thing seen, heard, thought, cognized, sought or explored by the mind.

As Sāriputta ended, the householder Anāthapiṇḍika cried aloud and shed tears. To him the reverend Ānanda said :—Are you in the toils, householder ? Are you sinking ?

Not at all, Ānanda. Though I have long been round the Master and Almsmen of great intellect, never yet heard I such a homily.

Such homilies, householder, are not vouchsafed to the white-robed laity, but reserved for Pilgrims.

But let them be vouchsafed to the laity, reverend Sāriputta ;—young men there are whose vision is but little dimmed, who are perishing because they do not hear the Doctrine, and these will understand it.

The exhortation over, Sāriputta and Ānanda rose up and departed ; nor had they been gone long when the householder Anāthapiṇḍika [262], at his body's dissolution after death, passed to the Tusita heavens.

As night waned, the deified Anāthapiṇḍika in surpassing beauty came to the Lord, illumining the whole of Jeta's grove. Seating himself after salutations, the deity addressed the Lord in the following verses :

*Dear grove of Jeta, haunt of sages, home
of Truth's sole monarch ! Bliss to thee I owe.
Here toil wins knowledge and Truth's mysteries ;
here virtue still inspires the highest life
and hallows mortals not by rank or wealth.
Alive to their true welfare, let the wise
still search the Doctrine till they hallowed are.
Oh, Sāriputta's wisdom, virtue, peace !
—No Sainted Almsman can yet higher go.*

Thus spoke the deified Anāthapiṇḍika, and the Master approved. Marking the approval of the Master, the deity saluted the Lord with deep reverence and vanished away.

When night was passed the Lord narrated to the Almsmen how he had been visited by a deity and detailed all that had passed. [263] Thereupon the

reverend Ānanda said to the Lord that this deity must have been Anāthapiṇḍika, the householder, who had such perfect trust in the reverend Sāriputta.

Quite right, Ānanda. All that inference can bestow, is yours. The deity was indeed no other than Anāthapiṇḍika.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

CXLIV. CHANN-OVĀDA-SUTTA.

CHANNA'S SUICIDE.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta, the reverend Mahā-Cunda and the reverend Channa were living on the heights of Vulture's Peak. Channa fell sick and was in pain and dangerously ill. At eventide, on rising up from his meditations, Sāriputta went to Mahā-Cunda to suggest they should go and ask after Channa's condition. So together the two went to the sick man and after greetings asked him [264] whether he was getting better and able to hold on, whether his pains were leaving him and not coming on, and whether he found himself progressing and not losing ground with his pain.

Not at all, Sāriputta; I am not getting better but worse; . . . (*etc. as in Sutta No. 97*) . . . I am losing ground; my pains grow on me. I shall use a knife on myself; I have no wish to live.

Don't think of killing yourself, Channa. Bear up, as we wish you to bear up. If you lack food that will do you good, I will get it for you; if you lack medicines that will do you good, I will get them for you; if you lack a suitable personal attendant, I myself will attend on you. But don't think of killing yourself; bear up as we wish you to bear up.

No, Sāriputta; I have no lack of suitable food or drugs; nor do I lack a suitable attendant. Yes, and I

have long been a votary of the Lord with unbroken satisfaction to myself, as befits a disciple. But take it from me, Sāriputta, that I shall use a knife on myself and that without blame attaching to me.

I should like, Channa, if you will allow me, to put one small point to you.

Do so, Sāriputta ; and when I have heard it, I will answer.

In sight and in ocular perception and in the objects of ocular perception, do you hold that this is mine, I am this or [265] this is my Self? Do you hold this of hearing or the four other Senses?

No, Sāriputta ;—I hold the precise opposite.

What is it that you see and discern in each and every one of these that leads you to intend what you do?

Their cessation, Sāriputta.

[266] You must think too, Channa, of the Lord's eternal teaching that agitation marks the enthralled ; that the un-enthralled know no agitation ; that, if there be no agitation, there is serenity ; that with serenity there is no craving ; that without craving there is no round of rebirths ; that without the round of rebirths there is no passing hence, no arising elsewhere ; that without any passing hence or arising elsewhere there is no further term in this world or elsewhere or both ; and that thus alone is Ill ended for ever.

With these exhortations to Channa, Sāriputta and Mahā-Cunda rose up and departed. They had not been gone long when Channa used the knife on himself ; and they brought the news to the Lord, asking what future awaited Channa and what his destiny would be.

Did not the Almsman Channa insist on his blamelessness to you, Sāriputta ?

In his Vajjian village of Pubbajira Channa's familiars and associates are all blameworthy.

No doubt, Sāriputta ; but it is not in that sense that I use the term blameworthy. That term I apply to a man who divests himself of this body because he wants

another. This was not the case with Channa, who was blameless in using the knife upon himself.

Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CXLV. PUNṆ-OVĀDA-SUTTA.

COUNSEL TO PUNNA.

[267] THUS have I heard. Once when the Lord was staying at Sāvattihī in Jeta's grove in Anāthapiṇḍika's pleasaunce, the reverend Puṇṇa, rising at eventide from his meditations, came to the Lord and, when seated after due salutations, asked the Lord to teach him concisely how, having listened to the Lord's Doctrine, he should live alone and aloof, strenuous, ardent and purged of self.

Listen then, Puṇṇa, and pay attention ; and I will speak.

Then to the attentive Puṇṇa the Lord began :—

There are forms of which sight is conscious, sounds of which the hearing is conscious, odours of which smell is conscious, savours of which taste is conscious, impressions of which touch is conscious, and mental objects of which the mind is conscious,—all of them desirable, agreeable, pleasant and attractive, all of them bound up with lusts and exciting to passion. If an Almsman hails and welcomes any of these and cleaves to them, delight will thus arise in him ; and from the beginning of delight, say I, comes the beginning of Ill. But if he does not hail and welcome and cleave to them, delight will thus cease in him ; and from the cessation of delight, say I, comes the cessation of Ill.

[268] With this concise teaching from me, Puṇṇa, in what country will you take up your abode.

In Sunāparanta, sir.

They are a fierce and violent race, Puṇṇa, in Sunāparanta. If they were to abuse and revile you there, what would you think ?

I should think, Lord, that the good folk of Sunāparanta were really nice people, very nice people indeed, in that they forbore to strike me.

But if they did strike you?

I should think, Lord, . . . forbore to pelt me with clods.

But if they did pelt you with clods?

I should think, Lord, . . . forbore to cudgel me.

[269] But if they did cudgel you?

I should think, Lord, . . . forbore to knife me.

But if they did knife you?

I should think, Lord, . . . forbore to take my life.

But if they did take your life.

If they did, Lord, I should think that there are disciples of the Lord who, in their tribulation and despair, are on the look-out for someone with a knife, and that I have found him without having to hunt about. That is what I should think, Lord; that would be my thought, Blessed One.

Good indeed, Puṇṇa. With such a command of yourself, you will be able to live with the folk of Sunāparanta.

With grateful thanks to the Lord for what he had said, the reverend Puṇṇa rose, took his leave of the Lord with deep reverence, and, after putting his bedding away properly, departed, bowl in hand and duly robed, to beg his way to the Sunāparanta country, to which in due course he came and there dwelt. Before the close of his very first rainy season, Puṇṇa had gathered round him five hundred disciples of each sex, and had realized the Three Knowledges. Time came when the reverend Puṇṇa passed away, and the Almsmen came to the Lord to ask [270] what future awaited him and what his destiny would be.

Instructed, Almsmen, was the young man Puṇṇa; he readily embraced the Doctrine and its corollaries; he gave me no trouble doctrinally. He has passed to Nirvana.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLVI. NANDAK-OVĀDA-SUTTA.

NANDAKA'S HOMILY TO ALMSWOMEN.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, Mahāpajāpati the Gotamid brought five hundred Almswomen with her to the Lord with the request that he would exhort and instruct them.

Now at that time senior Almsmen used to take turns in preaching to Almswomen; but the reverend Nandaka did not want to take his turn. When therefore the Lord asked Ānanda whose turn it was to preach to Almswomen, he was told it was Nandaka's but he did not want to take it. Then the Lord ordered him to preach and Nandaka said he would. [271] So in the morning early, duly robed and bowl in hand, the reverend Nandaka went into Sāvattthī for alms and on his way back after his meal came, with a companion, to the pleasaunce which King Pasenadi gave. Espying him coming some way off, the Almswomen set a seat for him and got water for his feet. Seating himself on the seat set for him, Nandaka washed his feet, after which, with proper salutations, the Almswomen also seated themselves to one side. Said Nandaka to them:—I am going to catechize you, Almswomen. Those that understand will say so, as also will those who do not understand; anyone who has doubts or perplexities will question me as to how this or that is, and what the meaning is.

We are pleased and delighted, sir, with just what your reverence suggests to us.

What think you, ladies?—Is sight permanent or impermanent?

Impermanent, sir.

Does the impermanent give pleasure or pain?

Pain.

Is it proper that what is impermanent and fraught

with pain and change should be regarded as mine, or I am it, or it is my Self?

No.

And does the same apply to hearing and the other five senses?

[272] It does, sir. And why?—Because already, we knew and saw, clearly and aright, that these six internal senses had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright. Do you think forms are permanent or impermanent?

Impermanent, sir.

Does the impermanent. . . . And why?—Because already we knew and saw, clearly and aright, that these external objects of the six senses had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright. Do you think ocular perception is permanent or impermanent?

Impermanent, sir.

Does the impermanent. . . . [273] And why?—Because already we knew and saw, clearly and aright, that these six groups of perceptions had no permanence.

Quite so, ladies, quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like a lighted lamp, where oil, wick, shine and sheen are each and all impermanent and subject to change. Would it be correct to say that, while oil, wick and shine were impermanent and subject to change, yet its sheen was permanently stable, eternal and subject to no change?

No, sir.—Because, if there was impermanence in oil, wick and shine, much more would the sheen be impermanent.

Just in the same way, would anyone be correct who affirmed that, his six internal senses being impermanent, and his feelings—pleasant painful or neutral—being felt through those six senses, his feelings were

permanent and stable, eternal and subject to no change?

No, sir.—Because it is always from specific conditions that specific feelings arise; [274] and these specific feelings disappear with the disappearance of the specific conditions.

Quite so, ladies; quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like a fine upstanding timber-tree, of which roots trunk branches and shadow are impermanent and subject to change. Would anyone be correct who affirmed that, while root trunk and branches were all impermanent and subject to change, the tree's shadow was permanent, stable, eternal and subject to no change?

No, sir.—Because, if all else be impermanent, much more would the shadow be impermanent.

Just in the same way, would anyone be correct in affirming that, the sense-objects of his six external senses being impermanent, and his several feelings being felt through those sense-objects, his feelings were permanent and stable, eternal and subject to no change?

No, sir.—Because it is always from specific conditions that specific feelings arise; and these disappear with the disappearance of the specific conditions.

Quite so, ladies; quite so. This is the conclusion reached by a disciple of the Noble, who knows and sees clearly and aright.

It is just like an expert butcher or butcher's man who, having killed a cow, should with a sharp knife dissect out the carcase, so as not to spoil the flesh within or the hide without, by cutting out severing and dissevering all the inward tendons and sinews and fastenings, and then should [275] clothe the cow in its hide once more and declare that under the hide she was connected together just the same as before. Would he be correct in so declaring?

No, sir, the cow would be disconnected beneath the hide.

This illustration has been adduced to make my meaning clear,—which is this:—the flesh within is another expression for the six internal senses, as the hide is for the external objects of the six senses; the tendons and sinews and fastenings within represent passion's delight; the sharp knife means Noble understanding which severs, dissevers, and cuts out inner vices and bonds and ties.

There are seven factors of Enlightenment, ladies, by the growth and increase of which within himself an Almsman, by the destruction of the Cankers, comes, here and now, to dwell in the Deliverance of heart and mind that knows no Cankers, which, of and by himself, he has discerned realized and developed. What are these seven factors?—Take the case of an Almsman who cultivates the several factors—each dependent on aloofness, passionlessness, and cessation, each maturing by Renunciation—of mindfulness, study of the Doctrine, zeal, bliss, tranquillity and rapt concentration. These are the seven factors of Enlightenment.

[276] His exhortation ended, the reverend Nandaka told the ladies it was now time for them to be going.

With grateful thanks for his discourse, those Almswomen rose up and, with salutations and with deep reverence, departed to the Lord, whom they saluted, remaining standing respectfully to one side. As they stood there, the Lord told the Almswomen it was time for them to be going. So with salutations and with deep reverence they withdrew. They had not been gone long when the Lord addressed the Almsmen, saying:—Just as on the mid-month Sabbath there is no doubt or perplexity in the minds of the people whether there is no moon or full-moon, for there is then no moon at all,—even so in the same way those Almswomen are glad to have heard Nandaka's exposition but their thought has not yet waxed to the full.

Turning then to Nandaka, the Lord directed him to repeat the same exposition over again to those same Almswomen.

Obediently, the reverend Nandaka did so, in the

selfsame words, on the morrow. [277] With grateful thanks once more for his discourse, those Almswomen rose up and, with salutations and deep reverence, departed to the Lord, whom they saluted, remaining standing to one side. As they stood there, the Lord told them it was time for them to be going. So with salutations and with deep reverence they withdrew. They had not been gone long when the Lord addressed the Almsmen, saying :—It is just like the Sabbath of the full-moon, when there is no doubt or perplexity in the minds of the people whether there is no moon or full-moon, for it is full-moon. Just in the same way those Almswomen are glad to have heard Nandaka's discourse and now their thoughts have waxed to the full. Of all those five hundred Almswomen even the most backward is of the conversion, immune from future states of suffering, safe and sure, destined to win entire Enlightenment.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CXLVII. CŪĻA-RĀHUL-OVĀDA-SUTTA.

THE TRANSITORY.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasaunce, he was alone with his meditations when the thought came to him that, as Rāhula was now ripe in the qualities which mature unto Deliverance, he might school him in the eradication of the Cankers. So when next morning, duly robed and bowl in hand, he had been into Sāvattthī for alms and was back again after his meal, the Lord told Rāhula to bring a mat to sit on and they would go together to pass the heat of the day in Andha-vana. [278] Obedient to the Lord's commands, the reverend Rāhula took a mat and followed behind in the Lord's footsteps.

Now at that time some thousands of deities followed

after the Lord, because the Lord would that day school Rāhula in the eradication of the Cankers.

Plunging into Andha-vana's glades, the Lord took his seat at the foot of a tree on the mat set for him ; and Rāhula too, with salutations, seated himself hard by. 'As Rāhula sat there, the Lord put this question to Rāhula :—Is sight permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught with Weal or Ill.

With Ill.

Is it proper, when a thing is fraught with Ill and change, to regard it as—Mine, or this is I, or this is my Self ?

No, sir.

Is form permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

[279] No, sir.

Is visual Contact permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

No, sir.

Are feelings, or perception or factors or the consciousness which arises under the conditions of visual contact,—permanent or impermanent ?

Impermanent, sir.

Is the impermanent fraught . . . this is my Self ?

No, sir.

And is all this equally true of hearing, smelling, tasting, touching and the mind and of their respective sense-objects ?

Yes, sir.

When he sees all this, Rāhula, the disciple of the Noble becomes sick and weary of sight, form, visual contact and of the feelings and so forth thence arising ; sick and weary of hearing, sounds, auditory contact, and the feelings and so forth thence arising ; sick and weary of smell, odours, olfactory contact, and the feelings and so forth thence arising ; sick and weary of taste, savours, gustatory contact, and the feelings and

so forth thence arising ; sick and weary too of mind, mental objects, mental contact, and the feelings and so forth thence arising ;—[280] sick and weary of it all ; and so is Delivered and to him, being Delivered, comes the knowledge of his Deliverance in the conviction that this is his last birth, that he has lived the highest life, that his task is done and that now for him there is now no more of what he has been.

Thus spoke the Lord. The reverend Rāhula rejoiced in what the Lord had said. While this exposition was being spoken, the reverend Rāhula's heart was delivered from the Cankers by leaving nothing to support them. There arose, too, in all those thousands of deities the passionless and stainless Eye of Truth, whereby they saw how everything that originates must also cease to be.

CXLVIII. CHA-CHAKKA-SUTTA.

THE SIX SIXES.

THUS have I heard. Once when the Lord was staying at Sāvattthī in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he there addressed the listening Almsmen :—I will teach you the Doctrine—so lovely in its beginning, so lovely in the middle and so lovely in its close—with its meaning and text, the complete and pure higher life,—namely, the Six Sixes. Listen and pay attention and I will speak. Then to the attentive Brethren the Lord began :—

There are six internal senses, six external sense-objects, six groups of perceptions, six groups of Contacts, six groups of feelings, and six groups of cravings.

I have said that there are six internal senses to be recognized ; and these are the senses of sight, hearing, smell, taste, touch and mind.—These form the first Six.

[281] I have said that sense-objects are six in number ; and they are forms, sounds, odours, savours, touch and mental objects.—These form the second Six.

I have said there are six groups of perceptions ;

they are the classes of perceptions which severally arise from (a) sight and forms, (b) hearing and sounds, (c) smell and odours, (d) taste and savours, (e) touch and tangible things, and (f) mind and mental objects.—These form the third Six.

I have said there are six groups of Contacts ;—they are as follows :—from sight and forms results ocular perception and the meeting of these three is Contact. The like happens with each of the other five senses and their sense-objects and perception combined.—This is the fourth Six.

I have said that there are six groups of feelings ; they are the classes of feelings which severally arise as follows :—from sight and forms results ocular perception, and the meeting of all three is contact, from which contact come feelings. The like happens with each of the other five senses and their sense-objects and perception combined so as to result in feelings. [282]—This is the fifth Six.

I have said there are six groups of cravings ;—they are the kinds of craving which severally arise as follows :—from sight and forms results ocular perception, and the meeting of all three is contact, from which come feelings and out of feelings come cravings. The like happens with each of the other five senses and their sense-objects and perception combined so as to result in contact, from which contact come feelings from which come cravings.—This is the sixth Six.

If it be said the eye is Self, that does not hold. (For,) the arising and the passing of the eye is manifest. But when anything manifestly has its arising and its passing, we are brought to this, that Self arises and then passes away again ; and therefore to say the eye is Self does not hold, as the eye is thus non-Self.

The same argument applies to forms, so that the eye and forms are non-Self. It applies also to ocular perception, so that the eye, its sense-objects and ocular perception are all three non-Self. It applies also to ocular contact, so that the eye, its sense-objects, ocular perception and ocular contact are all four non-Self.

It applies also to feelings, [283] so that the eye, its sense-objects, ocular perception and feelings are all five non-Self. It applies, lastly, to cravings, so that the eye, its sense-objects, ocular perception, feelings and cravings are all six non-Self.

And what applies to the sense of sight applies equally to the other five senses,—each with its sense-objects, its perceptions, its feelings, and its cravings; they are non-Self all of them.

[284] The way that leads to the origination of the individuality view is to regard as Mine—or this is I—or this is my Self—either the eye, or forms, or ocular perception, or ocular contact, or feelings or cravings; or similarly to regard hearing and the four other senses with their adjuncts.

The way that leads to the cessation of the individuality view is *not* to regard as mine, and so forth, either eye or hearing or any of the four other senses or their adjuncts.

[285] From sight and forms arises ocular perception and the meeting of all three is Contact, from which contact come feelings, pleasant or unpleasant or neither. When experiencing a pleasant feeling, a man rejoices in it, hails it, and clings tight to it; and a trend to passion ensues. When experiencing an unpleasant feeling, the man sorrows, is miserable, wails, beats his breast and goes distraught; and a trend to repugnance ensues. When experiencing a feeling that is neither pleasant nor unpleasant, he has no true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome; and a trend to ignorance ensues. It can never possibly result that—without first discarding the pleasant feeling's trend to passion, without first dispelling the unpleasant feeling's trend to repugnance, without getting rid of the neutral feeling's trend to ignorance, without discarding ignorance and stopping it from arising—he will put an end, here and now, to Ill. And what is true of sight is equally true of each of the other five senses.

[286] From sight and forms arises ocular percep-

tion and the meeting of all three is Contact, from which Contact come feelings, pleasant or unpleasant or neither. If, when experiencing a pleasant feeling, a man does not rejoice in it, does not hail it, does not cling tight to it;—so no trend to passion ensues. If, when experiencing an unpleasant feeling, he does not sorrow, become miserable, wail, beat his breast or go distraught;—so no trend to repugnance ensues. If, when experiencing a feeling that is neither pleasant nor unpleasant, he has a true and causal comprehension of that feeling's origin, disappearance, agreeableness, perils and outcome;—so no trend to ignorance ensues. Inasmuch as he has already discarded the pleasant feeling's trend to passion, has already dispelled the unpleasant feeling's trend to repugnance, has already got rid of the neutral feeling's trend to ignorance, has already discarded ignorance and fostered understanding,—the result is that he will put an end, here and now, to Ill. And what is true of sight is equally true of each of the other five senses.

With vision such as this, the instructed disciple of the Noble is sick and weary of sight and the other senses, is sick and weary of their sense-objects, is sick and weary of perceptions and contacts and feelings and cravings,—sick and weary of it all [287] and so is Delivered; and to him, being Delivered, comes the knowledge of his Deliverance in the conviction that this is his last birth, that he has lived the highest life, that his task is done and that now for him there is now no more of what he has been.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

While this discourse was being spoken, the hearts of sixty Almsmen were delivered from the Cankers by leaving nothing to support them.

CXLIX. MAHĀ-SALĀYATANIKA-SUTTA.

DOMAINS OF SENSE.

THUS have I heard. Once when the Lord was staying at Sāvattthi in Jeta's grove in Anāthapiṇḍika's pleasure-ground, he intimated to the Almsmen that he would instruct them in the import of the Six Great Domains of Sense, and thus began :—

If a man lacks ken and vision of the sense of sight—and of Forms—and of ocular perception—and of ocular Contact—and of the feelings, pleasant unpleasant or neither, which arise because of ocular contact,—then he grows enamoured of all these things. As he lives thus enamoured and immersed and infatuated with them and with the satisfaction they bring, the five factors of love of existence grow up ; and there is a sturdy growth of cravings for a future life with a passionate delight and revelling in the thought of it. There is a growth both of bodily [288] and of mental distress, of bodily and mental inflammation and of bodily and mental fever ; the man experiences ills of mind and ills of body.

And precisely the same happens with each of the other five senses.

If, however, a man has ken and vision of the sense of sight and its objects, and of ocular perception, Contact and the feelings, pleasant unpleasant or neither, which arise because of ocular contact,—then he never grows enamoured of these things. As he lives thus un-enamoured, un-immersed and un-infatuated either with them or with the satisfaction they bring, the five factors of love of existence wane ; and there is a decay of cravings for a future life and no passionate delight and revelling in the thought of it. There is a decay both of bodily and of mental distress, of bodily and mental inflammation and of bodily and [289] mental fever ; the man experiences weal in mind and weal in body. The outlook of the man with heart set aright and at ease,—this right outlook is his ; and his too is the right

aspiration, the right endeavour, the right mindfulness and the right rapture of concentration which mark the man whose heart is set right and at ease. Ere this, he has already attained to purity of act and word and of mode of livelihood. Thus, the (whole) Noble Eightfold Path proceeds to its perfected development ; and with the Path's development the fourfold mustering of mindfulness similarly proceeds to its perfected development, as too do the four efforts, the four psychic powers, the five faculties, the five forces and the seven factors of enlightenment, while the twin yoke-fellows, calm and intuition, are at their work.

By transcendent knowledge (*a*) he comprehends what transcendent knowledge should comprehend, (*b*) discards what transcendent knowledge should discard, (*c*) fosters what transcendent knowledge should foster, and (*d*) realizes what transcendent knowledge should realize.

(*a*) That which transcendent knowledge should comprehend, implies the five supporting factors of forms, feelings, perception, the factors and consciousness.

(*b*) That which transcendent knowledge should discard, is ignorance and craving for continuing existence.

(*c*) That which transcendent knowledge should foster, is calm and intuition.

(*d*) [290] That which transcendent knowledge should realize, is Understanding and Deliverance.

And all that has been said of the sense of sight applies equally to the other five senses.

Thus spoke the Lord. Glad at heart, those Almsmen rejoiced in what the Lord had said.

CL. NAGARA-VINDEYYA-SUTTA.

CRITICISM OF 'WANDERERS.'

THUS have I heard. Once when the Lord was on an alms-pilgrimage among the Kosalans, he came with a great company of Almsmen to the brahmin

village of Nagara-Vinda. Tidings reached the brahmin heads of houses in Nagara-Vinda that, in the course of his alms-pilgrimage through Kosala, the recluse Gotama of the Sakyan clan, who had gone forth from a Sakyan family as a Pilgrim, had arrived with a large train of Almsmen [291] in Nagara-Vinda. Such, according to report, was the high repute . . . (*etc. as in Sutta No. 82*) . . . Arahats like him. So the brahmins of Nagara-Vinda went to the Lord and, after exchanging with him the friendly greetings of courtesy and civility, took their seats to one side,—some after salutations, some after greetings, some with palms conjoined in salutation, some with mention of their name and surnames, and others again in silence. To them so seated, the Lord spoke as follows:—

If, sirs, Wanderers of other schools were to ask you what types of recluses and brahmins ought not to receive honour, reverence, devotion and worship, you should make answer to them that : Honour, reverence, devotion and worship ought not to be shown to recluses and brahmins who, in connection with visible forms and the sense-objects of the other five senses, have not shed all lust, all hate and all folly, and, having hearts not yet tranquil, walk sometimes righteously but sometimes unrighteously in body, speech and mind. And why?—Because, you will say, we ourselves too behave just the same, and fail to see a higher righteousness in these men ; and therefore we ought not to show such recluses and brahmins honour, reverence, devotion and worship.—[292] This should be your answer to this enquiry from Wanderers of other schools.

But if Wanderers of other schools ask you what types of recluses and brahmins ought to receive honour, reverence, devotion and worship, you should make answer to them that : Honour, reverence, devotion and worship ought to be shown to those recluses and brahmins who, in connection with visible forms and the sense objects of the other five senses, have shed all lust, all hate and all folly, and, with tranquil hearts, walk always righteously in body, speech and

mind. And why ?—Because, you will say, we ourselves have not shed all this lust, hate and folly but, having hearts not yet tranquil, walk sometimes righteously and sometimes unrighteously in body, speech and mind ; but we see a higher righteousness in these recluses and brahmins ; and therefore we ought to show them honour, reverence, devotion and worship.—This should be your answer to this enquiry from Wanderers of other schools.

If Wanderers of other schools ask you what attributes and results in such recluses and brahmins lead you to say that they are [293] either void of passion and triumphant over passion, or void of hate and triumphant over hate, or void of folly and triumphant over folly,—then you should make answer to these Wanderers of other schools that : These reverend men lodge in remote solitudes where there are no forms to be seen to excite their admiration by familiar occurrence ; nor sounds, nor odours, nor savours, nor things to touch. Such are the attributes and results in their reverences which lead us to say they are void of passion or hate or folly or triumphant over them.—This should be your answer to this enquiry from Wanderers of other schools.

At the close, the brahmins of Nagara-Vinda said to the Lord :—Excellent, Gotama, excellent ! Just as a man might set upright again what had been cast down, or reveal what had been hidden away, or tell a man who had gone astray which was his way, or bring a lamp into darkness so that those with eyes to see might see the things about them,—even so, in many a figure, has the reverend Gotama made his Doctrine clear. We come to the Lord as our refuge and to his Doctrine and to his Confraternity. May the reverend Gotama accept us as followers who have found an abiding refuge from this day onward while life lasts.

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CLI. PINḌAPĀTA-PĀRISUDDHI-SUTTA.

PERILS OF THE DAILY ROUND.

THUS have I heard. Once when the Lord was staying at Rājagaha in the Bamboo grove where the squirrels were fed, the reverend Sāriputta, rising from his meditations at eventide, came to the Lord and after salutations took his seat to one side. As he sat there, the Lord said to him:—Your faculties, Sāriputta, are acute; [294] and your complexion is clear and unsullied. What manner of life do you mostly live nowadays?

Mostly aloof nowadays, sir.

Quite right, Sāriputta, quite right. Yours is indeed the Superman's life, for his is a life aloof. If an Almsman desires to live mostly aloof, he should ask himself whether, on the way he took to the village for alms or in the district he frequented for alms or on the way he came back from his round for alms, he there found that the sense-objects of sight—or of hearing or of the other senses—had aroused longings or lust or hate or folly or repugnance of heart. If, on the one hand, he finds that they had aroused such emotions, then he must strive to get rid of those bad and wrong dispositions. But if he finds that nothing of the sort had been aroused, then he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

[295] If, on questioning himself similarly about the five pleasures of the senses, he finds they are not got rid of from his heart, he must strive to get rid of them. But if he finds that he is rid of them, he should dwell on in this self-same joy and bliss, day and night immersed in studious aspiration for right dispositions.

If, on questioning himself similarly about the five hindrances, he finds . . . right dispositions.

If, on questioning himself similarly about the five

factors of attachment, he finds that he has not fathomed them, he must strive to do so. But if he finds that [296] he has done so, he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

If, on questioning himself similarly about the four bases of mindfulness, he finds that he has not developed them, he must strive to do so. But if he finds that he has . . . right dispositions.

And the like course should he take with developing the four right efforts, the five faculties, the five forces, the seven factors of enlightenment, the Noble Eightfold Path, [297] and calm and intuition.

If, on questioning himself similarly about realizing Understanding and Deliverance, he finds that he has not realized them, he must strive to do so. But if he finds that he has done so, then he should dwell on in this selfsame joy and bliss, day and night immersed in studious aspiration for right dispositions.

For, Sāriputta, all those recluses or brahmins who have in the past observed purity in collecting alms, have done so by constant review and self-questioning; and so too it shall always be in days to come, as it is to-day. Therefore, Sāriputta, you must study by constant review to observe purity in collecting alms.

Thus spoke the Lord. Glad at heart, the reverend Sāriputta rejoiced in what the Lord had said.

CLII. INDRIYA-BHĀVANĀ-SUTTA.

CULTURE OF FACULTIES.

[298] THUS have I heard. Once when the Lord was staying at Kajangalā in the Mukhelu grove, the young brahmin Uttara, a pupil of the brahmin Pārāsariya, came to the Lord and after exchange of civil greetings took his seat to one side. As he sat there, the Lord asked whether the brahmin Pārāsariya taught his disciples the development of faculties.

Yes, he does, Gotama.

And what is his teaching on this matter?

It is when the man neither sees forms with his eyes nor hears sounds with his ear.

On that showing, Uttara, the blind and the deaf have developed their faculties,—according to the brahmin Pārāsariya. For a blind man can see no forms nor can a deaf man hear sounds.

At these words Uttara sat silent and upset, with his shoulders hunched up and his eyes downcast, much exercised in mind but finding no words to utter.

Seeing the state the young brahmin was in, the Lord observed to Ānanda that there was a difference between the development of the faculties as taught by the brahmin Pārāsariya and the consummate development of the Rule of the Noble.

Now, Lord, is the time; now, Blessed One, is the time for the Lord to teach [299] the consummate development of the faculties according to the Rule of the Noble.

Well then, Ānanda, listen and pay attention; and I will speak. Yes, sir, said Ānanda in assent; and the Lord began :—

How does the consummate development of the faculties come about in the rule of the Noble?—Take the case of an Almsman in whom, as he sees a given form, there arises a something agreeable or disagreeable or neither. Recognizing the fact, he bethinks him that this something which arose in him arose because of something compounded and material, but that the good and excellent thing is poised indifference. So the something agreeable, or disagreeable, or neutral is stilled, and poised indifference is established. It is just like a man with eyes to see who, having opened his eyes, then closes them, or who, having closed his eyes, then opens them again. Just with the same speed and swiftness and ease, indifference is established, and the something agreeable—or disagreeable—or neutral—is laid to rest. This is called the consummate development of the faculties in the Rule of

the Noble, with reference to the forms which the eye sees.

Further, as the Almsman hears a sound, there arises in him a something agreeable or . . . indifference is established. Just as a strong man can snap his fingers with ease, so, with the same speed . . . the Rule of the Noble, with reference to the sounds the ear hears.

Further, as the Almsman smells an odour, there arises in him a something—agreeable . . . indifference is established. Just as [300] on an upstanding lotus-leaf, as yet unfurled, drops of water come about it but, finding no resting-place, glide off, so, with the same speed . . . the Rule of the Noble, with reference to the odours the nose smells.

Further, as the Almsman with his tongue tastes a savour, there arises in him . . . indifference is established. Just as a strong man, with a fleck of mucus collected on his tongue-tip, can with ease spit it out, so with the same speed . . . Noble, with reference to the savours the tongue tastes.

Further, as the Almsman with his body touches a tangible thing, there arises in him . . . indifference is established. Just as a strong man can stretch out his retracted arm or retract his outstretched arm, so with the same speed . . . Noble, with reference to tangible things which the body touches.

Further, as the Almsman with his mind cognizes a mental object, there arises in him . . . indifference is established. Just as a man might let two or three drops of water fall on a red-hot sheet of iron, and then, slow though the fall of those water-drops, they speedily shrivel up and disappear,—so with the same speed . . . Noble, with reference to mental objects which the mind cognizes.

Thus, Ānanda, does the consummate development of the faculties come about in the Rule of the Noble.

How now does the Almsman who is still under training come to enter the true path?—Take the case of an Almsman in whom, as he sees a given form—or hears a sound etc.—, there arises a something—agree-

able, or disagreeable, or neither—and on its arising he is filled with loathing and abhorrence and disgust.—[301] This is how he comes to enter the true path.

Lastly, how comes about the Noble development of faculties?—Take the case of an Almsman in whom, as he sees a given form—or hears a sound etc.—, there arises a something—agreeable, or disagreeable, or neither. Should his desire be to live without consciousness of the loathsomeness of the loathsome, without that consciousness he lives. Should his desire be to live with consciousness of the loathsomeness of the loathsome, with that consciousness he lives. Should his desire be to live without consciousness of the loathsomeness alike of the loathsome and the unloathsome, without that consciousness he lives. Should his desire be to live with consciousness of the loathsomeness alike of the unloathsome and the loathsome, with that consciousness he lives. Should his desire be to be quit and rid of both the loathsome and the unloathsome [302] and to live in poised indifference, mindful and alive to everything,—then in poised indifference he lives, mindful and alive to everything.—That is how the Noble come to developed faculties.

Thus, Ānanda, I have taught the consummate development of the faculties in the Rule of the Noble ; I have taught how the Almsman under training comes to enter the true path ; I have taught how there comes the Noble development of faculties. All that a fond and compassionate teacher can do for his disciples out of his compassion for them,—all that have I done for you. Here, Ānanda, are trees to sit under ; here are the abodes of solitude. Ponder deeply and never flag ; lay not up remorse for yourselves hereafter ;—this is my exhortation to you.

Thus spoke the Lord. Glad at heart, the reverend Ānanda rejoiced in what the Lord had said.

INDEX.

By MRS. RHYS DAVIDS.

[In the following General Index it has been sought not only to aid the reader in the ordinary way of reference, but also to guard him in three ways.

1. The English translator of (older) Pali has not only to cope at times with relative poverty of words or of meaning in his own language, *e.g. deva*, but also, in other contexts, with a similar poverty in Pali. Buddhism was one of the forward reaches of the Indian mind. It had to use current words for something to which it was giving new value, and for which it lacked the word. It appealed for instance to man as willer, but had no word for will, willer. Words for effort, energy, exertion, desire, aspiration are used. And there are other such gropings. Hence the index tries to show where the translation seeks to fit one English word to several Pali terms, and the converse.

2. A Pali phrase may often be fitly rendered by a 'free' translation. The English reader inclines to read, in such, a literal rendering, and may quote the book as saying what is not there. *E.g.* 'silence is best' (i. 288); this is not an aphorism but literally just 'take no trouble.'

3. The occurring often or seldom in a book may be a matter of historical significance. *E.g.* the occurrence of 'Truth-finder' (*Tathāgata*), rather than of 'Buddha'; the occurrence of a 'park' at Sāvattthi a quite disproportionate number of times in the life of a wandering teacher; the iteration of 'Deliverance' as a note absent in the first sermon, but a very natural development in a monk's ideal of life. The founder's central note is the Middle Way—the life of the 'everyman'—as of primary religious importance. Hence the exhaustive enumeration in such cases, where a *passim* might be deemed better, is given to throw *historical* significance of this kind into relief.]

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¹ Cf. Th. Aquinas's *Distinguo*, and the current Analysis (Vibhajjāvādin) school, annexed by early Buddhism.

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